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Discovering Thoughts, Inventing Future

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Self-Care for Arteriovenous Fistula and the Prevalence of Depression, Anxiety, Stress and Resilience: An Epidemiological and Observational Study

By Bianca Nantes Nunes, Soraia Geraldo Rozza, Daniel de Macedo Rocha, Gilmar Jorge de Oliveira Júnior, Vitória Elen de Souza Nascimento, Estelina Barroso de Oliveira & Lemuel de Faria Diniz

Universidade Federal de Mato Grosso do Sul

Resumo- A doença renal crônica afeta mais de 10% da população mundial, constituindo uma preocupação global de saúde pública. Pacientes com doença renal crônica frequentemente necessitam de hemodiálise e fazem uso da fístula arteriovenosa, que demanda cuidados específicos. Esses pacientes também podem enfrentar condições como depressão, ansiedade e estresse, com a resiliência desempenhando um papel fundamental no enfrentamento dessas adversidades. *O objetivo* deste estudo é investigar a associação entre resiliência, sintomas de depressão, ansiedade e estresse e os comportamentos de autocuidado relacionados à fístula arteriovenosa em pacientes hemodialíticos.

Método: Trata-se de um estudo observacional, transversal, de caráter descritivo-analítico, conduzido em quatro serviços de Nefrologia na Região Centro-Oeste do Brasil. Foram aplicadas a "Escala de Resiliência", a "Escala de Depressão, Ansiedade e Estresse" e a "Escala de Avaliação de Comportamentos de Autocuidado com a Fístula Arteriovenosa em Hemodiálise".

Resultados: Os resultados indicaram que não houve associação significativa entre os comportamentos de autocuidado e as variáveis estudadas.

Palavras-chave: doença renal crônica, hemodiálise, autocuidado, ansiedade, depressão, estresse, resiliência.

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SELFCAREFORARTERIOVENOUSFISTULAANDTHEPREVALENCEOFDEPRESSIONANXIETYSTRESSANDRESILIENCEANEPIDEMIOLOGICALANDOBSERVATIONALSTUDY

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Self-Care for Arteriovenous Fistula and the Prevalence of Depression, Anxiety, Stress and Resilience: An Epidemiological and Observational Study

O Autocuidado Com a Fístula Arteriovenosa e a Prevalência da Depressão, Ansiedade, Estresse e Resiliência: Um Estudo Epidemiológico e Observacional

Bianca Nantes Nunes [α], Soraia Geraldo Rozza [σ], Daniel de Macedo Rocha [ρ], Gilmar Jorge de Oliveira Júnior [ω], Vitória Elen de Souza Nascimento [¥], Estelina Barroso de Oliveira [§] & Lemuel de Faria Diniz [χ]

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Resumo- **A doença renal crônica afeta mais de 10% da população mundial, constituindo uma preocupação global de saúde pública. Pacientes com doença renal crônica frequentemente necessitam de hemodiálise e fazem uso da fístula arteriovenosa, que demanda cuidados específicos. Esses pacientes também podem enfrentar condições como depressão, ansiedade e estresse, com a resiliência desempenhando um papel fundamental no enfrentamento dessas adversidades. O *objetivo* deste estudo é investigar a associação entre resiliência, sintomas de depressão, ansiedade e estresse e os comportamentos de autocuidado relacionados à fístula arteriovenosa em pacientes hemodialíticos.**

Método: **Trata-se de um estudo observacional, transversal, de caráter descritivo-analítico, conduzido em quatro serviços de Nefrologia na Região Centro-Oeste do Brasil. Foram aplicadas a "Escala de Resiliência", a "Escala de Depressão, Ansiedade e Estresse" e a "Escala de Avaliação de Comportamentos de Autocuidado com a Fístula Arteriovenosa em Hemodiálise".**

Resultados: **Os resultados indicaram que não houve associação significativa entre os comportamentos de autocuidado e as variáveis estudadas. Conclusão: Apesar da ausência de associação entre os fatores analisados, o estudo evidenciou que a ansiedade é um sintoma predominante entre os pacientes hemodialíticos. Além disso, destacou a importância do autocuidado com a fístula como componente essencial para o cuidado integral em saúde e a saúde mental desses pacientes.**

Palavras-chave: doença renal crônica, hemodiálise, autocuidado, ansiedade, depressão, estresse, resiliência.

I. Introdução

A doença renal crônica (DRC) está inserida no grupo das doenças relacionadas à civilização moderna, assim como as doenças cardiovasculares comuns, a hipertensão e a diabetes. Segundo Canaud *et al*. (2024) e Monárrez-Espino *et al*. (2021), a preocupação com essa doença se amplia quando se nota o aumento dos casos em que ela sofre combinação com outros fatores de risco, como o envelhecimento e as comorbidades. A DRC é irreversível e compromete progressivamente a saúde e a qualidade de vida dos pacientes (QV).

