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# Sociology & Culture



Challenges of the World of Work

Representations of Sociopolitical Violence

Highlights

Emerging Social Actors in Bolivia

Face of Ongoing Productive Restructuring

Discovering Thoughts, Inventing Future

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# Beyond Fragmentation: Challenges of the World of Work in the Face of Ongoing Productive Restructuring

By Iuri Tonelo
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*Abstract-* This article seeks to establish a debate about the contradiction in the current situation of the world of work: the objective force of working class, including the absolute and relative growth of the number of jobs around the world, in parallel with its fragmentation and the development of new modalities and divisions in the world of work, such as the most recent case of uberization. In this sense, it resumes the debates of "end of work", the fragmentation in the neoliberal period, the inflection promoted in 2008, during the financial crisis, in order to develop the analysis of what we call a new productive restructuring, which has been taking place in the current period and needs to be mainly analyzed if we want to understand the trends in the world of work and its challenges.

*Keywords: work, productive restructuring, uberization, economic crisis, productive work.*

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# Beyond Fragmentation: Challenges of the World of Work in the Face of Ongoing Productive Restructuring

Iuri Tonelo

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## I. Introduction

The problem of the fragmentation of the working class is not new, but it has gained new proportions in the twenty-first century. Its importance lies not only in the analyses of the transformations in the working class in the last decades, but above all, it has enormous importance for the debate on the nature of the working class today. The unity of sectors of the working class is a great challenge, especially in the context of a new productive restructuring ongoing, with the emergence of new morphologies of work and the phenomenon of uberization. This article aims, therefore, to analyse the recent changes in the world of work, taking into account the impacts of the 2008 crisis, and the objective aspects of the fragmentation in the world of work.

### *a) The "end of work" 4.0*

As part of reflecting strategically on the issues that arise from the world of work, it is first necessary to reflect on the objective evolution of the working class in recent decades to understand its strength and extension in opposition to an intense propaganda that we would be, once again, entering an era of communicativeness that would eliminate human work, a new "end of work".

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Theoretical speculations that technological changes would lead to a drastic reduction or even elimination of human work date decades ago. The Works of André Gorz, with his well-known *Farewell to the working class*, from 1980, or Jünger Habermas, with his classic *Theory of communicative action*, a work of 1981, coinciding with the emergence of Reagan in the United States and his confrontation with the flight controllers' strike, one of the hallmarks of the beginning of international neoliberalism.[1] It is worth mentioning that the discussion about the "end of work" developed a new format with the emergence of the internet, in which not only automation, but information and communication technologies gave the impression of a substitution of the necessities of work. Manuel Castells' 1996 book, *The Rise of the Network Society,* is perhaps the most developed expression in this theoretical sense.

Indeed, several marxist authors opposed this vision of the end of work, which grew as the ideological influences of neoliberalism expanded, including the idea of the end of classes, the end of socialism, and even the end of history, in the famous expression of Frans Fukuyama.

Among authors who, already in the neoliberal years, offered counterpoints and antagonistic theoretical visions to those mentioned in this matter of work, we can highlight those who sought to oppose the neoliberal notion of the end of work by going to the roots of the new contradictions and thinking about the changes, which implied the study of the overproduction crisis of 1973 and 1970 (the so-called oil crisis) like Ernest Mandel[2] or the idea of István Mészáros[3] that a structural crisis of capital emerged. In the sociology of work, some authors defended the centrality of the working class and the maintenance of its objective force but enriched the sociological analysis to understand that this class was in the process of transformation in its morphology. We can highlight in this context the work of Harry Braverman[4], who studied the work of office labourers or in sociology the outstanding study by Ricardo Antunes, starting from

[1] Harvey 2018, p. 42
[2] Mandel 1982
[3] Mészáros, 1995.
[4] Braverman 2022



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his "*Farewell to work?*"[5], seeking to oppose the end of work theorists.

This was the display of forces that developed in the difficult 1990s, in which the neoliberal offensive sought to shatter with postmodern relativizations any notion that came close to Marxism or a thought of social transformation, and in this sense, denying the centrality of work became the number one point of the dominant programmatic booklet.

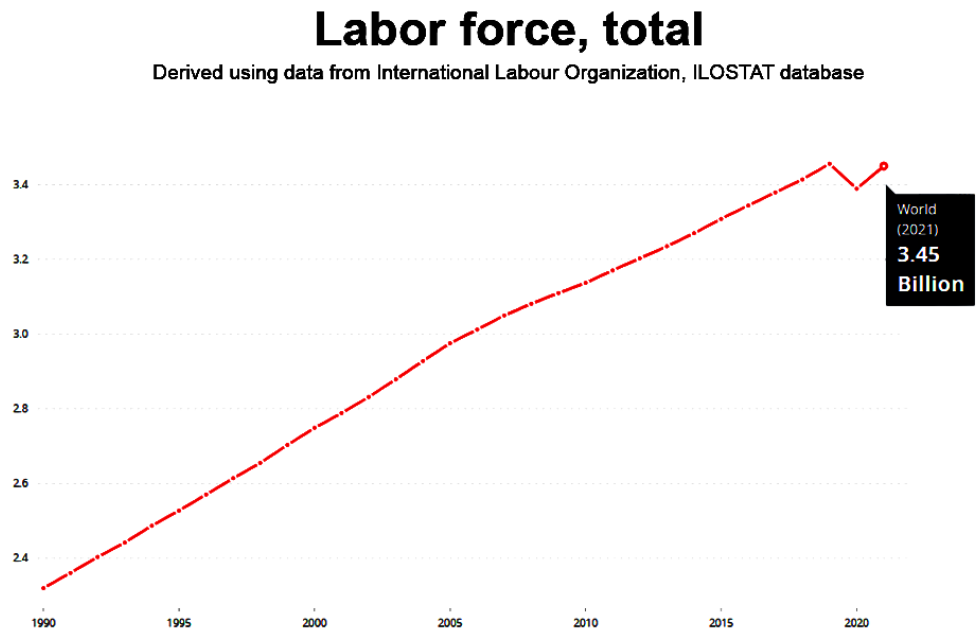
The 2008 crisis reshuffled the cards and the neoliberal globalisation order was expressing its crisis, especially in times of recession, austerity plans, fiscal adjustments. However, in the face of moderate stabilization of the situation, the old theses of the end of work were once again forcefully resumed, but now covered by the new slogan of the moment: the fourth industrial revolution. A new era of communication that would be based on artificial intelligence (developed from Big Data technologies) and the internet of things, would be leading the world to enter a new moment of communicative and interactive capacity, expressed in social networks, now in its latest version with the *Metaverse*, which would supposedly revolutionize the jobs of the future (related to technological areas) and even drastically reduces its importance and quantity.

Hence, theories that are also classic in philosophy and cinema (including the resumption of the movie *The Matrix*) that machines would evolve in their technological capacity to the point of gaining an autonomous consciousness flood social networks and serve as an ideological ferment for this idea that work is losing importance in society. But from an objective point of view, what have we seen happening?

## II. An Asleep Giant

Theories that artificial intelligence is creating the conditions for eliminating work face a subtle problem to defend their point of view: the tendencies of reality. This is because what we have seen in recent years, contrary to a progressive reduction of work, has been expressed in a systematic increase in the objective dimension of the international working class.

This statement, which may seem controversial in the current economic and sociological debate, is easily proven by data from international agencies, such as the International Labour Organisation. According to a graph extracted from the World Bank based on ILO data[6], the situation of the working class in the world today is as follows:




*Source: World Bank*

The analysis of the graph leaves no doubt about the tendencies pointed out. It indicates that between 2000 and 2020, the international "Labor force" has grown from 2.7 billion people to 3.4 billion, an increase in twenty years of no less than 700 million people, approximately the size of the entire European population. Effectively, the only moment of cleavage in

[5] Antunes 2021

[6] On the World Bank website, the chart can be accessed at: https://data.worldbank.org/indicator/SL.TLF.TOTL.IN



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its size given the immense destruction of productive forces was during the pandemic period, but for reasons completely unrelated to the "new era of communication" – on the contrary, in the pandemic the most repeated phrases were about the "essential workers", and not essential robots.[7]

Within this "labor force", which is expressed in data from the International Labor Organization perhaps best defined as an "economically active population", the percentage of working class within a Marxist vision would be smaller, but still highly robust. Some authors, such as Kim Moody, have better reflected the data and methodologies, just over 2.2 billion[8]. This is what Gastón Gutiérrez and Paula Varela point out when reflecting on these data:

> As Aaron Benanav recovers, from 1980 to 2018 - according to the ILO - the economically active population, both waged and unwaged, grew by 75%. This implies that more than 1.5 billion people were added to the world's labor markets, bringing the total to just under 3.5 billion people. Based on ILO data, Kim Moody points out that about two-thirds of them, i.e., just over 2 billion, belong to the working class, comprising wage earners and "self-employed" or "own-account workers". Meanwhile, according to research by Marcel van der Linden (also based on ILO data), between 1991 and 2019, the percentage of people living on their wages will never breach the 44% threshold and, on the contrary, will rise to 55% of the economically active population.

As we have pointed out, this does not mean that a transformation is not taking place in its morphology, that is, that an immense formation of a new service proletariat is not taking place and that the debate on the meaning of this new sector is not open, whether with qualifiers that define it as precariat[9], as did Guy Standing[10], or that emphasize the digital aspect of new work modalities, qualifying them as cybertariat, as defined by Ursula Huws[11]. But this phenomenon of transformation has been occurring in parallel with the maintenance of a robust dimension of classic sectors of the working class, particularly the industrial sector.

Working again with data to get an idea, according to China Statistical Yearbook (2020)[12] and the website Statista.com[13], in 2020, the number of economically active population in that country was between 811 and 783 million workers, of which, in both sources, around 30% were factory workers. This means that, in China today, at least 210 million workers are allocated in the statistics of "secondary industry", a proletarian mass that in the nineteenth century, and even at the beginning of the twentieth century, could not have been imagined. By comparison, Stephen Anthony Smith[14] points out that in 1917, Russia had 3.4 million industrial workers, compared to an immense population at the time of 182 million inhabitants. Today, we speak of more than 200 million factory workers in China, an absolute proletarian mass at least fifty times larger than the entire Russian proletariat in the socialist revolution of 1917. The methodological issue here, therefore, is to look at the theme of the world of work today from an international perspective. With the globalisation of capital[15] and the most aggressive forms of imperialism, hegemony of financial capital, concentration of capital and oligopolies, there is no economic perspective that survives without sticking to the unequal and combined dynamics of the world economy. The so-called international division of labor seeks to account for this international process of production and reproduction of capital today.

Thus, these main tendencies in work analysis must be taken into consideration: an expressive growth of the working class in recent decades; intense concentration in some poles, such as the Chinese industrial cities complex or India; accelerated expansion of the service sector, in large metropolis and megalopolis in particular, with the expression of a new service proletariat, a new morphology of the working class – a trend that we are going to deal with subsequently.

## III. Neoliberal Fragmentation and the New Morphology of the Working Class

The problem of the *fragmentation* of the working class as a form of domination is not an expression of an isolated policy of finance capital in a given context, as was more than evident in the dramatic neoliberal years. Karl Marx[16] had an acute look and a strong perception that the role of the bourgeoisie within the People's Spring of 1848 was an indeclinable indication that this class had assumed a reactionary character.

Since then, until the turn of the twentieth century and the entrance of the imperialist era[17], reality is expressed in the paths of financial advances of monopolies occurring in parallel with interstate shocks, the social decomposition of workers, the destruction of nature and cultural decay. Social and ideological fragmentation is becoming a mark of the bourgeoisie, an irony for a world of increasing financial concentration.

[7] Antunes 2022
[8] See Kim Moody. Available: https://newpol.org/issue_post/workers-of-the-world-%E2%80%A8growth-change-and-rebellion/
[9] With the mistake of considering this as a "new dangerous class", and not as a precarious part of the working class.
[10] Standing 2011
[11] Huws 2003
[12] China Statistical Yearbook. Available in: www.stats.gov.cn/tjsj/ndsj/2020/indexeh.htm, last access: 19/07/2022
[13] Labor force in China from 2000 to 2020 Available: https://www.statista.com/statistics/282134/china-labor-force/; accessed in: 19 Jul 2022.
[14] Smith 1983, p. 14
[15] Chesnais 1994
[16] Marx 1994
[17] Lenin 1979



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The Hungarian philosopher György Lukács[18] analyzed this phenomenon from literature (with an instigating analysis in nineteenth-century realism but mistaken in its emphases against the avant-garde and defense of Soviet realism in the twentieth century) and philosophy, and argued that even the spirits of capitalism philosophy in a decadent phase, like Friedrich Nietzsche, perceived the extremes of fragmentation in the ideological decay of society. Quoting the German philosopher:

> The individual Word (…) becomes sovereign and leaps out of the sentence, the sentence bursts its bounds to obscure the sense of the page; the page acquires life at the expense of the whole - the whole is no longer a whole. But this is the picture of every decadent style… the vitality, vibrance and exuberance of life withdraws into the minute image; whatever is leftover lacks life …The whole is no longer alive; it is a synthetic, contrived artifact[19]

The great irony of the matter is that what philosophers saw as an initial philosophical process during the last decades of the nineteenth century, outlined in literature and the arts, were the first expressions of philosophies that became much more acute in the twentieth century, arriving in neoliberalism with the discreet charm of combining, at the same time, the postmodern philosophies, of total relativism, with the disenchanting fragmentation bombs – a military expression of the shattered society.

And in the world of work, it could not be different: neoliberal productive restructuring combined the latest technologies of Toyotism to control work and the *just-in-time* regime, with the territorial dispersion of production in the new international division of labor, the so-called flexible accumulation[20] and the mechanisms of division within the working class, expressed above all in the phenomenon of outsourcing. In other words, the hallmarks of neoliberal restructuring include job rotation, intensification, rights precariousness, benefit cuts, extension of working hours with hour banks, labour instability, among others. But one of these expressions worth mentioning was managing to insert an international division in the categories of workers between permanent and outsourced workers, a fragmentation of the working class that symbolised the great victory of years of neoliberal reaction.

This transformation in neoliberalism implied a course of the precariousness of work, not only internally in different countries but also as an international movement in a historical period of accelerated economic hyper-financialization[21], where the monopoly force of financial capital and its incessant yearning to expand profit margins are combined, with the possibilities that neoliberal globalization had placed in the sense of enhancing the ability to use the unequal forms of the international division of labor to connect the brutal spoliation of absolute surplus value in countries on the periphery of capitalism (mainly Southeast Asia, Africa, and Latin America) with the increase of technological poles. The combination of these elements of precarious work, withdrawal of rights, not only as a phenomenon to be analysed internally, but also internationally, made David Harvey use the expression "flexible accumulation" to characterise this period[22].

Bearing in mind these central aspects of accumulation in the neoliberal period and the ways to increase work spoliation and class fragmentation, we can think about the cleavages that we are experiencing in recent years, taking the 2008 financial crisis as a turning point in international dynamics and also in the world of work.

## IV. The Inflection Promoted by the 2008 Crisis

Broadly speaking, three historical phenomena have had a significant influence on the course of international capitalism in the twentieth century: crises, wars, and revolutions. Amidst the possibilities of social stability that the period of neoliberal globalisation took from the restoration of capitalism in the former Soviet bloc countries and China[23], military conflagrations and, especially, rebellions and social revolutions did not were the decisive mark during the three neoliberal decades. The inflexible phenomenon in the dynamics of international capitalism was the economic crisis.