De acordo com Ozen *et al*. (2025) e Borg *et al*. (2023), a prevalência da DRC é uma preocupação global de saúde pública, pois ela está aumentando rapidamente em todo o mundo. Nesse sentido, Ferreira *et al*. (2024) pontuam que a DRC acomete mais de 10% da população mundial, com aproximadamente 840 milhões de pessoas atingidas. Observadas as

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proporções continentais, a prevalência da DRC é estimada entre sete por cento na Ásia e 12% por cento na Europa, e de 10,1% a 15,8% na África, conforme García-Martínez *et al*. (2021) e Ulasi *et al*. (2022).

Borg *et al*. (2023) preveem que até 2040 a DRC se tornará a quinta condição crônica mais prevalente, ao passo que Ledo *et al*. (2024) estima que nesse mesmo ano ela se tornará a terceira causa mais comum de mortalidade, ampliando o cenário já preocupante dos custos de tratamento.

Na perspectiva de Martins e Moura (2023, p. 2), a DRC pode ser definida como uma "lesão renal que origina uma perda progressiva e irreversível da função renal, glomerular, tubular e endócrina, evoluindo ao longo de estádios". A DRC surge quando os rins deixam de funcionar, demonstrando-se incapazes de manter a homeostasia interna. Essa severa disfunção requer do paciente a adesão a um tratamento de substituição da função renal sendo a hemodiálise o tratamento de eleição e o mais comumente adotado.

Há três tipos de AV para a realização da HD e os quais possuem uma diferente vida útil, a saber, o cateter venoso central, o enxerto arteriovenoso e a fístula arteriovenosa (FAV). Existem AV permanentes e AV temporários, sendo a FAV o AV permanente de eleição, sendo o mais seguro e o mais duradouro para a realização da HD, conforme Martins e Moura (2023) e Qian *et al*. (2020).

A FAV é uma anastomose autógena entre uma artéria e uma veia. Nesse sentido, Correia *et al*. (2021) explicam que depois da criação da FAV, um fluxo contínuo da artéria para a veia principia diversas mudanças, alterando a estrutura da parede, gerando uma tensão de cisalhamento, e aumentando intensamente o fluxo sanguíneo durante as primeiras 24 horas.

As etapas pelas quais ocorre a inserção da FAV são três, e um descuido em qualquer uma delas pode prejudicar todo o processo. Primeiro, um cirurgião deve colocar a FAV; em seguida, precisa haver a maturação da FAV levando ao seu uso bem-sucedido para diálise. Por fim, deve-se proceder à manutenção da patência da FAV primária após seu uso com sucesso.

Apesar de ser a indicação mais durável e segura no tratamento hemodialítico, a FAV requer muita atenção do paciente que dela faz uso, denotam Dorough *et al*. (2021) e Costa Pessoa *et al*. (2020). Lira *et al*. (2021) afirmam que a disfunção desse acesso é uma das causas mais importantes de morbidade e mortalidade em pacientes em terapia hemodialítica. Essa disfunção pode ser responsável por até um terço das hospitalizações, o que implica consideráveis custos de saúde para esses indivíduos.

Ao requerer cuidados da FAV por parte do doente, a preocupação incide principalmente ao nível da prevenção da infecção e da trombose do AV. Dessa forma, os pacientes são orientados a adotar atitudes práticas de autocuidado, como não permitir coletas de sangue no braço que está com a FAV, proteger esse braço de pancadas e choques e avisar o enfermeiro caso perceba o aparecimento de feridas na mão do braço da fístula, conforme pontuam Martins e Moura (2023). Para essas estudiosas, diante da percepção de que a FAV é o melhor acesso para hemodiálise, é importante que os próprios pacientes adotem ações de autocuidado para manter a funcionalidade deste instrumento a fim de não comprometer o tratamento, mas o apoio do enfermeiro também pode fazer muita diferença nesse processo.

Bulbul *et al*. (2023) e Sousa *et al*. (2018) observam que na literatura há escassez de estudos sobre os perfis de comportamentos de autocuidado relacionados à FAV. Preocupados com essas questões, em 2015 pesquisadores portugueses Sousa *et al*. elaboraram a "Escala de Avaliação de Comportamentos de Autocuidado com Fístula Arteriovenosa em Hemodiálise". Em 2021, esses estudiosos interagiram com investigadores do Brasil para validar a versão brasileira da referida escala (Lira *et al*., 2021). Nessa validação, apenas algumas palavras foram modificadas por serem mais utilizadas no português brasileiro. Esse acesso mais recente será utilizado nesta pesquisa, conforme será detalhado no método.

Os estudos de Donahue *et al*. (2021) delineiam que as doenças crônicas, em especial a DRC, costumam trazer consigo a depressão, a ansiedade e o estresse. Sobre a depressão nos pacientes com DRC, observa-se que essa patologia é um dos transtornos psiquiátricos mais comuns. A prevalência de depressão é muito maior em pacientes em HD em comparação a outros indivíduos da população normal.

Como em outras condições de doenças crônicas e na população em geral, existem evidências de que a depressão em pacientes em HD está associada à mortalidade. Nos pacientes hemodialíticos a depressão é um problema comum. Se subdiagnosticado, pode tornar-se um fator de risco independente para o aumento da morbidade e mortalidade desses pacientes, ou resultar na desistência do tratamento, conforme evidenciam Bansal *et al*. (2023), Donahue *et al*. (2021) e Khan *et al*. (2019).

Nas pesquisas de Hagemann *et al*. (2019, p. 74-75), as condições clínicas e a própria rotina impostas pela HD são consideradas "fontes de estresse" que impõem extensas modificações na vida do paciente, "o que pode levar a um impacto negativo sobre a QV relacionada à saúde, incrementando o estresse cotidiano e favorecendo a emergência de depressão", modificando "a percepção e a avaliação que o indivíduo faz de sua vida e de sua doença".

Acreditando que o enfrentamento das doenças pode ser viabilizado pela resiliência, esse termo é definido por Connor e Davidson (2003) e Connor e Zhang (2006) como sendo uma ferramenta

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imprescindível no tratamento da ansiedade, da depressão e do estresse que atingem os pacientes portadores de doenças como as crônicas.

Na literatura sobre os pacientes hemodialíticos não foi encontrada nenhuma pesquisa que tenha realizado associações entre resiliência, depressão, estresse e ansiedade e o autocuidado com a FAV. Há investigações que mensuram duas dessas variáveis com o autocuidado e nem sempre as escalas utilizadas são as mesmas que fizemos uso nesse estudo.

Alguns estudiosos também se ativeram a essa questão, optando por focar seus estudos sobre a presença da depressão nos pacientes hemodialíticos. Sharif *et al*. (2022) constataram que, apesar de existirem muitos relatos sobre os fatores de fundo sobre os sintomas depressivos em pessoas submetidas à HD, mais informações são necessárias para esclarecer e confirmar os resultados em diferentes populações. Por isso, eles pontuaram que ainda é preciso investigar mais profundamente se esses fatores podem prever sintomas depressivos em pacientes submetidos à HD.

Para tanto, o objetivo deste estudo é verificar a associação de resiliência e sintomas de depressão, ansiedade e estresse com o comportamento de autocuidado com a FAV entre pessoas hemodialíticas.

II. Método

Trata-se de um estudo observacional, transversal, descritivo-analítico, de abordagem quantitativa. O método está em consonância com a modalidade de estudo STROBE, cujas diretrizes do *checklist* foram observadas.

O estudo foi desenvolvido em quatro serviços de Nefrologia na Região Centro Oeste do Brasil. Os critérios de inclusão foram: participantes com idade igual ou maior de 18 anos, com FAV e realizando tratamento hemodialítico há pelo menos seis meses depois da inserção da FAV. Nesses critérios também se incluíram os pacientes com boas condições cognitivas para responder aos questionários, para isso foi feito um contato prévio com a enfermeira responsável pelo setor a fim de se obter a relação dos participantes aptos nesse quesito. Já os critérios de exclusão foram estes: participantes com cateter venoso central, participantes com acesso vascular duplo (cateter venoso central e FAV) e internados no momento da coleta de dados.

Neste estudo não houve necessidade de definir técnicas de amostragem uma vez que foram definidos critérios de inclusão e após a sua aplicação foram todos incluídos no estudo. A amostra inicial era de 212 participantes, após a aplicação destes critérios obtivemos a exclusão de 100 pacientes. As razões que justificaram a exclusão foram: 78 possuíam cateter venoso central, nove recusaram-se a participar, um paciente estava internado, três eram menores de 18 anos e nove apresentavam limitação cognitiva.

A coleta dos dados iniciou-se em maio de 2024 e foi finalizada em julho desse mesmo ano. Foi aplicado um questionário sociodemográfico e clínico, assim como estas três escalas: a) Autocuidado com a FAV; b) Resiliência e c) Depressão, Ansiedade e Estresse.

O instrumento de coleta de dados empregado no estudo foi o questionário de caracterização sociodemográfica e clínica. Essa ferramenta mensura: a) a caracterização das variáveis sociodemográficas do doente renal crônico em programa de HD, como sexo, idade, estado civil, religião, situação profissional, nível de rendimentos; b) a caracterização das variáveis clínicas do doente renal crônico em programa de HD, como tempo de realização de HD, presença ou ausência de complicações durante a sessão de HD.

Nesta pesquisa será empregada a Escala de Resiliência proposta e validada por Connor e Davidson (2003), sendo trabalhada com a categorização. A proposição desse instrumento demonstra que, "ao concentrar-se nos pontos fortes e nos atributos positivos, um indivíduo tende a envolver-se em atividades mais adaptativas e os seus problemas tendem a diminuir" (2003, p. 81). Por isso, entende-se que a confiabilidade desse instrumento ficou bem delineada já que foi elaborado possuindo propriedades psicométricas sólidas, o que demonstra que ele pode ter utilidade potencial tanto na prática clínica quanto na pesquisa.