The fall of the investment bank Lehman Brothers marked the beginning of the financial crisis. Still, it was quickly realized that the artificial separation between finance and the real economy could not apply in this event and that we were facing a historic economic crisis, with effects and consequences throughout the international dynamics of capitalism.[24]

Essentially, the crisis engendered transformations that we could summarize in four areas: a) firstly, in the dynamics of the *world economy* itself, since we experienced the intense phenomenon of the global recession of 2009, which left noticeable marks on the tendencies, to use Larry Summers' expression, of secular stagnation[25]; with stagnant growth, in addition to relatively low levels of investment and labour productivity; b) also transformations of geopolitical nature, with a particular fracture in the previous accumulation dynamics in which China was the world's factory and the United States its main buyer, shifting to a dynamic of latent conflict between these

[18] Lukács 1917, p 132)
[19] Nietzsche, Friedrich. In: Lukács 1971, p. 132
[20] Harvey 2011, p. 140
[21] Chenais 1917
[22] Harvey 2011, p. 140
[23] Albamonte and Maiello, 2017
[24] Tonelo 2021
[25] Bach 2016



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countries over the dispute over technological prominence; c) the transformation that takes place in the world of work, which we will address below as from the crisis, synthesized in a trend towards a new international productive restructuring; d) and the dynamics of more significant conflicts between capital and labour, expressing itself in rebellions such as the Arab Spring, youth uprisings, new social movements such as the feminist spring and Black Lives Matter, also expressing ideological conflict and clashes that question the forms of hegemony of the neoliberal period.

In economics, geopolitics, the world of work and conflicts, we perceive a new configuration in the dynamics of international capitalism, which expresses that the 2008 crisis meant the crisis of neoliberal globalisation.[26] A crisis of the neoliberal accumulation pattern but without having found a new accumulation impulse that can shape a new one and generate some stability in the system internationally.

And if we talk about a transformation in the dynamics of capital, this could not happen without also expressing a restructuring of the world of work. The most evident traits of this have been widely debated in the sociology of work internationally, from what has been called platform capitalism or uberization of work.[27]

## V. The Factors of a New Productive Restructuring Ongoing

The conditions of economic crisis always favour the laboratories of experimentation of labour exploitation for capital. With the excuses of the complex crisis, and even the difficulties of organising and fighting workers in a context of rising unemployment and high living costs, capital could think of new strategies to increase the rates of surplus value. It was no different with the 2008 crisis, which initially had its most acute social expressions on the European continent, particularly in the weak links of the European Union such as Greece, Spain, and Portugal.

Austerity plans and various fiscal adjustment mechanisms were applied, labour and social security reforms were implemented, and all the recipes of the old neoliberal therapy, which only aggravate the problem and create increasingly unstable situations. In the European context, the experience of precarious work was intensified with the phenomenon of immigration, with migrants being incorporated into the most precarious jobs and racism being one of the factors in the process of precariousness and accumulation in these new conditions.[28]

These tendencies of attacks via fiscal policy and labor rights took place in a context that also in the neoliberal year's, fragmentation was based on an accelerated expansion of the service sector, forming not a new class but a transformation in the morphology of this sector, a new proletariat of services (Antunes, 2019). In this sense, if we think about the attacks and this transformation, we can come to the understand that after the 2008 crisis, what we saw was exclusively a repetition of the neoliberal recipe, a neoliberalism 4.0. However, such an interpretation, although partially anchored in truth aspects, if generalized, end up impoverishing the analysis of economic and political transformations in general, and the transformations of the world of work and strategic reflection in particular, since we are not only facing a deepening of the phenomenon of neoliberal fragmentation somewhat intensified by the conditions of the crisis, but in front of the opening of a new productive restructuring, an expressive modification and with transformations of quality in the morphology of the working class.

What aspects would be marking this new productive restructuring? In our view, in addition to the inherited tendencies of neoliberalism, such as the precarious conditions arising from the crisis, an expressive proletariat of services, and intensified phenomena such as immigration, we also see the junction, among others, of three main determinants: the technologies of industry 4.0, sharing economies and the insertion of applications as forms of work control. Let's analyze each of these aspects.

As a product of the situation arising from the crisis, in which layoffs in companies and economic downturns are expressed in the context of recession, investments in the productive sphere are impacted. As a way of attracting new investments and having a productive and technological leap, the expression Industry 4.0 appeared in Germany in 2011. The proposal was an industrial change, but it was based on a much larger propaganda transformation, an epoch one. It was about the idea that we would be experiencing a fourth industrial revolution, in which we would pass by an era of communicativeness, based on a series of technologies that would revolutionise society. Klaus Schwab, president of the social economic forum, summarised this change as follows:

> Think about the staggering confluence of emerging technology breakthroughs, covering wide-ranging fields such as artificial intelligence (AI), robotics, the internet of things (IoT), autonomous vehicles, 3D printing, nanotechnology, biotechnology, materials science, energy storage and quantum computing, to name a few. Many of these innovations are in their infancy, but they are already reaching an inflection point in their development as they build on and amplify each other in a fusion of technologies across the physical, digital and biological worlds[29].

The fact is that industrial revolutions and a mass of new investments do not combine with economic

[26] Dumenil and Levy 2011
[27] Antunes 2019
[28] Basso 2016
[29] Schwab 2016, p.7



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crises. So it is not very difficult to realize, as we explained in a previous topic, that we are not heading towards an era of robots, as reaffirmed by the period of the pandemic in which "essential workers" were reiterated.[30] However, this does not mean that we fail to realize the importance of introducing new technologies into the world of work and the impacts they can have on new forms of exploitation.[31]

The main thing that we want to highlight is that new work control capabilities have taken an essential shift by having machines interconnected on the internet, capturing each step of the workers' work activity and transforming it into data to be processed to amplify the control capacity - elements present in other restructurings of the past, but now in new and more complex formats. In this sense, in analogy to Fordism or Toyotism, it is from these industrial technologies that one of the pillars of the new current productive restructuring is structured.

This will be a decisive process to provide the technological basis for new experiments in labor exploitation. The combination of Industry 4.0 with the precarious proletariat occurred through other processes. The material base on which new experiments could be carried out was the concentrated volume of neoliberal-type attacks in the context of the 2009 recession. First, the so-called "austerity plans", with aggressive fiscal policies cutting health, education, and public spending of all kinds. This was combined with the institution by force of new labour and social security reforms, with the first establishing the famous figure of "intermittent work".[32] And within this context of precariousness, it is worth noting the role of immigrant work, with expressions that, in addition to the over spoliation of labour, especially in the service sector, reached expressions of, as Pietro Basso said, the use of unpaid labour power, twenty-first century forms of enslaved work.[33] Thus, the European and international proletariat, which already came from a process of exploitation and withdrawal of rights in neoliberalism, with the expansion of the service sector as its flagship, had this configuration deepened in the context of the strong economic recession, a factory of precariousness as "creative work" of finance capital.

Another essential element of mediation between the new 4.0 technologies and the precarious sector, a product of neoliberalism and the conditions of economic crisis was the *share economies*. This is because it was through this proposal, which long preceded the crisis, but was enormously potentiated in the post-recession period, that we saw the doors open for hiring workers that circumvented all the labor legislation in force. This process was carried out through the ideological discussion that it was possible to create a sharing of things economy (which even had a critical bias towards consumerism), which would allow the shared use of means of consumption, such as transport or renting a car, houses, in a way that would be sharing or exchanging services, not implying capital and labor relations. It is precisely in this process that the path of labor fraud emerged. Tom Slee explains how this post-crisis move worked:

> The buzz around the Sharing Economy began a few years ago, but it really started to enter the mainstream in 2013 and 2014. It makes promises that appeal to many people; they certainly appeal to me. Start with informal exchanges — giving a friend a car ride or borrowing a power drill, or running a few errands for neighbors — and use the connecting power of the Internet to scale them up, so that we as individuals can rely more on each other and less on faceless, distant corporations. Each exchange helps someone make a little money and helps someone save a little time: what's not to like? By taking part in the Sharing Economy we help to build our community instead of being passive and materialist consumers; we help to create a new era of openness, in which we can find a welcome and a helping hand wherever we go. [34]

Such was the ideological argument that forged the basis for Uber to be able to circumvent labour legislation and say that it is not a taxi service company, but a facilitator of exchanges between service providers and customers. This resource is vital to be analyzed precisely because in a single move, you tear up the set of labor legislation conquered over years of workers struggle, you are absent from any labor claim, workers' accidents, or any damage, and at the same time promotes the figure of the "entrepreneur", the new ideological form that camouflages the capital-labor relationship and removes from the worker his class identity.

A fourth component of this framework is the introduction of platforms and applications and their accelerated relationship with the world of work. This is not an isolated mechanism from the others, but precisely determining that bundles the other factors and precisely because of this it has gained relevance in the determination of new forms of labor exploitation, called platform capitalism or work platformization (Grohmann, 2020). Platforms were ways of translating industry 4.0 technologies into the service sector, with applications that manage to have an indefinite number of workers at their base and use big data technologies to control work, a form of "algorithmic management" (who managed innovative means of extracting surplus value using forms of gamification[35] and offering bonuses and punishments, even going so far as to dismiss

[30] Antunes 2022
[31] Bubbico 2021, p. 39. In Brazilian cases, it was also analyzed in the works of Ladosky 2021 or Veras and Rodgers, 2021
[32] Adascalitei and Morano 2015
[33] Basso 2015
[34] Slee 2020
[35] Woodcock, 2019



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employees through algorithmic via.[36] In addition, still with algorithmic management, it is possible to plan the use of available resources, given the enormous precariousness of work and unemployment in the context of crisis, having at its disposal a "just-in-time" labor power[37], that is, remunerating work strictly during labor activities, which, taking into account that it takes place without any labor legislation, results in an alchemy of exploitation in maximum yield.

Hence, we can conclude that we are facing a phenomenon that, on the one hand, repeats the old formulas of capital when it faces crises, that is, the attempts to increase profitability by increasing the rates of relative surplus value through technological means. But what we want to emphasize is that the means to be used are not only outsourcing and the mechanisms of the neoliberal era of the 1990s but also algorithmic management and what we could synthesize in the phenomenon of uberization of work, one of the decisive marks of the new productive restructuring underway in international capitalism, with new consequences in the fragmentation of the working class and in the strategic reflection to confront capital.

After all, to think about the unity of the working class in the twenty-first century, it is crucial to understand the mechanisms of fragmentation and what is the meaning of the new ongoing productive restructuring (not consolidated, since the expansion of uberization is something that depends on the clashes between capital and labor in the follow years). But what we want to draw attention to is that one of the main strategic challenges posed is the unity of the traditional sectors of the working class, generally in more strategic positions and with better living conditions; the sectors that suffered the consequences of neoliberalism, outsourcing in general, with unstable jobs and fewer rights; the new sectors arising from this last productive restructuring, the uberized, who do not know any labor rights and have been designated as entrepreneurs and, finally, the self-employed and informal workers, who not only do not have no rights or job stability, but they do not have any direct or indirect relationship with a capital company and therefore have more difficulties in achieving a class identity. Permanent worker, outsourced, uberized, autonomous, and informal, here is the strategic challenge of unification.

## VI. Fragmentation, Productive Work and Strategic Positions

Starting from the understanding of the objective aspects of fragmentation, it is possible to reflect on the subjective dimensions in the world of work today: reflection on the current situation of unions, the aspects and influences of the cultural industry in this process of fragmentation or even the debates on the party-form that were carried out in the light of the reflection of the 21st century.

But we would like to highlight one aspect, that gives continuity to the reflection we have made, which is to return to the categories of productive and unproductive work in the light of the fragmentation debate since it is related to the challenge of thinking the theory of value in the context of the emergence of varied forms of interweaving between the financial, commercial, industrial sectors and with new technological-digital ventures.

Let us move on to a brief note, therefore, of the reflection on productive and unproductive work.

*a) Productive and unproductive work*

The problem of the accelerated expansion of the service sector and the imbrication of information and communication technologies with the world of work, a phenomenon that already took place in neoliberalism, made the distances between the sphere of production and circulation more complex, between industry for a hand, and commerce and services, on the other. From the point of view of the new productive restructuring ongoing, this fact can also be analysed in a particular deepening of this imbrication movement, when we examine the confluence of 4.0 industrial technologies with the service sector, primarly through uberization or phenomena such as the *amazonification* of the work (taking the logistics giants).

Based on this reflection, Ursula Huws posed an interesting question: "Shouldn't we just accept that we are all, in one way or another, part of a huge undifferentiated labor power, producing undifferentiated value for an undifferentiated capital?" She then responds: "I argue no". Huws seeks to explain this kind of "knot", a medley of forms of work that converge from the objectives of capitalist accumulation, but without losing sight of the "point at which workers have the power to challenge capital: the center of the knot"[38], directly affects the production of surplus value and which maintains its validity and strategic importance.

The fundamental thing here is to observe that, first of all, industrial production internationally is maintained with full force and has a strategic character, it is something of the classic aspect of the production of surplus-value that is maintained. But also to note that as a result of the accelerated expansion of the service sector and its industrialization, including some logistics and commerce sectors, giant monopolies were formed that set a "tone" for international capitalist accumulation, whether arising from the commercial area such as

[36] Fired by Bot at Amazon: 'It's You Against the Machine' https://www.bloomberg.com/news/features/2021-06-28/fired-by-bot-amazon-turns-to-machine-managers-and-workers-are-losing-out

[37] Abilio 2020

[38] Huws 2014, p. 28



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Walmart and Amazon, or the digital world, such as Microsoft and then the recent ones linked to social networks. In other words, a decisive definition is that the industrial logic invaded services and large logistics sectors, shaping an industrialization of the service sector, which made these positions producers of surplus value and holding "strategic positions", to use the expression by John Womack[39], for the world of work.

This does not mean that the class as a whole is in these positions, nor that a significant portion of the class does not continue to be unproductive, in Marx's terms, they do not directly generate surplus value.[40] Observing how the sectors of a factory, company or sector of the labour movement directly impact in a strike is something of great importance to think about those that have the power to have an immediate impact.

But also some categories can be strategic not because of their ability to affect surplus value directly, but because of their hegemonic potential, which in the long run can influence civil society. Elementary education teachers are an example of this sector of hegemonic potential, including being spokespersons, *tribunes of the people*, in the face of other conflicts.

Finally, it is worth noting that even categories that could have a more minor impact with their strikes, within given contexts, assume a stronger position. A strong example of this was expressed in Brazil during 2014 in the garbage collectors' strike, in which this sector was paralyzed precisely during of the country's most significant cultural event, Carnival, and the accumulation of garbage in an international event in a national metropolis expressed an influence power of the sector, when the result of the strike was a 37% salary increase and a national subjective impact.

The understanding of the transformation in workers' morphology and the strong imbrication of productive and unproductive sectors should not leave aside the understanding of the production nuclei of surplus value, the strategic positions in the workers' movement, and the theoretical categories of productive and unproductive work.

## VII. Final Considerations

What is the importance of reflecting on the particularity of the current productive restructuring? Perhaps one of the significant theoretical aspects of this characterization lies in the fact that a part of the "matrix of thought" of social science authors who are reflecting on the transformations in the world of work is linked to the debates that took place, especially in the 1990s, on neoliberalism. In this sense, researchers think from the neoliberal productive restructuring, but little to the current transformations, which we point out cannot be analyzed as a mere repetition but have new implications and require particular reflection.

In particular, the significant inflection that we have seen in the world since the 2008 crisis is being demonstrated[41], which opened a process of economic, geopolitical, social, and ideological transformations, and particularly in the world of work, this new phenomenon of productive restructuring. The war in Ukraine is perhaps the last great expression of this new moment of global capitalism, in which it has become customary in international journalism to use the expression "deglobalization".

The main thing to consider is that when we analyze the current productive restructuring we must have the perception that we are dealing with a new phenomenon and with a dynamic of expansion that is still open. This means that the capacity that capital at the international level will have to "uberize" new modalities of work and transform the consequences of this new crisis with its technological insertions into new forms of real subsumption of labor to capital, to use Marx's expression, is something that is still under dispute. The clashes between capital and labor in the next period will be decisive for thinking about the contours of the new restructuring underway, whether it will enter into a dynamic of expansion, or whether the world of labor will be able to resist and point to another path in the international dynamic, to stop the continuous dynamic of labor precarization and point to the recomposition of its rights, wages, and future.

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[39] Womack 2007, p. 50.

[40] As Marx said in his chapter 14 of Book 1 of "Capital", being a productive worker is not luck, but rather bad luck. There is no moral value or claim to the 'productive' over the "unproductive".

[41] See Tonelo, Iuri (2021). No entanto, ela se move: a crise de 2008 e a nova dinâmica do capitalismo. São Paulo. Boitempo/Iskra

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# Formation in Family and Educational Institutions of Orthodox form of Thinking and Communication

By Evgeny Bryndin

*Abstract-* Man is the interconnection of spirit, mind, soul and body. The body is the dwelling of the soul. The soul is the dwelling of the spirit, the source of life of the body, desires and feelings of man. The mind gives rise to thoughts and carries out their linguistic design. Thought is of a spiritual nature. The spirit penetrates into the living information of nature, into the soul and body, communicates with the spirits of other people. Jesus communicated with spirits. The human spirit communicates through prayer with God as a spiritual entity. He is the spiritual, moral, moral and ethical leader of the thinking, behavior and being of a person. Mind, spirit, soul and memory form a person in the process of human life. A person thinks and has spiritual qualities. Psalm 18:3 describes the nature of thinking. The night of the night reveals knowledge by penetrating the spirit into the living information of nature. Day to day conveys speech (communication) based on existing language knowledge.

*Keywords: spiritual thinking, orthodox form of communication, quality of spirit, education in educational institutions.*

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FORMATIONINFAMILYANDEDUCATIONALINSTITUTIONSOFORTHODOXFORMOFTHINKINGANDCOMMUNICATION

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# Formation in Family and Educational Institutions of Orthodox form of Thinking and Communication

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*Abstract-* Man is the interconnection of spirit, mind, soul and body. The body is the dwelling of the soul. The soul is the dwelling of the spirit, the source of life of the body, desires and feelings of man. The mind gives rise to thoughts and carries out their linguistic design. Thought is of a spiritual nature. The spirit penetrates into the living information of nature, into the soul and body, communicates with the spirits of other people. Jesus communicated with spirits. The human spirit communicates through prayer with God as a spiritual entity. He is the spiritual, moral, moral and ethical leader of the thinking, behavior and being of a person. Mind, spirit, soul and memory form a person in the process of human life. A person thinks and has spiritual qualities. Psalm 18:3 describes the nature of thinking. The night of the night reveals knowledge by penetrating the spirit into the living information of nature. Day to day conveys speech (communication) based on existing language knowledge. Communication can be live with people or with their knowledge. Communication with knowledge is carried out in the process of learning and creativity. Learning and creativity based on knowledge is carried out in the form of independent communication. In the process of communicating with people, a person manifests and forms the quality of the spirit. When communicating with righteous peaceful people, the spirit acquires useful qualities. When dealing with corrupt people, the spirit acquires pernicious qualities. The spirit of a child inherits generic qualities. In the process of communication, the spirit must learn to pacify the pernicious tribal qualities. The qualities of the spirit determine the ethical direction of thoughts and their linguistic design. In educational institutions, it is useful to study the spiritual laws of the Gospel, so that through their prism, children distinguish between good and evil and formed the right worldview, by reading literature and studying history, social sciences and cultural studies.

*Keywords: spiritual thinking, orthodox form of communication, quality of spirit, education in educational institutions.*

## I. Introduction

Thinking is accompanied by decision. The decision can be based on everyday experience, based on comparison or intuitive desire. The solution can be obtained by reasoning based on knowledge. The solution may be carnal, creative, or grace-filled (spiritual). The carnal mind leads a person to the harmful pleasures of the flesh. The creative mind connects a person with harmful passions. A gracious mind directs a person to fulfill the commandments of the New Testament. A mind that thinks about carnal or creative things can be renewed by the desire of the spirit to be honest, kind, virtuous, true, just, peaceful and truthful.

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Spiritual thinking is very important to our walk with God. The way we think directly affects how we live and the choices we make. The Bible talks a lot about renewing our minds and cultivating a righteous, peaceful mind [1-4]. How we think matters more. Our thinking, our attitudes, attitudes and thought patterns shape our actions, relationships and lives.

The Bible gives us clear guidance on how to develop a mindset that honors the Lord. As we seek to renew our minds through God's truth, we must also be vigilant in protecting our minds from destructive thought patterns that are contrary to biblical principles. There is so much distorted thinking being promoted in our culture today. The Bible warns us when it comes to thinking:

- do not exalt anything above God, allowing something / someone to become an idol in your heart (Ezekiel 14:3);
- restrain excessive desire for worldly gain, envy of what others have (Luke 12:15);
- do not overestimate the idea of yourself;
- failure to recognize the role of God (Proverbs 16:18);
- restrain resentment; refusal to forgive others (Hebrews 12:15);
- insist on doing things your way (1 Samuel 15:23) - trust God (Matthew 6:25-34).

We must reject the mindset that leads us to sin and focus on God's truth. The key is to identify when our thought patterns are drifting into unhealthy places and capture those thoughts. Wisdom and discernment must be developed. Developing these godly qualities will help us navigate our lives successfully. Wisdom is the ability to assess situations and make sound judgments based on knowledge and experience. The book of Proverbs is filled with the principles of the pursuit of wisdom. In everything you receive, have understanding (Proverbs 4:7).

Along with wisdom, we need insight, which is the ability to assess situations and distinguish truth from lies. We develop discernment by studying the Bible, by learning from wise teachers, and by our own experiences. As we renew our minds through the Word of God, we gain greater wisdom and insight.

One of the reasons why it is so important to develop a godly mindset is that our thoughts directly influence our actions. There is a close relationship



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between our thoughts and behavior. For out of the heart proceed evil thoughts: murders, adulteries, fornications, thefts, false witness, blasphemies (Matthew 15:19). Proverbs 23:7 says, "As the thoughts are in his heart, so is he." Our thought patterns, both good and bad, shape the way we live.

When we fill our minds with God's truth, it changes us from within. By thinking of His thoughts, we begin to act according to His ways. Our actions follow our thinking. That is why we must be vigilant not to captivate wrong thoughts and update our point of view in accordance with biblical principles. However, if we are not careful, we can still develop an earthly mindset that is not in line with our true selves. The Bible directs believers to focus their thoughts on a spiritual level. Set your mind on things above, not things on the earth (Colossians 3:2). Earthly thinking leads to sin and destruction, while heavenly thinking leads us to walk for God's purposes.

We don't have to try to change our thinking on our own. The Holy Spirit works to renew our minds as we submit to Him. The Spirit begins to lead us to the truth and shape our thinking (John 16:13). The renewal of our minds is a supernatural process controlled by the Spirit. Once our minds are renewed, we must maintain right thinking and not fall back into worldly thought patterns. Our earthly thinking changes to heavenly, from temporal thinking to eternal [5]. We fulfill our destiny on this earth.

## II. Spiritual and Materialistic Thinking

The most important advantage of man among other creatures of God is that the Creator was pleased to bring him closer in His own image and likeness. God, by His nature, is the purest Spirit, not clothed in any body and not participating in any materiality. God is the All-Wise Spirit, endowed with the ability to think. The human spirit also has thinking abilities in the likeness of the Creator.

The thinking of the human spirit is the ability to think and perceive the world not through the prism of specific facts and material things, but through the understanding of spiritual needs and ideals. This is the ability to highlight the deep meanings of our worldview. God's word helps shape a person's spiritual thinking and outlook.

The materialistic thinking of the soul deals only with what can be seen, tasted, smelled, heard or handled. It accepts only what can be proven by practice and demonstrated in the laboratory. And since no one has ever seen God, and therefore his existence cannot be proven, the materialist erroneously denies the existence of that silent and invisible Power which operates from within himself.

A person who thinks spiritually feels that thought often comes as if from the depths of his soul, that is, from the spirit. This phenomenon cannot be demonstrated in the laboratory, but it brings peace to the soul. Spiritual thinking provides security to a person, and in the aggregate to humanity, which is characterized by the unity of a person and society, when the spiritual needs of people coincide. Those who think spiritually value righteousness, peace, and fair dealing (invisible) more than dishonest material success (visible). Spiritual people have a group consciousness. They live in love to all, not harming anyone.

Spirit determines the order of spiritual, moral, moral and ethical existence. There are realities of different orders. There is reality as a physical, organic, mental, social world. There is reality as truth, goodness, beauty, value. The last kind of reality refers to spirit, to spiritual reality. Truth is not real like nature, like an objective thing, but real like spirit, like spirituality in human existence. The whole mind of man is spiritual, embedded in existence. In man there is a spiritual principle, as transcendent in relation to the world, i.e., exceeding the world. The spirit is the subject, it is the opposite of the thing. Spirit asserts its reality through man. Man is a manifestation of the spirit. Consciousness is connected with the spirit. Consciousness is not only a psychological concept, it has a spiritual element that constructs it. Spirit is always identified with power. He has a spiritual state. The spirit is axiological in nature, the spirit is truth, beauty, goodness, peace, righteousness, love, etc.

The most important concept of the nature of thinking is meaning. We are in communication, and this is due to meanings. The significance of meanings, their nature is not fully disclosed. Logical-semantic concepts of meaning appeared. A detailed analysis of these concepts is given in the book of the Lithuanian philosopher R. Pavilenis. He speaks of meaning as a kind of continuous non-verbal construct and of comprehension as an interpretation in an individual conceptual system: "Meaning is a network of meanings in certain positions and an operational algorithm for solving problems."

Human existence is built on the basis of generation and understanding of meanings. “If we want to talk about the meanings of our World as a whole, then their nature will have to be attributed to a textual and linguistic structure,” writes V.V. Nalimov. In this position, his theory follows from the hermeneutic philosophy of M. Heidegger, who, revealing the theory of knowledge, proceeds from an ontologized idea of the World. The nature of meaning can be revealed through the simultaneous analysis of the semantic triad: meaning, language, text. The textual disclosure of meanings occurs through those sign systems that we are ready to perceive as languages. Each element of the triad described above is revealed through the other two. Including language in the triad, we introduce the idea that the triad itself becomes possible only when there is an observer - the bearer of consciousness, and

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evaluating the meanings. The triad becomes synonymous with consciousness. The ascent to the meaning of the text goes through the language, and the understanding of the essence of this process is based on the mind. The meanings of life are inextricably linked with the development of speech, language, words. Russian philosophers (S. N. Bulgakov (1871-1944), G. G. Shpet (1879-1937), P. A. Florensky (1882-1937), A. F. Losev (1893-1988)) believed that it is in the word that life acquires meaning. Through the word thought grows together with being.

Meanings are inseparable from the structure of images, and from the symbolic language. The Russian philosopher P. Florensky (1882-1937) considered symbolic language to be a universal language. "A symbol is such an entity, the energy of which carries the energy of another, higher entity, is dissolved in it, united in it, and through it reveals the higher essence." The works of P. Florensky help to understand the symbol not only as a purely semiotic (sign) unit of language, but also as an ontological unit. The symbol not only denotes something else, but is itself the real bearer of this other. Florensky defined a symbol as an organically living unity of depicting and depicted, symbolizing and symbolized. Being in a symbolic linguistic field, the soul awakens in itself the memory of the forgotten depths of being, and the mind, coordinating them with speech images, receives a judgment, increasing the semantic richness of language and knowledge. F. de Saussure argued that the linguistic sign connects the concept and its speech image of the mental imprint of the essence of reality. The linguistic sign is thus the psychic essence of the soul.

In consciousness, physiological and mental connections are established between the reflections of objects and the reflections of the material, physical aspects of verbal signs. They are excited and work every time when either an image of an object or a display of a verbal sign appears in the mind. Meaning is an ideal, mental connection between the display of an object and the display of a word, the unity of two displays. Linguistic meanings, expressed by different linguistic units, are different ways of generalizing the properties and relations of the objective world.

According to the teachings of Gregory Palamas, materialistic (secular) knowledge and spiritual (theological) clearly have boundaries and follow parallel paths. Secular knowledge for temporary life in the Universe. Theological knowledge for eternal life. Gregory Palamas, came to the conclusion that the results obtained on the path of theology are more significant than the results of the natural path.

Information about the creation of a spiritual substance in images is the objective content of the essences of the Universe and their relationship, determined by Providence by the Wisdom of the Creator. Information is the content of the image, which keeps it in balance, makes it stable. The content about the essences of the soul reveals subjectively with the help of the senses, mind and technology, presenting in the form of secular knowledge. Revealing the content of entities and their relationships depends on the spiritual state of researchers and society as a whole. The Creator knows the spiritual state of every soul and society. Deep knowledge of the Universe and interaction with it is possible by the grace of God and requires from each person a spiritual god-like perfection of the soul in love and an increase in the spiritual level of society on the basis of theological teachings.

God is not essence, because it is not God that proceeds from essence, but essence from Existing, since God embraces in Himself the integrity of Being. If God's being remains out of reach, His divine activities can be made available to us. Therefore, a person, thanks to his vision of actions, rises to the level of a person who can talk with God and can become a friend and worker of God.

The emphasis on experiential active knowledge, which exceeds purely theoretical knowledge, is characteristic of many works of the Holy Fathers. Blessed Diadochus wrote: "Knowledge by experience unites a person with God, without prompting the soul to speeches about objects."

The faithful and reliable interpreter of divine things, Isaac the Syrian, and the holy fathers say that we have two spiritual eyes, and the benefits of seeing with them are not the same. With one eye we see the divine power hidden in natural things. With another eye we see the glory of His holy nature, His wisdom and His providence for us.

Knowledge from God cannot by itself benefit anyone, says John Chrysostom. "We all have knowledge; but knowledge puffs up, but love edifies (1 Corinthians 8:1)." There is no use of Scripture where there is no life in love [6]. Moreover, from mere knowledge not only there is no benefit, but also the greatest harm. The crown of evil, the main diabolical sin - pride - arises from knowledge. Knowledge will be reborn through love and the grace that follows it and will become pure, peaceful, humble, obedient, full of words of edification and good fruits. According to the Scriptures, a spiritual person does not contain what is from the Spirit, considers it to be stupidity, delusion and fiction, for the most part tries to completely refute and in an open struggle to distort and dispute as best he can, and slyly accepts something, using approximately the same as poisoner of sweet dishes.

One Holy Spirit is a gift and wisdom and knowledge, like all divine gifts; but each of these gifts, as well as of all others, has its own effect. Knowledge experientially combines the soul with God, but it does not move the soul to talk about this and other spiritual things. Therefore, some of those who wisely go through a solitary life, although they are enlightened in the sense



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of knowledge, they do not transgress to words about divine things. Wisdom, however, if it is given to someone along with the knowledge of the fear of God, lovingly reveals the inner effects of knowledge. Because knowledge usually enlightens by inner influence, and wisdom by a word. Knowledge brings prayer and great silence with complete neglect of worldly affairs. And wisdom brings the unconceited study of the gospel by living in love.

The Holy Fathers teach us the spiritual gifts of the divine mind, giving it the meaning of the universal mind [7].

The divine mind mysteriously generates in the soul the divine image and likeness of the future, growing in knowledge and skills and harmoniously combining the spiritual and informational aspects of life [8-12].

The New Testament calls us to be perfect as the Heavenly Father (Matthew 5:48) so that we can work in the image and likeness of God. Jesus Christ, with a living word, healed, revived, taught the truth, commanded the elements. The mortal passionate nature of a person does not allow him to capture the communicative vibrations of entities as living information of the Universe and to make a living word in the image and likeness of God. The Beatitude says that the pure in heart will see God. A blessed person who is pure in heart and pure in mind becomes the image and likeness of God. The spirit of the image of God with a pure heart captures the communicative vibrations of the essences of the Universe and can perform with a living word in the likeness of God.