A escala de depressão é conhecida como Depressão, Ansiedade e Estresse (DASS - Depression, Anxiety and Stress Scale). Foram analisados os dados referentes a esses três constructos. A DASS foi desenvolvida como um instrumento para avaliar sintomas de depressão, ansiedade e estresse. É constituído por 42 questões de avaliação em 3 subescalas com 14 itens cada. Nessa investigação foi utilizada a versão proposta e validada por Vignola e Tucci (DASS-21).

Também foi aplicada a "Escala de Avaliação dos Comportamentos de Autocuidado com FAV em Hemodiálise" (Lira *et al*., 2021). A referida escala é composta por 16 itens distribuídos em duas subescalas: autocuidado na prevenção de complicações (PC) (10 itens) e autocuidado na gestão de sinais e sintomas (GSS) (seis itens). Cada item é pontuado de acordo com uma escala Likert de cinco pontos que varia de um (Nunca realizar o autocuidado) a cinco (Sempre realizar o autocuidado), de modo que a pontuação global deve variar entre 16 e 80 pontos. Calculando-se a razão entre o escore final e o máximo, encontra-se um valor percentual que representa a frequência de comportamentos de autocuidado do paciente com FAV, de maneira que, pontuações mais altas indicam maior frequência de comportamento de autocuidado com a FAV.

Até o presente momento, não foi encontrada nenhuma investigação que tenha agregado a aplicação

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dessas três escalas junto a pacientes hemodialíticos que fazem uso de FAV.

A pesquisa possui apreciação ética pelo Comitê de Ética em Pesquisa com Seres Humanos da UFMS sob o parecer nº 6.721.932. Os procedimentos de coleta de dados foram realizados após o CEP e assinatura do termo de consentimento Livre Esclarecido pelos participantes do estudo (TCLE). A coleta de dados foi registrada no *Google Forms* portando um celular, a entrevistadora indagou aos participantes os dados pertinentes ao questionário socioeconômico e as perguntas das três escalas. As aplicações dos instrumentos começaram uma hora após o paciente ter iniciado o tratamento na máquina e nunca aconteciam antes dos 30 minutos finais da diálise deste. O tempo das entrevistas foi de 20 minutos.

Com os dados contidos na planilha gerada pelo *Google Forms*, esta foi importada. Foi feita a codificação e a categorização dos dados conforme necessidade inerente aos objetivos do estudo e frequências observadas. Posteriormente, eles foram migrados para o software Stata versão 14.0 onde foram realizadas as análises estatísticas.

A caracterização do público-alvo segundo as variáveis dependentes e independentes foi efetivada por meio de análise estatística descritiva, por meio da qual foram calculadas as medidas de tendência central e de dispersão/variabilidade para as variáveis quantitativas, já as variáveis qualitativas (categóricas) foram resumidas por meio de frequências absolutas e relativas. Na sequência foi aplicada o teste de normalidade (Kolmogorov Smirnov ou Shapiro-Wilk, dependendo do tamanho amostral final do estudo) nas variáveis de estudo, com o intuito de definir quais técnicas estatísticas serão utilizadas. No caso, os testes de normalidade devem ser aplicados aos dados de variáveis quantitativas, distribuídos ou não por categorias de variáveis qualitativas.

Posterior à análise descritiva, foi empregada análise bivariada, considerando a variável dependente como quantitativa, representada pelas frequências de comportamento de autocuidado com a FAV, de forma separada por subescala: frequência de autocuidado para prevenção de complicações e frequência de autocuidado para manejo de sinais e sintomas.

Foram realizadas análises de correlação de Pearson ou de Spearman, testes de comparação de médias ou medianas, teste de qui-quadrado, a fim de verificar fatores potencialmente associados ao comportamento de autocuidado com a FAV e também, identificar possíveis fatores interferentes na relação entre as variáveis independentes e a variável dependente.

Por fim, foram consideradas variáveis elegíveis para a análise múltipla aquelas para as quais se observar p-valor $< 0,20$ na análise bivariada. A intenção inicial foi a de aplicar a técnica de regressão linear, uma vez atendidos os pressupostos teóricos para a referida técnica, foram analisados os coeficientes de regressão como estimativas da relação estatística observada, os p-valores e os Intervalos de Confiança (95%) a fim de identificar os fatores associados, destacando-se aquelas variáveis em que se observar p-valor menor ou igual a 0,05. Essa opção se deveu ao fato de que a referida análise foi realizada em outro estudo, em que foi empregado o mesmo instrumento para mensurar a frequência do comportamento de autocuidado com a FAV (Sousa *et al*., 2017).