In the education system and in the family, it is necessary to set the task of learning to live righteously and blamelessly for every child and to improve spiritually.

## III. Social Objectification and Realization of Spiritual Communication

The spirit becomes objectified, it goes outside, expresses itself outside, in being for others. Spiritual communication expresses itself socially. It is socialized. The spirit enters history, and in history it changes greatly, it seems to lose many of its features and acquire new features. The spirit is internal, in this spatial symbol one of the signs of the spirit. Everything spiritual comes from within, from the depths. But the inner passes into the outer, is revealed. Spirit is being in itself, but it inevitably passes into being for others, actively expressing itself for others. The activity of the spirit makes it expansive. The spirit enters into a world that is not only spirit. Christian Orthodox ethics was objectified and socialized, adapted to be useful for social everyday life, and therefore only historical Christianity became possible.

The truly sacred exists only in the spirit, and not in nature and not in history, not in society. The objectification of spirit creates collectives. Spiritual community, catholicity exists in every personality, in every subjective spirit, it is their synergy. Objectification is generated by the relationship between subjects and the relationship of each subject to the world whole.

Spirituality must be realized and not symbolized in the world, realized in existence and not in an object. Man is not an incorporeal, but an embodied spirit. And he is called to creative embodiment. This is the embodiment of love, real love, not symbolic. The triumph of the spirit in society would mean the triumph of personalism, personal communication, the relationship of personality to personality in the human and human we, the recognition of each given personality as the highest value. It could be said that this is the creation of a society of spiritual subjects. It would be a real revolution in human society. A society in which there will be no objects and no one and nothing will be treated as an object is the realm of the spirit and the realm of freedom, and in the limit it means the embodiment of a bright spirit.

The symbolization of the spirit must be distinguished from the realization of the spirit. Symbolism triumphs over realism in marriage and the family. Marriage in most cases is a symbolic and not a real sacrament, for the real sacrament is connected with love. The relations of family members among themselves are conditionally symbolic, ritual, and a breakthrough of realities plays a relatively small role. The whole life of the state is symbolic. Power always wears symbols and signs and requires a symbolic relationship to itself, which has nothing in common with a real relationship.

All moral life, crystallized in mores, is based on symbolic learning, and not on the real transformation of people. The laws of morality require people to fulfill conditional symbols that do not have an obligatory real connection with their inner life, with their spirituality. The fulfillment of duty is symbolic. Communication between people is symbolic, which does not correspond to reality at all. The so-called "good deeds" are of a general symbolic nature. Mercy can be symbolically ostentatious rather than real. Hypocrisy has become an extreme form of symbolism from which all reality has disappeared. In the world of communication there is no relation to a living, concrete person, but there is an attitude to subjects. But in relation to the subjects of reality are not achievable, they slip away. The relation to the subject is always symbolic. In exactly the same way, in cognition, scientific and philosophical, formal academism develops methods through which the cognizer comes into contact with the object, but does not come into contact with reality, which is given only by living information. Symbolization extends to the spiritual life,



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which is a reality and not a symbol. We see this in forms of being that symbolize rather than actualize spiritual life. The sacred in this world is not a sacred reality, but a symbolization of a sacred reality. The symbolic incarnation of the spirit is only the path determined by the sinfulness of the world, while the real incarnation of the spirit is the goal, the highest achievement. Symbolic sacralization of the objects of this world, which turns into the enslavement of a person by this object and hinders the achievement of spiritual thinking and communication.

Evil is a barrier to spiritual life. The existence of evil in the world is a paradox for our spiritual life. This paradox is connected with the correlation of "good" and "evil". Evil in human life is most restless and most terrifying not when it is visible and striking in the eyes, but when it is covered with lies and deceit, when it seduces with “good”. Much of the evil in world history takes on the guise of "good". The main creator of evil throughout the history of mankind is Satan, the cunning seducer of sinful man.

Spirit and spiritual life are not symbolic, they are realistic, as evidenced by the embodied life of the holy fathers. Really, not symbolically, the incarnation means the descent of the Spirit of God and His merging with real human and world destiny. The spirit can never be embodied in the instincts of man dominating man. Nor can it really be embodied in discursive scientific thought, in the formal laws of morality and law, in anything objective, it is embodied in the real ascent of the subject, the personality to God and in the real descent of love and mercy, in the harmonious synergy of the knower with the knowable, in the real spiritual creativity, in the original, original righteous peaceful judgment. Spiritual life up to a critical collection of righteous peaceful people with spiritual thinking and fellowship will sustain the existence of humanity.

## IV. Aspects of Orthodox Upbringing and Education

Orthodox pedagogy aims to bring the image of God embedded in man to god-like perfection [13]. The goal of the teacher is to learn how to open the hearts of students to the perception of God's word by cleansing their hearts from evil and unkind intentions, as well as educating and shaping the spirit of love. The goal of students is to form an Orthodox worldview and learn to communicate with others with reason and love in a beneficial way.

The spirit of life in god-like perfection is destined, the soul is destined to organize life under the guidance of the spirit, the body is destined to carry out life on earth under the guidance of the spirit and soul. Orthodox upbringing of the spirit and education of the soul forms human qualities that are useful for him and society. Secular upbringing and education causes spiritual damage to both the individual and society.

Orthodox upbringing and education differs from humanistic concepts in that the main driving and guiding force of the educational process and their success is in the promotion of divine grace. When a person has confidence in God, He works grace in his life.

Secular upbringing and education considers it sufficient to develop the natural talents of a person, without taking into account the fact that human nature itself has become damaged by original sin. Therefore, pride, willfulness, impregnability, contempt for others, the predominance of external goods over internal goods and other egoistic qualities are formed. Secular pedagogy cannot be expected to be a lasting success in the education of the heart.

The Orthodox educator feels the need for supernatural help. Orthodoxy is the spiritual core of culture, ensuring its truth, integrity and viability as a self-reproducing powerful sustainable social historical moral process [14-16].

*a) Family upbringing*

Orthodox family education can put a barrier to unlimited freedom. Family Orthodox upbringing is the root and foundation of subsequent upbringing and education. Only conscience can limit the freedom of pernicious passions. It is necessary to provide consultations to parents, and create conditions for them in the Orthodox education of children's conscience for a successful struggle against pernicious passions. The Orthodox Church has an invaluable and centuries-old experience in educating and fighting pernicious passions.

It is important to arrange a spiritual home from childhood by educating the heart with love for the world around us, by obedience to righteous, kind, peaceful mentors. In the process of forming imitative thinking, it is important for a child to gain knowledge about conscience, goodness, righteousness, peace, health and other positive qualities, to learn good deeds and perform them. Imitation of kind, righteous, peaceful mentors gives rise to love for people, develops a peace-making worldview and motivation for a righteous peaceful life, and forms good will.

Family evangelism, as a social service, will contribute to the revival and strengthening of Orthodoxy in families and society. The Orthodox society and families will live in freedom according to the law of love, educating and including the younger generation in it. The family tradition of evangelism must be socially developed.

Spiritual upbringing and education of children, the formation of their spiritual and moral worldview is the responsibility of parents. The spiritual and moral



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worldview of families is the basis of the social stability of the family and society. Spiritual and moral education and the formation of a family must proceed on the basis of God's Word. Instruct the young man at the beginning of his way: he will not turn away from him when he is old (Proverbs 22:6). The Bible should be regularly studied and discussed with the children in the family. A personal good example, friendly relations, attentive cordial communication with children, nourishing the consciousness with good thoughts, family games, visiting cultural and spiritual institutions, is the basis for raising children. Children should be raised with love. Disobedience of children should be punished by explaining their mistakes. Punishment and rebuke give wisdom. Punishment should be educational. Teenagers need to understand that they are not bad, but their behavior. It is necessary to make sure that after the instruction the child corrects himself and does not feel rejected. This helps the child to become responsible and mature from childhood. Through such relationships, children learn to lead a Christian life.

Family Bible study instills spiritual values in children, on the basis of which they build their lives in the family and outside the home, choose friends, inclining to communicate with more mature people, strive for good work, protect themselves from the influence of the world around them of harmful addictions: voluptuousness, love of money, love of glory, from pernicious entertainments; they honor their parents.

The distribution of responsibilities ensures discipline and order in the family. Everyone in the family has to do their share of household chores. The distribution of responsibilities is decided at the family council, where all family issues are discussed and decisions are made. Everyone should take part in maintaining order in the house and keeping it clean. Spouses lead a healthy lifestyle and teach this to children, turning it into a family tradition.

If the family tradition of evangelism is socially developed, then families will be happy and strong families, because love, peace and mutual understanding reign in them.

*b) Education of the heart with love*

For the spiritual essence of a person, his soul, the heart is the center through which experiences, moods, feelings brighten, depending on the strength of love in the heart. Love, as an internal source of light, illuminates and transforms the whole person from within.

Man, as the image of God, must be perfect. Spiritual people who are pure in heart without harmful passions become perfect. What makes a person imperfect is his pernicious passions and unspiritual actions. Spiritless actions can be eliminated by educating the heart with love.

Education of the heart in love for people is carried out according to the principle: not a day without good. The human quality of love is formed according to the principle: turn away from evil and do good, seek peace and strive for it.

The actual task of education is to teach the heart to love, to give it strength and direction, corresponding to the main goal of human existence. A heart ignited by the fire of Divine love will affect all spiritual and physical forces and direct them to a good and beautiful deed.

Love can only be nurtured by love and an Orthodox worldview. Therefore, it is necessary to form an Orthodox worldview and try to kindle the flame of love in oneself, so that the flame of high and bright feelings that flares up from it helps others learn to love.

The education of motives for this or that activity is connected with the education of the heart. Therefore, the task of education is to show the heart an object worthy of its love. The development in the heart of active love for God and for everything Divine, sacred, is the main task of education.

Education of the heart in love for people leads away from selfishness. Living in love is based on spirituality. It is God's will that man grow in the knowledge of God's word and become a spiritual man. Becoming a spiritual person is a person's responsibility before God. To this he is directed by the law of conscience. The law of conscience helps an imperfect spiritual person in spiritual perfection on the path to righteousness. A spiritual person acquires a God-like nature that does not want to commit sin. He lives according to his conscience, chastely, with love for people, does not lie, does not kill, feeds himself from labor.

Those who live according to God's will think, desire, and act righteously, live in Christ Jesus, and are reconciled to God and mankind. By fulfilling the commandments of the One God of Love and the Almighty, they strengthen peace on earth.

The One God of Love reconciles the human race with Himself and overcomes strife on Earth through spiritual peacemakers. Spiritual peacemakers, with the light of love of the Word of God, kindle fiery desires for goodness and peace in the hearts of people, uniting them into spiritual and moral collectives. Spiritual and moral collectives carry out their life activity in the unity of freedom according to the law of love. The process of formation of spiritual and moral teams at all levels - international, state, regional, local - and all areas of life is relevant at the present time. Namely, the universal spiritual and moral collectivity, conjugated in knowledge, commensurate in Orthodox values, coordinated in good deeds, is able to quickly neutralize negative processes and stabilize the world in the name of universal good on the principles of Divine justice, goodness, perfection, holiness, love, righteousness and truth.

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*c) Formation of the Orthodox worldview*

The formation of an Orthodox worldview is an urgent task of Orthodox education. A worldview is a view of a person, a way of his spiritual orientation in the world around him to the most basic questions of being in general and man, the essence of being, the meaning of life, understanding good and evil, the existence of God, the soul, eternity.

The concept of worldview is inseparable from the concept of the meaning of life, since in the end it is the meaning of the life of any person that determines his behavior. Human freedom and faith are inseparable from the concept of worldview. These important questions should be conveyed to students by Orthodox education.

For the formation of an Orthodox worldview, it is necessary to determine and find an objective reality that will actually act as a criterion of truth. The Orthodox worldview is based on God, since He is the Truth. The Orthodox worldview is based on Divine dogmas. This allows the Orthodox worldview to be stable. From the point of view of Orthodoxy, the meaning of life cannot be found either in the surrounding world or in oneself, but only in the likeness of God. Freedom is an integral part of the Orthodox worldview. The knowledge of Christian truth makes us free for the right spiritual life, good deeds and love for people. Above all, put on love, which is the bond of perfection. (Colossians 3:14) The way to perfection, that is, to spiritual maturity, is to know God's love. The goal of a Christian will be achieved when he puts on love, allows God and Divine love to act in him. God as Love unites everything into one perfect unity. The love of a Christian binds everything that is good, leading it to perfection.

The Orthodox worldview forms faith in the shepherd Jesus Christ as a spiritual savior. An important task of Orthodox education is to promote churching and learning to communicate with God through prayer attentively, with repentance and thanksgiving.

In favor of the objectivity of the Orthodox worldview, various arguments and the presence in the world around us of confirmation of key dogmas speak. Spiritual experience is a reflection of spiritual reality. By spiritual experience one can judge the laws of the spiritual world and itself. The objectivity of the spiritual world is confirmed by the religious experience of the ascetics of Orthodoxy [7].

## V. Conclusion

If a thought is not regulated by any higher principle, but spreads over spaces and times, without being attached to anything and absorbing any experience that comes across it along the way, regardless of whether it is positive or negative, constructive or destructive, without proper spiritual preparation, tries invade it, then various curiosities begin to appear [17-18].

The world in which a person lives becomes reality through the relationship between the Creator and His creation. The creation of the world by God is a prototype of His incarnation, the gospel incarnation of the Word forms the basis of the synergy of creation, which is fully manifested in Christianity. True knowledge lives and is nourished not by the earth, but by the sky.

In what kind of world we, our children and grandchildren, will live, depends on our attitude to the processes of thinking. The surrounding world is created by our consciousness and determines being in it. The future in which a person will live here and in eternity depends on our understanding and responsibility, entrusted to us by the Creator, for the right to spiritually rule on earth [19]. Spiritual dominion on earth helps theological thinking. Formation of theological thinking must begin from childhood in educational institutions.

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# Emerging Social Actors in Bolivia between 1990- 2005: The Issue of Coca, Water and Gas

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*Abstract-* In this essay, the main social actors that emerged in Bolivia in the period between 1990 and 2005 will be analyzed. To do this, first, the concept of social actors briefly developed from the definition of relevant authors of the sciences. social. Subsequently, the emergence and importance of the three coordinators that are constituted from the most important conflicts of those years will be described, that of the coca growers against the prohibition of coca cultivation, and those of the water and gas coordinators against the privatization of both resources. Then, some assessments will be made about the ways in which these particular demands of the three social actors converge, generating what Laclau (2005) calls popular demands. Finally, it will be concluded that the particularities and importance of these experiences, both separately and together, are very useful for the study and practice of politics as an engine of social transformation.

*Keywords:* *social groups - bolivia - state – democracy.*

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# Emerging Social Actors in Bolivia between 1990-2005: The Issue of Coca, Water and Gas

## Los Actores Sociales Emergentes en Bolivia en el Período 1990-2005: La Cuestión de la Coca, el Agua y el Gas

Santiago Altamirano

*Resumen-* En este ensayo se analizan los principales actores sociales que emergieron en Bolivia en el período comprendido entre los años 1990 y 2005. Para ello en primer lugar se desarrolla brevemente el concepto de actores sociales a partir de la definición de autores relevantes de las ciencias sociales. Posteriormente se describe el surgimiento e importancia de las tres coordinadoras que se constituyen a partir de los conflictos más importantes de esos años, el de los cocaleros contra la prohibición del cultivo de coca, y los de las coordinadoras del agua y el gas en contra de las privatizaciones. Luego se realizan algunas apreciaciones acerca de las formas en que estas demandas particulares de los tres actores sociales confluyen generando lo que Laclau (2005) denomina *demandas populares.* Finalmente se concluye en que las particularidades e importancia de estas experiencias, tanto por separado como en conjunto, son de gran utilidad para el estudio y la práctica de la política como motor de transformaciones sociales.

*Palabras clave: grupos sociales- bolivia - estado – democracia.*

*Abstract-* In this essay, the main social actors that emerged in Bolivia in the period between 1990 and 2005 will be analyzed. To do this, first, the concept of social actors briefly developed from the definition of relevant authors of the sciences. social. Subsequently, the emergence and importance of the three coordinators that are constituted from the most important conflicts of those years will be described, that of the coca growers against the prohibition of coca cultivation, and those of the water and gas coordinators against the privatization of both resources. Then, some assessments will be made about the ways in which these particular demands of the three social actors converge, generating what Laclau (2005) calls popular demands. Finally, it will be concluded that the particularities and importance of these experiences, both separately and together, are very useful for the study and practice of politics as an engine of social transformation.

*Keywords: social groups - bolivia - state – democracy.*

## I. Introducción

A partir de la década de 1990 hasta el año 2005 se generó en Bolivia un proceso de constitución de diversos actores sociales que lograron articular sus demandas particulares. En el siguiente artículo se describe cuáles fueron los actores sociales de Bolivia que se visibilizaron durante este ciclo de movilizaciones y se analiza de qué manera generaron la confluencia de sus reclamos.

No se afirma que Bolivia sea un modelo, sino una experiencia (Negri, 2007). Ya que las características histórico-sociales de cada país condicionan las dinámicas sociales, generando particularidades que no se repiten en otros lugares. Por lo que las especificidades de cada experiencia político-social se relacionan con rasgos como la identidad, la composición de clase, el origen del Estado-nación, entre otras.

En el caso específico de Bolivia la importancia de las comunidades originarias y la historia de dominación de diferentes imperios, primero el español a través de la colonia y, luego, el estadounidense, a través de los capitales trasnacionales, han generado estrategias de supervivencia y resistencia de los diferentes actores que integran la sociedad boliviana.

Los procesos político-sociales se manifiestan de diversas maneras y surgen de la capacidad de los oprimidos para tejer redes de trabajo y participación (Altamirano, 2019). Los sectores dominantes responden con nuevas estrategias, generando una relación dialéctica en la que los oprimidos encuentran nuevas formas de resistir esas respuestas. De esta manera, se disputa la hegemonía, en una formación de procesos históricos que configuran las dinámicas propias de cada sociedad (Altamirano, 2019).

En esta línea, se pretende entender las particularidades del proceso boliviano que generaron la base material para el surgimiento de la Coordinadora de las seis federaciones del Trópico (sindicatos de productores de coca), la Coordinadora en Defensa del Agua y la Vida y la Coordinadora Nacional de Recuperación y Defensa del Gas, y su posterior confluencia. El abordaje de este ensayo se realiza desde una metodología cualitativa, a partir de una historización desde fuentes documentales de la época y una revisión de las conceptualizaciones teóricas propuestas por autores como, Antonio Negri (2008), Isabel Rauber (2006), Enrique Dussel (2006), Raúl Zibecchi (2005), Ernesto Laclau (2005) y Nicola Neso (2013).

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## II. Definiciones en Clave Sociológica Sobre los Actores Sociales

Para poder describir e identificar los actores sociales que se gestaron durante el periodo de estudio es necesario comenzar definiendo este concepto que es nodal para el estudio de las ciencias sociales. Numerosos autores han desarrollado una concepción acerca de los actores sociales. Isabel Rauber (2006) afirma que *"...actores sociales son aquellos grupos, sectores, clases, organizaciones o movimientos que intervienen en la vida social en aras de conseguir determinados objetivos particulares, sectoriales, propios."* (Rauber, 2006, p. 3). En esta concepción se identifican los actores sociales como espacios colectivos, caracterización que es adecuada para explicar los procesos políticos desde la pluralidad.

En este mismo sentido el sociólogo francés Alain Touraine (1984) entiende que *"Un actor social es un sujeto colectivo estructurado a partir de una conciencia de identidad propia, portador de valores, poseedor de un cierto número de recursos que le permiten actuar en el seno de una sociedad con vistas a defender los intereses de los miembros que lo componen y/o de los individuos que representa."* (Touraine, 1984, p. 112). Es importante, en esta definición, el hecho de que el actor social debe ser estructurado. Más allá de si su organización es centralizada, descentralizada, jerárquica u horizontal, es importante que los sujetos particulares que participan del sujeto colectivo se organicen y pertenezcan, en mayor o menos medida, de una estructura de tareas y roles. Esta puede ser flexible, pero no por ello inexistente.

Finalmente, Mario Testa, propone una definición basada en la capacidad de impacto de los actores sociales en la agenda política *"Un actor social es aquel que tiene capacidad de acumular poder para instalar un tema en la agenda pública, y lograr incidir de algún modo en la discusión y tratamiento del mismo"* (Testa, 2007, p. 258).

Resumiendo las definiciones anteriores, en este ensayo, se entiende a los actores sociales como sujetos colectivos que, en defensa de intereses particulares de los individuos que los componen o representan, inciden en la dinámica política de una sociedad en una determinada coyuntura. Estos colectivos deben organizarse y estructurarse de tal manera que sea posible distinguir con claridad sus objetivos y metodologías de acción. Por el contrario, serían meros grupos atomizados que realizan acciones dispersas sin una hoja de ruta definida y que, por consiguiente, tienden a tener una existencia efímera.

Por ende, y a partir de esta definición, se propone a continuación un análisis de la Coordinadora de las seis federaciones del Trópico (sindicatos de productores de coca), la Coordinadora en Defensa del Agua y la Vida, y la Coordinadora Nacional de Recuperación y Defensa del Gas. Se considera que estos son los tres actores sociales más importantes del ciclo de movilizaciones del período propuesto en Bolivia.

## III. Sobre la Coordinadora[1] de Las Seis Federaciones del Trópico

Planteando un orden cronológico, el primero de estos actores en constituirse fue la Coordinadora de las Seis Federaciones del Trópico, que núcleo a la mayoría de los sindicatos de productores de coca, frente a los intentos de los gobiernos estadounidenses y bolivianos por condicionar, e incluso erradicar, su cultivo. El sujeto social que conformó este colectivo se formó a partir de campesinos minifundistas migrantes del altiplano o ex mineros provenientes de las minas de estaño, y su identidad surge como "alternativa a la identidad india o de pobre urbano, pues toma elementos del sujeto indígena y también del sindicalismo minero, transmitido a la zona por los mineros relocalizados, organizadores de los primeros sindicatos" (Castillo Gallardo, 2004, p. 21). Por lo que el componente étnico y campesino es fundamental para determinar sus orientaciones y acciones.

El auge productivo de esta planta comenzó en la década del 50, fomentado por el gobierno de Victor Paz Estenssoro, del Movimiento Nacional Revolucionario, a causa de las migraciones internas hacia la provincia del Chapare, que desplazó los Yungas del norte del departamento de La Paz como la principal zona de cultivo de coca. Con el tiempo fue convirtiendo en el cultivo más rentable de la economía de Bolivia, gracias a que puede dar tres o cuatro cosechas por año y que su valor aumentó considerablemente en los años 90, debido a las políticas de erradicación de la hoja de coca del gobierno y organismos internacionales (Neso, 2013).

Los intentos por detener su producción y consumo comenzaron en 1961. Con apoyo del gobierno estadounidense se promulgó una ley que impedía su cultivo y la práctica de mascar la hoja de coca, pero no dio resultado. Para el año 1985 se ejecutó el plan trienal de lucha contra el narcotráfico[2] y

[1] Una coordinadora esta integrada por un grupo de personas que organizan las tareas para la concreción del objetivo u objetivos de un colectivo.

[2] El Plan Trienal de Lucha Contra el Narcotráfico en Bolivia fue un programa promovido y co-financiado por los EEUU, basado en tres medidas fundamentales: control eficaz de las regiones productoras de la hoja de coca, de modo que su coste de producción esté por debajo del precio final; declaración legal de que sólo sería tolerable la producción de la coca en las áreas tradicionales; y reconversión agrícola voluntaria, mediante la cual los campesinos podrán cultivar otros productos apoyados por el Estado (https://elpais.com/diario/1987/04/17/internacional/545608811_850215.html). La propuesta contó con el rechazo generalizado de los productores de coca, y el gobierno emprendió, por medio de la Unidad Móvil Policial para Áreas

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en 1987 se produjeron enfrentamientos entre cocaleros y las fuerzas armadas. Los manifestantes cortaron las rutas de acceso a Cochabamba exigiendo participar del debate sobre las leyes que los involucraban (Neso, 2013).

En 1998 se complejiza el entramado legal, ya que el congreso aprueba la Ley 1008 o de Régimen de la Coca y Sustancias Controladas, que establecía las zonas legales de producción y prohibía su cultivo en la zona del Chapare. La ley determinó tres tipos de zonas. Una de producción tradicional, donde la práctica de cultivo de la hoja de coca estaba limitado a satisfacer la demanda de la masticación (acullicu en quechua), usos rituales y medicinales; una segunda zona de producción excedentaria en transición, integradas por aquellos lugares donde, a pesar de sobrepasar la demandas de las prácticas licitas se estaba realizando una transición a otros cultivos; y finalmente las zonas de producción ilícitas donde estaba prohibida la producción de coca, independientemente del uso final. Ese mismo año se realizó el "Primer Encuentro Nacional de Productores de Coca" donde se presentó un proyecto de ley que diferenciaba la hoja de coca de las substancias químicas derivadas. El proyecto fue desoído por el gobierno que se enfrentó a los manifestantes con un saldo de 17 fallecidos por parte de los manifestantes.

Finalmente, en el año 1991 surge, en respuesta a la ascendente ofensiva del gobierno boliviano y de los EEUU, la Coordinadora de las Seis Federaciones del Trópico, nucleando a los diferentes sindicatos de productores de coca del trópico de Cochabamba. De esta manera, nacía uno de los actores sociales que, a la postre, se convertiría en uno de los más importantes de Bolivia, del cual emergió la figura de Evo Morales[3] como uno de sus referentes.

A pesar de la organización de los cocaleros, durante la década de los 90, con las presidencias de Gonzalo Sánchez de Losada[4] y de Hugo Banzer Suárez[5] se implementaron las políticas de opción cero, de erradicación total de los cultivos, con apoyo de la embajada estadounidense, lo que sostuvo el grado el enfrentamiento de la coordinadora con el Estado boliviano (Altamirano, 2019).

En el año 2000, en medio de una escalada de la represión del gobierno, amparada por el gobierno de Estados Unidos, la coordinadora de las seis federaciones del trópico comienza a tender puentes con las coordinadoras que estaban llevando a cabo un conflicto con el gobierno en defensa de otros bienes considerados comunes por los miembros de la comunidad boliviana, el gas y el agua (Neso, 2013).

## IV. Las Coordinadoras en Defensa de Los Bienes Comunes

### a) *La Coordinadora en defensa del agua y la vida*

En el auge y hegemonía del período neoliberal, no sólo en Bolivia sino en toda la región, se proponía la privatización como una forma de aumentar la productividad y la eficiencia de las empresas estatales, considerando que bienes comunes como el agua, eran recursos privatizables y convertibles, en un servicio rentable. En este contexto, específicamente en el año 1996 el gobierno boliviano intentó licitar la compañía de agua SEMAPA[6], argumentando la no sostenibilidad de una buena prestación y uso sustentable del agua por parte de la comunidad. Por medio de un decreto, sin respetar los plazos ni pasos de la licitación, se otorgó la concesión a la compañía norteamericana Betchel. Ante esta medida se agruparon manifestantes, comandados por el líder obrero Oscar Olivera, que exigían la propiedad comunal de los recursos hídricos.

Es en este contexto que surgió la Coordinadora en Defensa del Agua y la Vida, específicamente en el año 1999. Este emergente actor social contaba entre sus integrantes con los regantes del valle de Cochabamba, quienes poseían un conocimiento técnico relevante sobre la gestión comunitaria indígena del servicio del agua, en virtud de lo cual se convirtió en un actor con una fuerte legitimidad en la cuestión de los recursos hídricos y en una de las fuerzas más importantes de la Coordinadora (Bascuas, 2013).

La participación y preponderancia de los regantes del valle de Cochabamba dan cuenta de la

Rurales (UMOPAR), una campaña de represión violenta durante todo un año (1986), en contra de las familias campesinas de las federaciones de Carrasco y Chimoré (Salazar Ortuño, 2008)

[3] Juan Evo Morales Ayma nació en Isallavi, Bolivia en 1959. Fue presidente electo de la república desde el 18 de diciembre de 2005, hasta el golpe de Estado del año 2019. Fue el primer presidente boliviano proveniente de las comunidades de pueblos originarios. Su carrera política comenzó como referente de los productores cocaleros en Cochabamba, siendo secretario general de la Federación Especial del Trópico de Cochabamba por primera vez en 1985. Actualmente es presidente de la Coordinadora de las Seis Federaciones del Trópico y líder del Movimiento Al Socialismo.

[4] Gonzalo Sánchez de Losada nació en La Paz, Bolivia en 1930. Es un político boliviano, dos veces presidente de la República. La primera entre 1993 y 1997 y la segunda en las elecciones de 2002, aunque abandonó el cargo en octubre de 2003 tras varias semanas de revueltas populares. Residió en los Estados Unidos,en los años de su infancia y juventud y se graduó en Filosofía y Letras por la Universidad de Chicago.

[5] Hugo Bánzer Suárez nació en Concepción, Bolivia 1921 y murió en Santa Cruz, Bolivia en 2002, fue un militar boliviano. Presidente de Bolivia en dos ocasiones: una entre 1971 y 1978, por medio de un golpe de Estado, y la segunda entre 1997 y 2001, por medio de elecciones.

[6] Servicio Municipal de Agua Potable y Alcantarillado (SEMAPA) es una sociedad de economía mixta que fue creada durante la Presidencia de Rene Barrientos Ortuño en 1967 que se encarga de satisfacer las necesidades del servicio de agua potable, recolección y tratamiento de aguas residuales de la población, dentro del área de regulación de la provincia Cercado del departamento de Cochabamba.



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trascendencia de los pueblos originarios durante este período, ya que para estos grupos las luchas supusieron el reconocimiento de sus 'usos y costumbres vinculadas con la idea de buen vivir y del uso responsable de los recursos naturales (Blanco Fares, 2014).

El conflicto se agudizó y a inicios del año 2000, diversas movilizaciones lograron generar un bloqueo a la ciudad de Cochabamba. La primera manifestación concluyó con la toma de la plaza central, donde se organizó la junta de cincuenta mil firmas para la concreción de un referendum que estableciera que el agua tenía que ser un bien público, mientras se pedía la expulsión de la empresa Agua del Tunari. En abril de ese año, los enfrentamientos se profundizaron con bloqueos de todas las vías de comunicación, ocupación de edificios públicos y de la sede de la empresa y el apresamiento de los líderes de la revuelta (Neso, 2013).

Finalmente, en el año 2001, la Coordinadora del Agua logró que el Estado le saque la concesión a la empresa extranjera Agua del Tunari[7] y derogar la controvertida ley 2029[8], que permitía a las empresas cobrar por el uso particular de los acuíferos públicos y para que los bienes inmuebles pudieran ser garantía para enfrentar deudas con las proveedoras del servicio. Esto significaba que Aguas del Tunari podía cobrar por el agua que los vecinos extrajeran de sus pozos, del río o incluso recogieran de la lluvia.

*b) La Coordinadora Nacional de Recuperación y Defensa del Gas*

En los años noventa se descubrieron grandes yacimientos de gas natural en el sureste del departamento de Tarija. La inevitable atención de los mercados extranjeros se hizo sentir rápidamente, ya que un consorcio de tres multinacionales de hidrocarburos (Repsol, British Gas y BP-Amoco) presentó en 2001 un plan de utilización del gas boliviano para cubrir el déficit de la costa oeste en los Estados Unidos (Neso, 2013). Transportado a través de los Andes hasta el Pacífico, el gas de Tarija tenía que licuarse y ser movilizado a México en barco, para un proceso de regasificación, y llegar a la costa de California (Neso, 2013).