III. Resultados

Este estudo analisou dados de 112 pessoas com FAV em hemodiálise. Apesar do equilíbrio entre os sexos na composição amostral, observou-se que a maioria dos participantes eram procedentes da capital do estado 57(50,89%), apresentavam elevada taxa de alfabetização, tinham renda igual ou inferior a dois salários-mínimos 87(77,68%) e estavam sem trabalho remunerado. Quanto ao tempo de tratamento em hemodiálise, foi majoritariamente superior a 24 meses.

A tabela 1 apresenta os indicadores gerais de autocuidado na amostra investigada, assim como os escores para ansiedade, depressão, estresse e resiliência. Nesta dimensão, as estimativas globais apresentaram mediana de 33,59 e demonstraram limitações importantes na prevenção de complicações associadas à fístula e na gestão de sinais e sintomas durante o tratamento de hemodiálise. Embora a ansiedade tenha compreendido a alteração psiquiátrica prevalente em pessoas com FAV (52,83%), o estresse representou a condição com variável com maior estimativa média (11,11), demonstrando níveis de maior gravidade na amostra. Na ansiedade o escore médio para gravidade foi de 9,64 e na depressão de 9,62. O escore global de resiliência foi de 72,90.

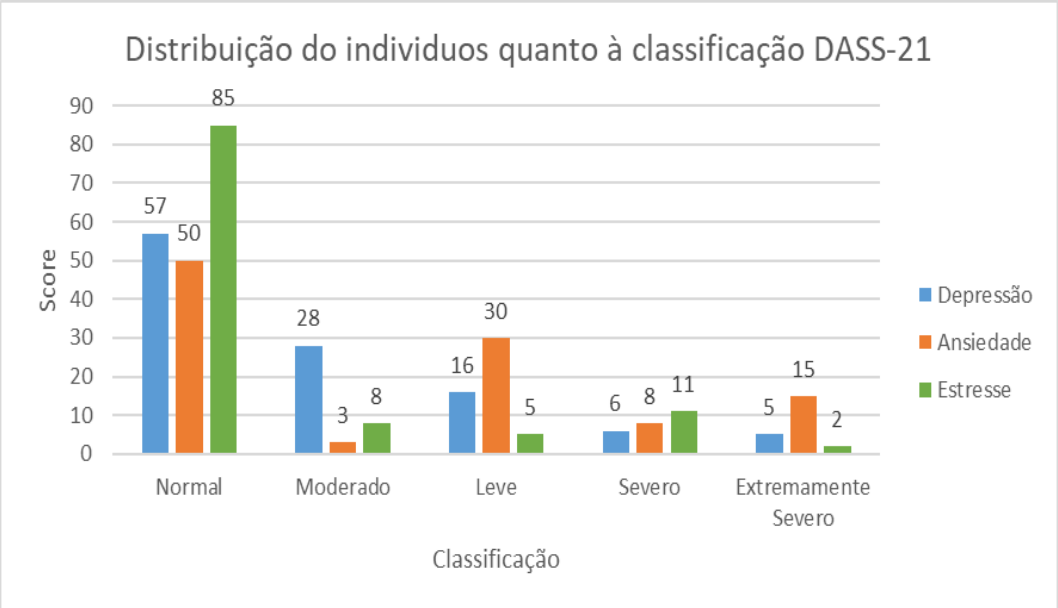
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Tabela 1: Indicadores de Autocuidado, Depressão, Ansiedade, Estresse e Resiliência de Pacientes com FAV. Campo Grande, MS, Brasil. 2024

Desfecho	Média	Mediana	Mínimo	Máximo	IC (95%)	
					Inferior	Superior
Autocuidado	34,42	33,59	7,81	78,12	31,78	37,06
Depressão	9,62	8	0	28	8,14	11,11
Ansiedade	9,64	8	0	36	8,03	11,26
Estresse	11,11	10	0	36	9,39	12,82
Resiliência	72,90	74	35	100	70,62	75,18

Legenda: IC – Intervalo de Confiança.

O rastreamento positivo para ansiedade, depressão e estresse, mesurado pelo DASS-21, foi classificado de acordo com a gravidade clínica (Gráfico 1). Quando presente, ansiedade prevaleceu em nível leve (30), a depressão em nível moderado (28) e o estresse em nível severo (11).



Fonte: Dados da pesquisa, 2024.

Gráfico 1: Distribuição dos Níveis de Gravidade da Ansiedade, Estresse e Depressão em Pessoas com FAV. Campo Grande, MS, Brasil. 2024

A tabela 2 apresenta os resultados de associação entre as proporções de ansiedade, depressão, estresse e resiliência com os comportamentos de autocuidado apresentados pela amostra estudada. Nesta dimensão, não foram evidenciadas associações significativas entre os desfechos avaliados. Apesar disso, os indicadores de resiliência (55,10%), ansiedade (52,73%), estresse (52,83%) e depressão (54,55%) foram maiores em pessoas com maior capacidade para o autocuidado.

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Tabela 2: Associação entre os escores dos formulários DASS e de Resiliência com o autocuidado da FAV. Campo Grande, MS, Brasil, 2024

Variável		Autocuidado FAV		Valor de p*
		Menor que a Mediana (%)	Maior ou Igual a Mediana (%)	
Resiliência	Sim	22 (44,90%)	27 (55,10%)	0,341
	Não	34 (53,97%)	29 (46,03%)	
Depressão	Sim	25 (45,45%)	30 (54,55%)	0,345
	Não	31 (54,39%)	26 (45,61%)	
Ansiedade	Sim	26 (47,27%)	29 (52,73%)	0,571
	Não	30 (52,63%)	27 (47,37%)	
Estresse	Sim	25 (47,17%)	28 (52,83%)	0,570
	Não	31 (52,54%)	28 (47,46%)	

*Legenda: * Teste qui-quadrado*

Os resultados de associação entre os escores médios de ansiedade, depressão, estresse e resiliência com os comportamentos de autocuidado com a FAV está apresentado na Tabela 3. Na mesma perspectiva, não foram verificadas associações significativas. Ainda, esses resultados comprovam que os maiores indicadores médios de ansiedade (10,32), depressão (10,25) e estresse (11,89) foram reportados por pessoas com índices mais elevados de autocuidado. Nesse mesmo grupo a pontuação média de resiliência foi de 70,53.

Tabela 3: Análise dos Grupos Através de Teste Não-Paramétrico Mann-Whitney para Verificar Diferença Entre Medianas dos Grupos. Campo Grande, MS, Brasil, 2024

Variável	Autocuidado FAV		Valor de p*
	Menor que a mediana (n=56)	Maior ou igual a mediana (n=56)	
	Média [IC 95%]	Média [IC 95%]	
Resiliência	75,26 [72,10 ; 78,43]	70,53 [67,28 ; 73,78]	0,0626
Depressão	9 [6,89 ; 11,10]	10,25 [8,10 ; 12,39]	0,3980
Ansiedade	8,96 [6,78 ; 11,14]	10,32 [7,88 ; 12,76]	0,4927
Estresse	10,32 [7,92 ; 12,72]	11,89 [9,38 ; 14,41]	0,4117

IV. Discussão

Na análise de associação com os escores dos formulários de Resiliência e o DASS, em relação à escala de autocuidado (FAV Geral) (tabela 2), nenhum deles demonstrou haver associação estatisticamente visível. Então, tanto pelo teste qui-quadrado (tabela 1) quanto pelo teste Mann-Whitney (tabela 3), as variáveis Resiliência, Depressão, Ansiedade e Estresse, não são interessantes para o estudo, pois não apresentaram nenhuma associação com a variável resposta. Ou seja, a tabela 3 traz uma análise parecida com a análise da tabela 1, porém com uma abordagem diferente. O resultado foi o mesmo nas duas análises: não existe associação com o autocuidado.

O cálculo da prevalência feito a partir das tabelas permite perceber que a ansiedade compreendeu o traço de saúde mental mais comum em pessoas com FAV em tratamento hemodialítico, acometendo 52,83% dos participantes. A prevalência da depressão foi de 49,10%. Esses resultados diferem da literatura vigente para a qual a depressão é a alteração mais observada nos pacientes hemodialíticas, conforme observado nas buscas em plataformas científicas.

Nesse contexto, Chiou *et al*. (2023) realizaram uma investigação em cinco centros de hemodiálise de Taiwan, restringindo a pesquisa aos pacientes com mais de 40 anos de idade. Dos 179 participantes selecionados, 145 faziam uso da utilizando a versão chinesa da Escala de Depressão do Centro de Estudos Epidemiológicos (Escala CES-D). Essa pesquisa constatou que 60,3% dos participantes apresentaram depressão, confirmando os posicionamentos vigentes na literatura para a qual a proporção de sintomas depressivos é elevada nos pacientes em HD.

Os dados levantados também revelaram que o estado civil, o número de comorbidades, o comportamento de exercícios e o apoio social podem prever significativamente os sintomas depressivos; a

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variância explicativa total foi de 31,3%. Em sua conclusão, Chiou *et al*. também afirmam que os profissionais de saúde devem identificar os pacientes hemodialíticos com alto risco de sintomas depressivos a fim de conduzir-lhes para suporte em saúde mental.

Um estudo transversal e correlacional desenvolvido por Hae Ok Jeon *et al*. (2020) na Coreia do Sul com 71 pacientes constatou que 32,4% dos participantes estavam deprimidos. Os sintomas depressivos foram avaliados pela Escala de Depressão do Centro de Estudos Epidemiológicos (CES-D) e a fadiga pela Escala de Fadiga de Chalder.

Na Índia, Shanmukham *et al*. (2022) constataram que o problema psicológico mais prevalente foi identificado como depressão, com 41% dos pacientes apresentando resultado positivo para depressão clínica limítrofe.