Ante esta iniciativa que consolidaba el proceso de privatización de los recursos energéticos que comenzó en 1995, se fundó la Coordinadora Nacional de Recuperación y Defensa del Gas, en abril de 2003. Esta coordinadora "impulsó un camino parecido al transitado tras la Guerra del Agua: convertir en central la prerrogativa civil de fijar la agenda pública y de decidir sobre los asuntos que a todos incumbían: recuperación del gas y la asamblea constituyente" (Gutierrez Aguilar, 2008, p. 266). Esta tenía una fuerte presencia en la ciudad de la Paz, a diferencia de las dos coordinadoras anteriores que se nuclearon en la zona de Cochabamba.

A partir de las movilizaciones que propuso la Coordinadora Nacional de Recuperación y Defensa del Gas en septiembre y octubre de 2003 se comienzan a articular las fuerzas de los tres principales actores sociales de este período, ya que se convocó tanto a la Coordinadora en Defensa del Agua y la Vida como a la de las seis federaciones del trópico a formar parte de las movilizaciones.

Luego, durante los primeros meses de 2004 se llevaron adelante en Oruro, Cochabamba y El Alto, principales ciudades de los conflictos, reuniones públicas de los movimientos sociales convocados, principalmente, por la Coordinadora del Gas en conexión con otras organizaciones. Estas reuniones consistían en abrir espacios de debate entre distintas figuras versadas en hidrocarburos y economía, además de organizaciones sociales que habían participado en los levantamientos (Gutierrez Aguilar, 2008).

## V. La Discusión Acerca de la Articulación de Los Diversos Actores Sociales

Para Antonio Negri (2006), esta articulación de las demandas particulares llega al punto de convertirse en un *movimiento de los movimientos*, ya que da forma, en Bolivia, al período histórico de nacimiento, fortalecimiento y auge de los movimientos sociales y políticos como expresión crítica al neoliberalismo. Según Negri (2006) este fenómeno tiene tres ejes fundamentales: Crítica a los límites de la democracia; crítica al poder; transformación de la categoría de trabajo (Negri, 2006).

El primero de estos ejes apunta a la crítica que plantean los movimientos sociales a uno de los fundamentos de las democracias occidentales, es decir a la idea de representación. Ya que se pone en crisis la relación entre el sujeto de representación y el ejercicio del poder.

En segundo lugar, los nuevos movimientos sociales plantean que el poder que se ejerce desde las instituciones está *fetichizado*, ya que quien ocupa los cargos, en muchas ocasiones, desoye el mandato popular y persigue intereses contrarios a los de la comunidad. Enrique Dussel (2006) diferencia el poder político como *potentia* y como *potestas*. El primer tipo de poder es el que surge de la comunidad política, el segundo es el poder delegativo que ostentan las autoridades a través de la delegación. Es por esto que

[7] Aguas del Tunari es una empresa formada por las empresas Betchel (EEUU), Edison (EEUU), Politropolis, Petricevich (Bolivia), SOBOCE SA (Bolivia) y el consorcio español Abengoa SA.

[8] Esta ley se aprobó luego de la concesión del servicio a Aguas del Tunari, por lo que sirvió como una forma de legalizar la privatización, permitiendo, entre otras disposiciones, la venta de los recursos hídricos.

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en una democracia virtuosa la legitimidad del poder político residiría en la comunidad y no en las instituciones.

Por último, se encuentra la crítica a la idea de trabajo, sobre todo por la profundización de la precarización de las condiciones de trabajo a partir del neoliberalismo. En las últimas décadas "el trabajo asalariado ha dejado de ser la relación social predominante del sistema capitalista. La globalización excluyente ha llevado la injusticia social a tal extremo que ser explotado en las condiciones legales vigentes (convenios colectivos, trabajo registrado) parece ser un verdadero privilegio." (Grabois, 2014, p. 5). En contraste los movimientos sociales entienden que el trabajo debe ser, ante todo, una actividad social orientada al desarrollo de las personas, no a profundizar las desigualdades. Para lo cual proponen lógicas de trabajo solidarias, cooperativas, ecológicas. Algunos de estos actores que proponen esta perspectiva sobre el trabajo son el Movimiento de Trabajadores Excluidos (MTE)[9] en Argentina y el Movimiento de los Trabajadores Rurales Sin Tierra[10] (MST) en Brasil.

Para Laclau (2005), las demandas particulares dan forma a los actores sociales, pero es posible que al no resolverse estas de manera satisfactoria los sujetos que integran estos grupos identifiquen que existen otros actores sociales con diferentes demandas insatisfechas lo que puede generar una distancia mayor entre el sistema institucional y la población. A estos reclamos sectoriales los denomina *demandas democráticas* independientemente del contenido ideológico que tengan. Cuando una de estas demandas no se satisface, puede que se articule con otras demandas también insatisfechas y se produzca una equivalencia entre las mismas generando una de tipo popular. Esta articulación de las exigencias particulares "varía en cada caso y depende de las construcciones históricas, las experiencias previas, las identidades y las memorias colectivas." (Retamozo, 2017, p. 172)

En el caso boliviano este descontento está relacionado con la forma en que los gobiernos regionales y el gobierno central buscan gestionar los recursos naturales, el agua y el gas, y alterar la dinámica productiva agraria de una parte importante del sector campesino, es decir, el cultivo de coca. Las demandas democráticas de las tres Coordinadoras encuentran puntos de equivalencia que transforman a reclamos particulares en demandas populares, constituyendo un sujeto político que se enfrenta al modelo político-económico del gobierno nacional.

La privatización colisiona con las propuestas de las comunidades originarias sobre los bienes comunes, no sólo en las zonas rurales sino también en los principales espacios urbanos como, por ejemplo, en La Paz, específicamente en la zona del Alto. En esta ciudad la inmigración interna del campo a la ciudad tuvo un gran impacto en la composición demográfica (Zibecchi, 2005). Estos nuevos habitantes trajeron consigo sus vínculos, tradiciones y cosmovisiones, y comenzar a entablar relaciones comunitarias que consistían en mutaciones o adaptaciones de los Ayllus al nuevo medio de vida al que los sectores campesinos se vieron en obligación de habitar. Es decir, este paso de una vida rural y de trabajar la tierra, a un contexto de urbanidad precarizada y trabajo industrial. Una de las concepciones del modo de vida comunitaria de los pueblos andinos es la propiedad colectiva de los bienes comunes, que se comprenden por fuera de las concepciones público-privada, sino que es aquello que comparten los habitantes de una misma comunidad.

Las demandas populares que se gestaron de la mano de esta articulación de los diversos actores sociales fueron, la no privatización del agua, nacionalización de los recursos naturales derivados del petróleo, especialmente de la explotación de gas, participación de las comunidades de pueblos originarios en los órganos de gobierno, el respeto y reconocimiento de los productores cocaleros.

## VI. Conclusión

Los actores sociales más importantes del período analizado responden a una dinámica de resistencia y enfrentamiento a las decisiones del gobierno boliviano. Tanto en la cuestión prohibicionista con el cultivo de coca como con los intentos por privatizar los bienes comunes en el caso del agua y el gas. Esta matriz de resistencia frente a las iniciativas del poder central generó demandas particulares, o democráticas que ayudaron a constituir la afirmación de un sujeto popular en Bolivia, a partir de la confluencia en movilizaciones como la del 13 de Octubre de 2003 o en instancias deliberativas como asambleas, reuniones o encuentros en los que se diagramaron algunas propuestas articuladas de resistencia común frente a las políticas neoliberales, como por ejemplo las convocadas por la Coordinadora Nacional en Defensa y Recuperación del Gas.

En Bolivia, las particularidades que signaron a esta articulación de actores sociales que devino en un movimiento de los movimientos están vinculadas, en primer lugar, a la importancia de la dimensión étnica de los sujetos involucrados, debido a la influencia de las personas descendientes de pueblos originarios que

[9] El Movimiento de Trabajadores Excluidos es una organización social formada en 2003 que nuclea a trabajadores informales. Entre sus principales ramas productivas se encuentran la rural, textil y recolección-reciclado.

[10] El MST es un importante movimiento social campesino brasileño, de alcance nacional, que agrupa alrededor de 350.000 familias en sus filas. En sus bases hay familias asentadas y acampadas. Surgió en 1984 como reflejo de las desigualdades territoriales y sociales del Estado brasileño y de su estructural cuestión agraria. Desde un comienzo, su principal bandera fue la reivindicación de la reforma agraria popular.



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participaron como base social de las diferentes coordinadoras. Un segundo elemento es la crisis de representación, ya que la legitimidad de la clase gobernante venía mermando a partir de las medidas neoliberales impuestas. Por último, es menester considerar como un factor relevante la confrontación entre dos dinámicas productivas que se enfrentaron durante el período estudiado, una vinculada a las tradiciones y la gestión colectiva de los bienes comunes y otra de extranjerización y privatización, de impronta neoliberal.

Recuperar estas experiencias de movilización y articulación popular-ciudadana es importante para analizar experiencias actuales o futuras en las que actores sociales que busquen una mejora en las condiciones de vida de sus integrantes, garantías en el goce de sus derechos o la defensa de los bienes comunes. Por otra parte, nos permiten obtener saldos organizativos y una memoria colectiva para que en los momentos de repliegue de las fuerzas populares tengamos faros que sirvan de guía.

También sería posible, a partir de la experiencia boliviana, indagar acerca de las potencialidades y limitaciones de estos procesos de movilización popular, tanto en su faceta protesta como en su capacidad para generar alternativas de poder constituyente, así como la gestación de identidades que posibiliten la construcción de mayorías que funcionen como agentes de transformación social.

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# Apology of Subjectivity, in Science and Social Relations

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*Abstract-* A subjectivity is the confessed manifestation of a created social coexistence, or interrelation of individuals that is socially integrated to reproduce and produce its development possibilities; production that is represented by a subject, a phenomenon commonly known eventually as "subjectivity", which is nothing more than the "social representation" of a "construction" through an individual who represents an active "social integration", or "intersubjectivity".”; therefore: "subjectivity" is not a simple opinion as an isolated definition of an individual, it is rather a manifest "intersubjectivity", or represented by a subject of a social unit in interaction; being that this, as a created social manifestation, is an ideal reproduction of conditions of a developing coexistence that has built as a process "subjects" that manifest the experiences produced as part of a "social integration" or "intersubjectivity" that is created, o constantly produced as definitions of reproduction and social development; Hence, a subjective manifestation is a represented intersubjectivity, that is, a subject as a social individual, only "is", insofar as, a "state" to "be" from its manifestation, or represented social interrelation that allows it to "be" and “transcend” as a representative of a collectivity; Hence, "subjectivity" is the demonstrative graphic representation of a community, from a "collective construction" to which it represents, or applies through an individual; manifestation that reproduces, variable and complex, - depending on the different types of coexistence- matrices of social development to prevent and act in their social interaction with others; which means defining subjectivity as a created social product, where a subject represents a plurality of interrelations produced and in production, a process that this article will deal with as part of a hermeneutic methodical relationship that pretends, or rather presumes, to understand such interrelationship.

*Keywords:* *subjectivity, subject, intersubjectivity, experience, science, representation, interaction, consciousness, being.*

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# Apology of Subjectivity, in Science and Social Relations

## Apología de la Subjetividad, en la Ciencia y las Relaciones Sociales

Marcelo, Quiroz Calle

*Resumen-* Una subjetividad, es la manifestación confesa de una convivencia social creada, o interrelación de individuos que se integra socialmente para reproducirse y producir sus posibilidades de desarrollo; producción que es representada por un sujeto, fenómeno conocido comúnmente eventualmente como “subjetividad”, que no es otra cosa que la “representación social” de una “construcción” a través de un individuo que representa una “integración social” activa, o “intersubjetividad”; por tanto: la “subjetividad” no es, una simple opinión como definición aislada de un individuo, es más bien una “intersubjetividad” manifiesta, o representada por un sujeto de una unidad social en interacción; siendo que esta, como manifestación social creada, es una reproducción ideal de condiciones de una convivencia en desarrollo que ha construido como proceso “sujetos” que manifiestan las experiencias producidas como parte de una “integración social”, o “intersubjetividad” que se crea, o produce constantemente como definiciones de reproducción y desarrollo social; de ahí que una manifestación subjetiva es una intersubjetividad representada, es decir, un sujeto como individuo social, solo “es”, en tanto, a “estado” para “ser” desde su manifestación, o interrelación social representada que le permite “estar” y “trascender” como representante de una colectividad; de ahí que la “subjetividad” es la representación gráfica demostrativa de una colectividad, desde una “construcción colectiva” a la cual representa, o aplica a través de un individuo; manifestación que reproduce, variable y complejamente, -dependiendo de los tipos diversos de convivencia- matrices de desarrollo social para prevenir y actuar en su interacción social con otros; lo que supone definir a la subjetividad como un producto social creado, donde un sujeto representa una pluralidad de interrelaciones producidas y en producción, proceso del cual tratara el presente articulo como parte de un relacionamiento metódico hermenéutico que pretende, o presume más bien comprender tal interrelación intersubjetiva y sus características productivas diversamente, desde los sujetos que son intersubjetividades manifiestas que producen sujetos y procesos de desarrollo interactivo, desde otros y con otros, proceso que no se termina de hacer, o construirse ininterrumpida e incesantemente producida.

*Palabras claves: subjetividad, sujeto, intersubjetividad, experiencia, ciencia, representación, interacción, conciencia, ser.*

*Abstract-* A subjectivity is the confessed manifestation of a created social coexistence, or interrelation of individuals that is socially integrated to reproduce and produce its development possibilities; production that is represented by a subject, a phenomenon commonly known eventually as "subjectivity", which is nothing more than the "social representation" of a "construction" through an individual who represents an active "social integration", or "intersubjectivity".”; therefore: "subjectivity" is not a simple opinion as an isolated definition of an individual, it is rather a manifest "intersubjectivity", or represented by a subject of a social unit in interaction; being that this, as a created social manifestation, is an ideal reproduction of conditions of a developing coexistence that has built as a process "subjects" that manifest the experiences produced as part of a "social integration" or "intersubjectivity" that is created, o constantly produced as definitions of reproduction and social development; Hence, a subjective manifestation is a represented intersubjectivity, that is, a subject as a social individual, only "is", insofar as, a "state" to "be" from its manifestation, or represented social interrelation that allows it to "be" and “transcend” as a representative of a collectivity; Hence, "subjectivity" is the demonstrative graphic representation of a community, from a "collective construction" to which it represents, or applies through an individual; manifestation that reproduces, variable and complex, -depending on the different types of coexistence- matrices of social development to prevent and act in their social interaction with others; which means defining subjectivity as a created social product, where a subject represents a plurality of interrelations produced and in production, a process that this article will deal with as part of a hermeneutic methodical relationship that pretends, or rather presumes, to understand such interrelationship. intersubjective and its productive characteristics diversely, from the subjects that are manifest intersubjectivities that produce subjects and processes of interactive development, from others and with others, a process that is not completed, or built uninterruptedly and incessantly produced.