Num estudo prospectivo de acompanhamento multicêntrico realizado na Malásia, a depressão foi prevalente. Fazendo uso da "Escala Hospitalar de Ansiedade e Depressão" (HADS), Khan *et al*. (2019) realizaram uma investigação na qual 220 indivíduos se mostraram pacientes elegíveis. Nesta investigação, 157 (71,3%) pacientes sofreram de depressão no início do estudo, 169 (78,2%) na 2ª avaliação e 181 (84,9%) na visita final, respectivamente. É interessante observar que a Escala HADS é composta por dois domínios: ansiedade (sete itens) e depressão (sete itens), porém no referido estudo não houve mensuração estatística da ansiedade. Essa observação principia nossa constatação de que há poucos estudos que mencionam a ansiedade.

Em nossa pesquisa, a depressão é percebida nos resultados percentuais elevados presenciados na aplicação da Escala DASS para os seguintes itens: "Não consegui vivenciar nenhum sentimento positivo", "Achei difícil ter iniciativa para fazer as coisas", "Senti que não tinha nada a desejar", "Senti-me depressivo (a) e sem ânimo", "Não consegui me entusiasmar com nada", "Senti que não tinha valor como pessoa" e "Senti que a vida não tinha sentido".

Na literatura são escassas as pesquisas sobre a ansiedade no contexto hemodialítico. Em Belo Horizonte, no Brasil, Brito *et al*. (2019) realizaram um estudo transversal, com 205 pacientes. A depressão foi mensurada em 41,7% ao passo que a ansiedade foi medida em 32,3%. Os níveis de depressão e ansiedade dos pacientes foram avaliados usando o Inventário de Beck.

Outra pesquisa que investiga a ansiedade juntamente com a depressão foi realizada em 2025 no Reino Unido. Os 458 participantes preencheram questionários de triagem para depressão e ansiedade, juntamente com perguntas sobre histórico de saúde mental, autoeficácia, tratamento e suporte. O estudo incluiu adultos (18 anos ou mais) vivendo com DRC. Sintomas moderados a graves de depressão e ansiedade foram 37,7% e 26,5%, respectivamente. Mais de 50% relataram histórico de depressão diagnosticada. Os sintomas de ansiedade e depressão foram medidos usando o questionário Generalised Anxiety-7 (GAD-7) e a versão de oito itens do Physical Health Questionnaire (PHQ-8). Essa investigação foi conduzida por Chilcot *et al*. (2025).

García-Martínez *et al*. (2021) elaboraram uma pesquisa que correlaciona as variáveis *estresse* e *resiliência*. Esses estudiosos espanhóis usaram a "Escala de Resiliência de Connor-Davidson (CD-RISC)", ao lado da "Escala de Estresse Percebido" e da "Escala da Qualidade de Vida da Doença Renal". A resiliência foi encontrada como o principal preditor de estresse percebido entre pacientes submetidos à HD por mais de seis meses.

Em relação à pesquisa mencionada acima, nas tabelas do nosso estudo, ao se considerar os escores de ansiedade, estresse e depressão em pessoas com FAV em hemodiálise, temos a constatação de que, quando presente, a gravidade prevalente foi leve para ansiedade, moderada para depressão e severa para o estresse percebido.

No momento das nossas entrevistas, ao aplicar as escalas DASS e CD-RISC e realizar uma autorreflexão automática sobre a natureza das perguntas, foi possível inferir que *em si mesmas* as variáveis *estresse* e *resiliência* estão intrinsecamente interligadas, não sendo possível dissociá-las. Num importante estudo realizado na China em 2024, Tian *et al*. corroboram essa percepção ao lembrarem que já em sua definição a resiliência abarca e pressupõe o estresse. Por isso, no momento de realizar as entrevistas tivemos a certeza de que a aplicação das escalas DASS e CD-RISC foram escolhas acertadas. Isso justifica o fato de os pacientes não sentirem um estranhamento ou desconforto quando passávamos das perguntas da escala DASS para as da escala CD-RISC, tornando agradáveis as visitas hospitalares.

No estudo que realizamos, a resiliência foi mensurada com a média de 72,90% e a mediana em 74%. De certa forma, antes mesmo da divulgação estatística, esses resultados percentuais elevados já poderiam ser esperados, pois, no momento das entrevistas, diante das perguntas da Escala CD-RISC, os pacientes respondiam com entusiasmo, rememorando a resiliência predominante na sua maneira de enfrentamento às adversidades trazidas pela DRC.

Numa pesquisa empreendida no Irã, Saedi *et al*. (2024) utilizaram a "Escala de Resiliência de Connor-Davidson (CD-RISC)", o "Questionário de Adesão ao Tratamento (ATQ)", o "Questionário de Bem-Estar Psicológico Reef". A maioria dos participantes apresentava FAV. Juntamente com as variáveis *saúde espiritual* e *bem-estar psicológico*, a *resiliência* é um fator que afeta muito positivamente no tratamento

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hemodialítico, principalmente no que se refere ao aumento da adesão ao tratamento em pacientes submetidos à HD.