*Keywords: subjectivity, subject, intersubjectivity, experience, science, representation, interaction, consciousness, being.*

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## I. Introducción

La “crítica a la razón epistémica de las ciencias sociales”, que involucra cuestionar su proceso nomológico de pretensión explicativa desde una sola lógica, la mensuración experimentada como método único de comprobación que aplican también las disciplinas sociales, son las matrices que organizan el presente artículo, pero desde una opción critica, parte está de una investigación de mayor envergadura de la misma denominación, propuesta que cuestiona



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además otras matrices del positivismo clásico y lógico que actualmente todavía sustentan la mayoría de las acciones de las ciencias sociales en su pretensión de constituirse como disciplinas científicas, desde el nomologismo empírico de mensuración matematizada, ajenas además al reconocimiento del desarrollo plural de la ciencia, que el presente artículo cuestionan desde una opción critica de carácter hermenéutico y lógica dialéctica, basado en otras críticas que desarrollan también otras subjetividades, planteadas por Berger P., Luckmann T., Dilthey W., Heidegger M., Honrkheimer M., Husserl E., Maturana H., Morin E. y Zizek S., que el presente articulo pretende representar.

Considerando que una manifestación subjetiva, no es una simple opinión; como expresión individual, casualmente intuida como anamnesis no experimentada; es más bien una construcción social de logro experimentado que presume un cierto orden, replicada sin embargo por un solo individuo, pero como representación plena de un colectivo del cual es parte este individuo con quienes a interactuado incesantemente en procesos de transformación social donde nacen las intersubjetividades, organizadas como saberes, aprendizajes y logros sociales que presumen ser nociones preliminares de desarrollo social, como probables conocimientos que necesitan comprobarse, sin embargo, en otro tipo de acciones de carácter especializado, aplicado por la ciencia, pero no dejan de ser parte de esta última, en tanto se constituyen como nociones preliminares; o hipótesis para coadyuvar el desarrollo del cual todos somos parte como actores interactivos; de ahí que una subjetividad es la manifestación compleja de un ejerció social que busca una transgresión social, definidas estas como logros del propio desarrollo; desarrollo que los individuos como sujetos sociales los representan como posibilidad, o producto de un involucramiento social que destaca su presencia individual como representación; lo que implica que antes de subjetividad, es más bien una intersubjetividad que se representa y no deja de construirse incesantemente.

Por tanto, una subjetividad, no es en sí misma, una representación individual de inquietud única, por el contrario, es la representación de un colectivo que se construye en interrelaciones confesas, manifestando una intersubjetividad en desarrollo, o fluencia de convivencias sociales que crean, producen y manifiestan experiencias para que un individuo como sujeto social pueda "ser" desde un "estar" que lo manifiesta desde un "hacer" de convivencia lograda, destacando un "somos" que le permite "trascender", desde ese "ser" que es una construcción social.

De ahí que una subjetividad, no es una manifestación efímera, es más bien el ordenamiento individual de una experiencia socialmente adquirida que se ordena como parte de una presunción cognitiva socialmente lograda pero individualmente expresada.

Lo que supone que una subjetividad es una manifestación social de una experiencia colectiva, o de otro tipo integración posible con la propia realidad, -del cual el hombre es apenas un actor más-, expuesta por un individuo que ha desarrollado experiencias multi dimensionales y que las replica como actor individual, pero en representación del colectivo del cual es parte.

Y es en este proceso de construcción latente, donde se construye también el "ser" como actor social que se representa y expone sus logros en un "tiempo" necesario que manifiesta esta interrelación que no deja de hacerse constantemente.

Siendo que el tiempo y la historia, en su composición, es también una construcción social del hombre organizado que manifiesta su propia realidad, desde su proceso de reproducción social como colectivo que crea, o produce para manifestar presuntos ordenadores desde una intersubjetividad lograda que construye, no solo se reproduce.

Es la "crítica a la razón epistémica de las ciencias sociales", desde la presencia emergente de categorías tales como subjetividad, sujeto, intersubjetividad, experiencia, conciencia y ser, todos como parte de una construcción fenoménica, el objetivo expositivo del presente artículo, como parte de un proceso hermenéutico crítico, basados en otras subjetividades, ajenas al racionalismo positivista que se cuestiona, desde entramados teóricos logradas por el desarrollo de las mismas ciencias sociales y ciencias humanas en particular, con intelectuales destacados que construyeron desde otras intersubjetividades, otras críticas, o subjetividades, que nosotros pretendemos representar intersubjetivamente, como pretensión representativa de carácter crítico, no solo de reproducción; sino desde una opción productiva que integra otras intersubjetividades que también que representamos desde nuestra interacción histórica y contextual distinta, estableciendo otra pluralidad posible que produce otras reproducciones que no dejan de construirse y seguramente criticada.

## II. Materiales y Métodos

El proceso de indagación corresponde a una orientación fenomenológica de carácter hermenéutico, como parte además de un diálogo de actores, desde sus contradicciones encontradas que construyen argumentos de distinta fluencia a la enfrentada, como proceso dialectico, definiendo por tanto un distinto relato, o intersubjetividad manifiesta de carácter plural, donde los actores dialógicos como Berger P., Luckmann T., Dilthey W., Heidegger M., Honrkheimer M., Husserl E., Maturana H., Morin E. y Zizek S. entre los más importantes, cuestionan los argumentos de Comte A. Durkheim E., como los otros enfrentados, o en contradicción argumentativa, últimos que representan confesamente los criterios cuestionados -en su sentido clásico- del desarrollo de las ciencias sociales fundados



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desde el racionalismo positivista, que presume orientar el desarrollo de la modernidad vigente que construyo lo que conocemos como ciencia válidamente aprobado.

La duda indagatoria que guio la investigación de la cual es parta esta unidad de reflexión crítica de sobre la "razón epistémica de las ciencias sociales" es ¿Cuáles son las críticas a la razón epistémica de las ciencias sociales, desde una praxis trasgresora (proposición, negación) debeladora del desarrollo teórico, metodológico de estas ciencias?, cuyos resultados en este caso se ordenados en redes semánticas como descripción grafica de nudos conceptuales; pretendiendo sustentar la comprensión critica de argumentos construidos, integradas a otras dimensiones que son parte de la investigación, pero no se encuentran necesariamente en el presente artículo, lo que no implica sin embargo que estén transversalizadas al interior de la proposición.

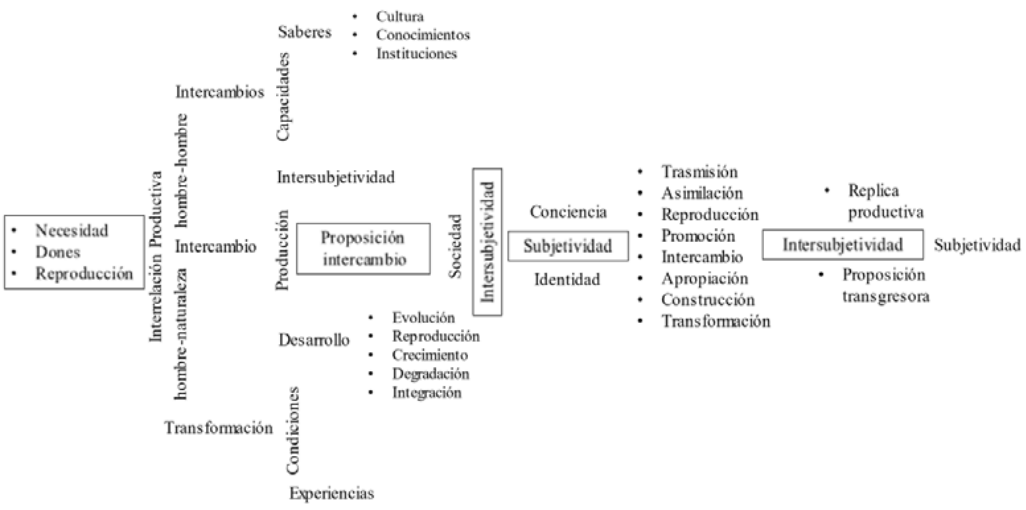
## III. Resultados

Vamos a iniciar por definir a la subjetividad, como la manifestación concreta de las inter-subjetividades, o experiencias de convivencia lograda desde una interacción social especifica, que es representada por un sujeto, o individuo que ha aplicado un proceso de intervención de desarrollo y que ahora representa productivamente esas interrelaciones y prácticas de carácter colectivo, como conjunto de experiencias de transformación social y producción material; proceso donde también estos actores se han transformado socialmente; construyendo un "ser", como "conciencia" manifiesta, desde las "intersubjetividad" que no es otra cosa, que conjunto de experiencias que se manifiesta como representación productiva, o reproducción orientadora, articulados como principios de desarrollo y prácticas de convivencia, construidas desde una interrelación y expuesto por un sujeto que representa estas construcciones y se manifiestan desde un tiempo, contexto, y constructo social específico, pero desde una interrelación interrumpida y diversa; es decir distinta a la inicial aplicada, como parte de un proceso de transformación social y material recurrente que no se detiene, igual a la propia realidad y las relaciones sociales que no dejan de construirse, solo se transforman.

Siendo así, las interrelaciones sociales, son productoras de intersubjetividades, expresadas como conciencia, o ser, que es representada por subjetividad, manifestación que orienta, define y regula otros procesos de interrelación social, con otros desde otros actores; proceso donde se construyen otros, es decir intersubjetividades.

Por tanto, la subjetividad como representación de la colectividad es una construcción, o definición permanente de producción de posibilidades de desarrollo, donde los sujetos primero individuos se producen desde esa interrelación, asumida como intersubjetividad.

Subjetividad que no solo se reproduce fielmente, sino se manifiesta, o desarrolla como un proceso de integración recurrente de carácter productivo, proponiendo y reproduciéndose conscientemente desde otras, con otras y por otras manifestaciones integradas, a este, y desde este, desarrollo, presentes como intersubjetividades desde otros escenarios naturales que permiten las reproducciones que producen intersubjetividades.




*Fuente: Elaboración propia en base revisión hermenéutica. Berger, P. (2001) con presencia de manifestación histórico contextual de autor suscrito 2023.*

*Red Semántica Nº 1:* Proceso de desarrollo de las intersubjetividades



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Siendo el fenómeno social, por tanto, una construcción latente, que es manifestada críticamente desde las intersubjetividades producidas en ese proceso, donde se han transformado desde las transformaciones aplicadas; no cosa replicada en sí misma, sino creación, expresada como conciencia, producto del conjunto de experiencias de transformación producida por la colectividad con la que sé que interactúa para reproducirse normalmente.

Conciencia que es producto de experiencias aplicadas que han producido un ser social que manifiesta esas prácticas de transformación social, necesitando para este proceso, sin embargo, su propio cuerpo como unidad biológica, que se manifiesta desde la integración con otros objetos naturales que eventualmente se replican, pero integrados se transforman continuamente en interrelaciones propositivas.

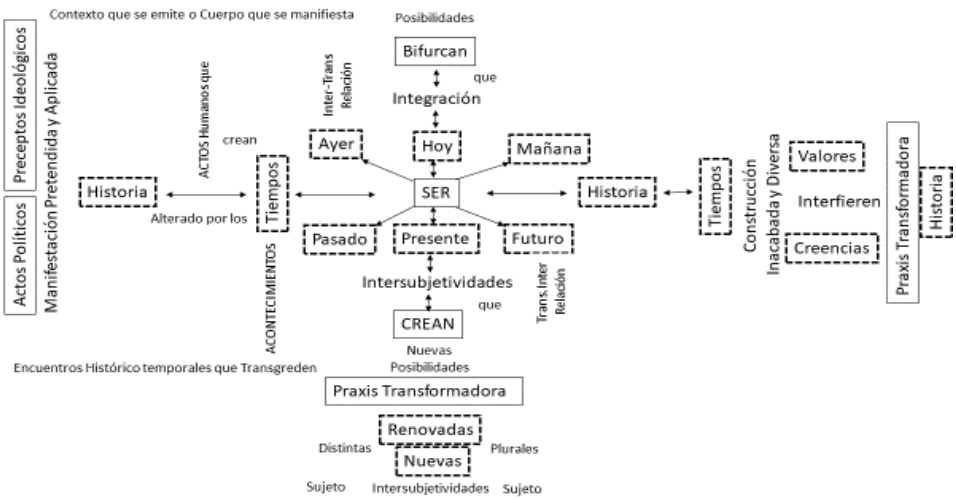
Entonces es el cuerpo humano y sus diferencias, como construcción natural biológico replicada, -la base de la producción social desarrollada interactivamente, en nuestro caso como humanos-, la que permite primigeniamente emitirse desde sus propias diferencias para construir integraciones diferenciadas (como ser varón, o ser mujer, actores diferentes desde la diferencia de la categoría género como construcción social- y no solo reproducirse, sino ser, actor social producido, es decir conciencia que se manifiesta como ser.

Unidad social producida por sí misma que se caracteriza por tanto entre otros, por componerse como una producción latente, con voluntad de su propio ser, con capacidad de bifurcación posible de forma consciente, desde su decisión voluntaria e interrelaciones logradas; además de poseer y ser parte de relaciones complejas, con manifestaciones contextuales, e históricas diversas, complejas y diferenciadas.

Fenómeno que adema posee sus propias contradicciones como parte de su construcción fenoménica, lo que involucra sin embargo, asumir a esta como un fenómeno que se crea y destaca como conciencia; no de posesión universal de su relación construida, menos fenómeno terminado y ajena a cualquier tipo de contradicción, debiendo como posibilidad, no solo comprobarse, sino también interpretarse desde una integración, o involucramiento pleno de los actores investigadores, constituyéndose en actores intersubjetivos representantes de la integración lograda.

Al ser variadas las interrelaciones logradas, las subjetividades también son plurales, distinguiéndose una relación construida de otra, manifestándose en múltiples posibilidades de reproducción desde su propio desarrollo, que en algún momento histórico se unen, o bifurcan en otras de forma continua; además de sus saberes logrados, manifestándose en procesos culturales de disímil construcción, una de otra que no solo ayuda a una reproducción, sino también en desarrollo como parte de un conjunto de instituciones que se crearon para organizar, reproducir y desarrollar sus propias relaciones de desarrollo.

Proceso que también, permite establecer las mismas relaciones simbólicas de reproducción social como construcciones indicativas del tiempo como proceso, donde transita el ser, como condiciones o posibilidades de integración de estos en su proceso creado que va desde un ayer (pasado presente) que se visualiza como un hoy (presente continuo), como parte de un mañana que siempre está pero se va, y claro el presente desde un pasado, que antes era hoy), manifestando siempre una distinta subjetividad, que implica un actor social que representa a una colectividad que se construye permanentemente, producido al ser con las siguientes características:




*Fuente: Elaboración propia en base revisión hermenéutica. Heidegger M. (2003), Dilthey W. (1949).*

*Red Semántica Nº 2:* El ser entre el pasado y futuro como siempre presente

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Intersubjetividades desarrolladas desde el "ser" construido en relaciones inacabadas, emitidas desde sus prácticas que connotan sus dimensiones de reproducción para su ubicación especifica de demostración de su presencia definida como tiempo y espacio en desarrollo.

Por otro lado, como parte de esta intersubjetividad, esta también la comunidad que se la debe asumir como una organización de mutua pertenecía, inclusiva, constructiva, creativa y en movimiento constante, no una simple integración de actores sin intensiones; por el contrario es la unidad representada por una subjetividad desde sus múltiples interrelaciones que se construye, deconstruye o propone activamente otras integraciones; pero siempre en transformación o cambio latente, producto de una intra-inter-trans relación, conocida como movimiento.

Lo social como fenómeno construido, o composición de interacciones humanas que se producen para "estar" como ser que se manifiesta y que, a decir de M. Heidegger, podemos definirla como:

> (…). Los φαινόμενα, "fenómenos", son entonces la totalidad de lo que yace a la luz del día o que puede ser sacado a luz, lo que alguna vez los griegos identificaron, pura y simplemente, con τὰ ὄντα (los entes). Ahora bien, el ente puede mostrarse desde sí mismo de diversas maneras, cada vez según la forma de acceso a él.
>
> (…), "fenómeno" en el sentido de "manifestación" o también *"bloβe Erscheinung",* "mera manifestación". (Heidegger; Pag.38-39 www.)

Siendo por tanto representaciones, de eterna mutabilidad, producto de los intercambios, interferencias y desarrollo proyectivos de los sujetos, aunque este último "es", en tanto es "parte de", cómo presente en una interacción; es decir el sujeto solo es en tanto intersubjetividad.

## IV. Discusión

Como se señaló hasta ahora, e insistentemente, la subjetividad, no es otra cosa que la manifestación confesa de una intersubjetividad lograda; subjetividad que es igual por tanto, a una producción social creada, producto del conjunto de experiencias enfrentadas por los seres humanos, intencionalmente aplicadas y que germinaron como conciencia, o ser social que se produce, manifestándose a través de las subjetividades producidas, parte de las interrelaciones del cual el ser humano como actor social es parte.

Siendo así, la subjetividad es una construcción social que manifiesta una intersubjetividad, o interrelación social que construye al mismo tiempo su propio ser, que le permite definir y desarrollar, un tiempo, una historia, además de una estructura de reproducción y desarrollo social, donde nacieron y desarrollaron como unidades sociales creadas, organizadas como valores, o principios de desarrollo, además de costumbres como practicas identitarias y tradiciones que ayudan a concretizar las relaciones de producción y reproducción social.

Proceso que crea, además, desde esa misma intersubjetividad, aunque con otros actores y en otros espacios, de carácter especializado, pero que suman interactivamente la subjetividad colectiva primigenia con la que interactuaron inicialmente, marcando su identidad; pero integrado a otra interrelación especializada, la ciencia, pero como proceso de construcción social.

Ciencia que también como todo proceso social construido, esta influenciado, por tanto, por una serie de inter y trans relaciones intersubjetivas, de ahí su definición como proceso de desarrollo compuesto que permite reproducir, prevenir y desarrollar las estructuras sociales con su entorno de convivencia.

Ciencia que no deja de ser, parte de las relaciones intersubjetivas de convivencia social cotidiana; pero aplicadas como una actividad de carácter especializado, e intencionalmente desarrollado.

Lo que implica que eventualmente, reproducen, comprueban, cuestionan, o mejoran las experiencias y saberes de los constructos sociales con los cuales han convivido inicialmente, pero ahora como actores integrados intencionalmente, pero cargados de una referencia social construida de tiempo y espacio históricamente definido.

Pero estas intersubjetividades manifiestas en distintas estructuras y formas sociales, no son parte de relaciones de carácter monolítico, son más bien parte de procesos dinámicos complejos y parte de construcciones diversas que no se replican, solo construyen.

Proceso que debe considerar su desarrollo como parte de la realidad, aun esta esta ajena al control de este proceso social construido, pero es influenciado por la misma, siendo este el entorno complejo en el que nos reproducimos, pero también influimos desde nuestra intervención. Realidad que debe ser asumida como:

> (…) la infinitud de posibilidades de certezas e incertidumbres que generan relaciones de movimiento, es decir de posibles transmutaciones caóticas naturales, u ordenamientos caprichosos como interpretaciones y no como definiciones absolutas; por tanto, todo fenómeno o relación siempre está en movimiento que supone integrar, detenerse y transcurrir constantemente, y estas relaciones nos lleva a concreciones instantáneas dentro la incertidumbre permanente. (Quiroz, 2012: 73).

De ahí que ese entorno, es decir la realidad de la que somos parte (contexto natural o relaciones humanas construidas socialmente) se organizan como intersubjetividades.



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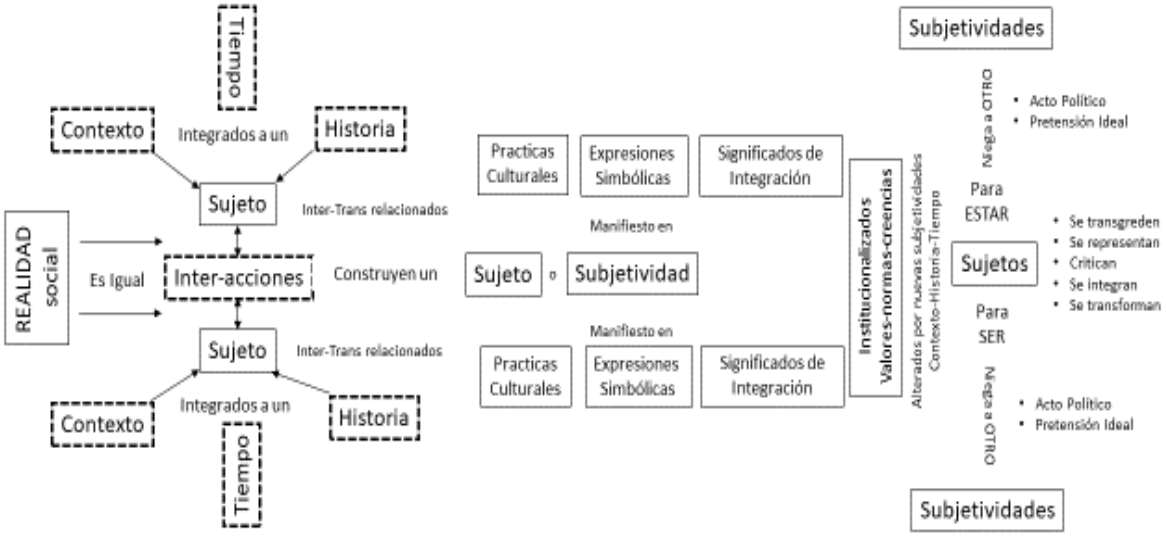


*Fuente: Elaboración propia en base revisión hermenéutica. Heidegger M. (2003), Zizek S. (s/a).*

*Red Semántica Nº 3:* Realidad social, inter-acciones y subjetividad

Realidad social que produce subjetividades, aunque esto no implique que los actores sociales, mantengan su independencia, o voluntad propia, ajena a sus interrelaciones, en tanto su libertad como concepto y proceso, permite a estos puedan asumir su identidad, como encargo social construido, para poder integrarse con otros y desde otros como actor consciente y voluntario desde su "ser", que implica la manifestarse para construir.

Entonces, las subjetividades no solo cambian y se integran, sino fundamentalmente construyen.

Sin embargo estas subjetividades diferenciadas -en la globalidad diversa de relaciones- para su construcción sufren proceso de discriminación o negación de unos frente a otros distintos, desde el reconocimiento de su sujeción a una unidad de reproducción o proposición constitutiva particular con la cual asumen pertenencia, o más bien refieren su identidad; considerando que el estar sujeto implica pertenencia de identidad a una comunidad de sujeción social especifica, que diferencia un colectivo de otros en su representación y son estas unidades sociales las cuales se emiten desde un sujeto como subjetividad representada, colectividad que no solo desea reproducirse, sino esencialmente desarrollarse en otros, por tanto exaltan su manifestación de pertenencia para construir desde su "ser" construido para imponerse en otros y poder trascender, proceso en el cual se produce otro tipo de relaciones sociales diversa a la inicial.

De tal manera que es la pertenencia social, como expresión de ese ser diversamente construido, en el flujo de sus interrelaciones, la que genera contradicciones, o complementariedades en una construcción, definiendo diversos movimientos que genera también cambio social.

De ahí que los fenómenos sociales, no son procesos lineales de desarrollo, sino más bien, procesos de constante contradicción o complementari-edad permanente, es decir dinámicos que construyen también movimiento, basados en las interrelaciones que construyen.

La negación como afirmación discriminatoria de un otro, a otros distintos, debe entenderse esencialmente como la manifestación política de un colectivo que mediante una subjetividad pretende imponerse a otros, proceso en el cual un colectivo busca además de reproducirse con normalidad, trascender desde una unidad social que la representa, pero en términos exaltados frente a otros.

De ahí que la discriminación, o negación de unos frente a otros, es básicamente una acción política, o de pretensión de ejercicio de poder para preservar su permanencia o distinción como otro distinto frente a los otros que también sugieren este tipo de acción.

Siendo este tipo de expresiones regulares en los encuentros intersubjetivos que construyen, proceso en el cual los colectivos, desde esas intersubjetividades manifiestas pretenden dominar la construcción de la nueva relación generando movimiento donde un colectivo pretende imponerse a otros.

Y son estos posicionamientos de negación impositiva de unos frente a otros, como posicionamientos dogmáticos de carácter político, la relación que permite el cambio latente, siendo que la contradicción impone nuevos relacionamientos, o cambios como parte de las interacciones que construye.

Por otro lado, la negociación como parte del relacionamiento entre distintos, se inicia como



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definición discriminatoria de un otro distinto que se relaciona con otros, que desea imponerse o preservar su identidad como otro diferente, ya que no se negocia si es que no se pretende imponer o resguardar inicialmente sus propias referencias como otro distinto a los otros diferentes.

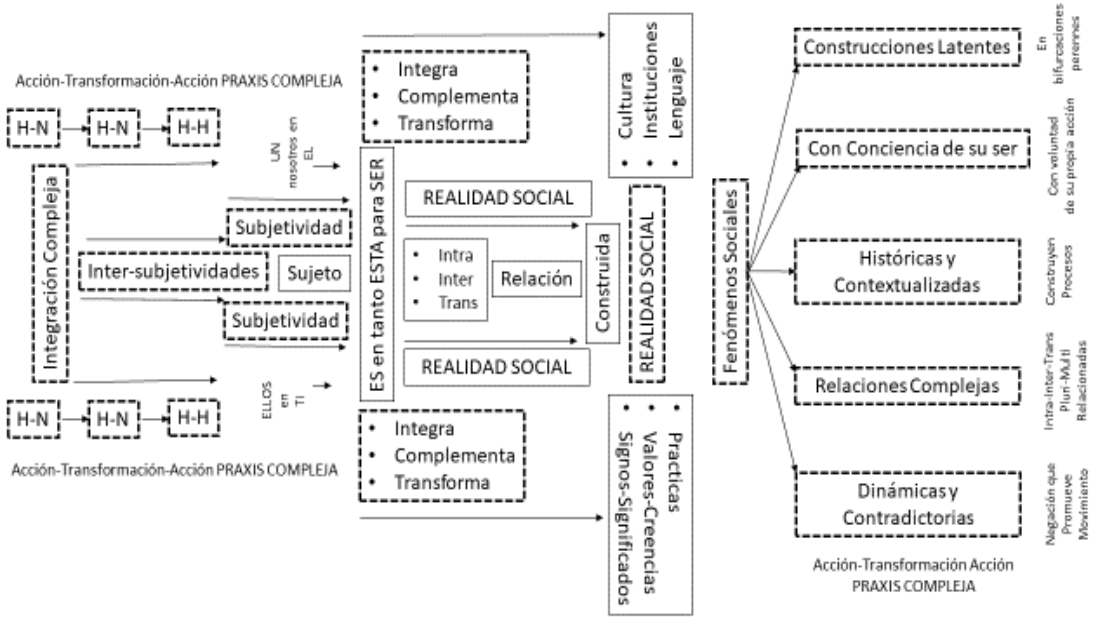
Así la negociación es parte también de la discriminación, o más bien, una manifestación del relacionamiento entre distintos que permite en su proceso la determinación de algunas imposiciones, o la emergencia de nuevas posibilidades producto de este encuentro que reconoce a los otros como distintos que se están construyendo como parte de estos encuentros permanentes que reconocen a los otros como distintos.

Esta negociación como articulación o regulación de la discriminación como proceso de construcción de consensos, permiten también incrementar, complementar creativamente nuevas opciones desde una definición histórico y contextual.

Por tanto, la discriminación, se la debe asumir también como parte inherente de las relaciones sociales y sus manifestaciones, aunque no necesariamente naturales, sino de carácter político en el caso de los humanos que desean preservarse como colectivo imponiéndose frente a los otros, que también tienen la misma pretensión.

Negar implica entonces entre otros cambiar, o transformar una situación o condición desde la propia interrelación, donde unos actores pretenden imponerse a otros, proceso en el cual mejoran, cambian o producen una nueva relación.

Siendo así la negación misma, no es más que una acción que implica en sí misma una intensión de transformación, nacida en esta misma relación que como proceso produce y está integrada al trabajo, que es igual a una acción transformadora de un bien o condición, donde todos los actores y cosas involucradas se transforman.




*Fuente: Proposición hermenéutica, basada en Berger (2002), Heidegger (2003), Maturana (2002), Morin (1993).*

*Red Semántica Nº 4:* La subjetividad como manifestación política e ideológica

Entonces negar, es básicamente proponerse, o actuar frente a una situación o condición para cambiarla o por lo menos mejorarla lo hasta ahora cambiado.

Proceso en el cual se va construyendo también la realidad social de la que todos somos negadores de otra negación como fluencia permanente.

## V. Conclusiones

Las conclusiones emitidas a lo largo del presente artículo pueden resumirse en las siguientes aproximaciones, con el propósito elementalmente de presentarlas como orientaciones para el logro o emisión de nuevas discusiones, buscando que estas se constituyan en proposiciones contradictorias para otros, o más bien sujetas a la crítica, condición que permitirá abrir un diálogo constructivo permanente, que es el propósito del mismo artículo, destacando estas como emisiones de provocación, no definición terminada:

- Las subjetividades, no son más que la manifestación concreta de carácter confeso de las interacciones sociales que construyen procesos de desarrollo social que se manifiestan como parte del desarrollo de la ciencia y el mismo desarrollo social.
- Los valores, las costumbres y tradiciones como parte de las construcciones sociales se manifiestan también en el desarrollo interpretativo de



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construcción de la misma ciencia, como proceso político, sin embargo, no como definición técnica que es la elaboración de otro tipo de intersubjetividad especializada, pero que no se aleja del común elaborado de las relaciones sociales y está presente.

- Las concreciones sociales como aproximaciones de supuestas de verdades, aunque son apenas hipótesis, como supuestos logrados, son ordenamientos de carácter histórico y contextualmente definidos.
- La negación como acción critica de oposición de un otro distinto frente a otros, es un proceso que genera dialogo; dialogo que produce cambios y transformación de los actores y cosas involucradas en este proceso.
- La discriminación como emisión conciencial de una intersubjetividad lograda, manifiesta el interés político de una colectividad que pretende no solo reproducirse, sino también trascender socialmente sus relaciones como colectivo histórico vigente
- Los contextos naturales, como los cuerpos humanos y sus diferencias, emiten también sus singularidades que se destacan en subjetividades particulares como distintos presentes.
- La inter y trans relación de las subjetividades, siempre muestra cambios significativos latentes, proceso que permite socialmente a los actores particulares posibiliten su permanencia (reproducción), trascendencia (cambio) o negación (transformación propositiva), pero siempre en relaciones y transmutación dialéctica constante.

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# Memberships

## Fellows/Associates of Social Science Research Council

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

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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.
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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.

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

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.

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

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

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

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

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

**Numerical Methods**

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

**Abbreviations**

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

**Formulas and equations**

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

**Tables, Figures, and Figure Legends**

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

**Figures**

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

## Preparation of Eletronic Figures for Publication

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

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

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

## Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Informal Guidelines of Research Paper Writing

***Key points to remember:***

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

**Final points:**

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

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

**The discussion section:**

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

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

**General style:**

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

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



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*Mistakes to avoid:*

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

**Title page:**

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

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

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

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

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

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

**Approach:**

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

**Introduction:**

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

*The following approach can create a valuable beginning:*

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

**Approach:**

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

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

**Procedures (methods and materials):**

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

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

**Materials:**

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

**Methods:**

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

**Approach:**

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

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

**What to keep away from:**

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



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**Results:**

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

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

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

**Content:**

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

**What to stay away from:**

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

**Approach:**

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

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

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

**Figures and tables:**

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

**Discussion:**

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

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

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





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

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

**Approach:**

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

Describe generally acknowledged facts and main beliefs in present tense.

## The Administration Rules

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

*Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection*.

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

*Written material:* You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

## Criterion for Grading a Research Paper (Compilation) by Global Journals

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

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

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