No México, González-Flores *et al*. (2021) conduziram um estudo que visava mensurar a resiliência como um fator de proteção contra depressão e ansiedade em pacientes mexicanos em diálise. A depressão e a ansiedade foram avaliadas com a versão em espanhol do Inventário de Depressão de Beck e do Inventário de Ansiedade de Beck, respectivamente. A resiliência psicológica foi avaliada com a escala mexicana específica para essa variável. A referida pesquisa encontra associações da resiliência com depressão e ansiedade em pacientes com DRC, sugerindo que a resiliência pode funcionar como um fator de proteção contra esses sintomas. A depressão foi avaliada em 76% e a ansiedade em 60%.

V. Conclusões

Na literatura sobre os pacientes hemodialíticos não foi encontrada pesquisa que tenha realizado associações entre o autocuidado com a FAV e as quatro variáveis em foco – resiliência, depressão, estresse e ansiedade.

Os gráficos demonstraram que na análise de associação com os escores dos formulários de Resiliência e o DASS, em relação ao FAV Geral, nenhum deles demonstrou haver associação estatisticamente visível.

Considerando-se as quatro variáveis mensuradas, nossa pesquisa apontou a ansiedade como predominante, o que contrasta com a constatação de que na literatura a depressão é apontada como o sintoma mais frequente. As referências ao autocuidado aparecem de modo esparso na literatura, assim como alguns estudos mencionam que o enfermeiro deve encaminhar os pacientes hemodialíticos depressivos para profissionais da área da saúde mental.

Durante a aplicação das escalas DASS e CD-RISC, percebemos que a maioria dos participantes respondiam especificamente estas escalas tentando não serem estigmatizados.

VI. Limitações do Estudo

O estudo apresentou algumas limitações que devem ser consideradas na interpretação dos resultados. Por fim, apesar das análises realizadas, não foram encontradas associações estatisticamente significativas entre os desfechos psicológicos, como ansiedade, depressão, estresse e resiliência, e os comportamentos de autocuidado, o que sugere a necessidade de investigações futuras para melhor compreender essa relação.

VII. Contribuições do Estudo

Este estudo oferece contribuições relevantes para a compreensão da saúde mental de pacientes com fístula arteriovenosa (FAV) em hemodiálise, especialmente no que diz respeito à prevalência da ansiedade, depressão e estresse nesse grupo. Os achados indicam que a ansiedade foi o transtorno psiquiátrico mais frequente, afetando 52,83% dos participantes, enquanto a depressão e o estresse também apresentaram índices elevados. Esses resultados são importantes, pois contrastam com a literatura vigente, que geralmente aponta a depressão como o transtorno mais prevalente em pacientes hemodialíticos.

Além disso, o estudo reforça a necessidade de um olhar mais atento dos profissionais de saúde para a saúde mental desses pacientes, visto que sintomas emocionais podem impactar diretamente o tratamento e a qualidade de vida. A pesquisa também destaca a importância da resiliência como um fator presente no enfrentamento da doença, sugerindo que intervenções voltadas para o fortalecimento desse aspecto podem ser benéficas.

Outra contribuição relevante é a ausência de associações estatísticas entre os indicadores de saúde mental e os comportamentos de autocuidado. Esse achado levanta questionamentos sobre a influência de outros fatores, como suporte social e adesão ao tratamento, na relação entre saúde emocional e manejo da doença. Por fim, ao comparar seus resultados com estudos internacionais, a pesquisa amplia a discussão sobre as particularidades da ansiedade e da depressão no contexto da hemodiálise, abrindo espaço para novos estudos e estratégias de cuidado voltadas para esse público.

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Rethinking Educational Practice: Humanization, Plurality and Difference in Contemporary Philosophy

By Luiz Artur dos Santos Cestari

Abstract- This work aims to discuss how two contemporary philosophical traditions can be used to rethink educational practice in contemporary philosophy. It will challenge the appropriation of the theory of humanization in modern and Western philosophy to establish a concept of educational practice that is rooted in human values of plurality and difference. Therefore, it will be divided into three sections. The first deals with a critique of the discourses on humanization in Brazilian educational theorists, focusing on F. Brayner (Brayner 2010) and A. Veiga-Neto's (Veiga-Neto 2015) elaborations on the duality of theory and practice and their ties to Plato's original version of Western metaphysics. In the second section, it aims to demonstrate that this criticism is a component of the convergence that links Hannah Arendt's concept of plurality as a human condition that involves our integration into the plural human world and the argument of difference posited by post-structuralist authors such as Michel Foucault, Gilles Deleuze, and Jacques Derrida, who explore the concept of fixed meanings and stable structures in language, culture, and society.

Keywords: *thinking, educational practice, humanization, difference, plurality.*

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Keywords: thinking, educational practice, humanization, difference, plurality.

I. Introduction

This work follows F. Brayner's (Brayner 2010) and A. Veiga-Neto (Veiga-Neto 2015)'s criticism inquiring how Brazilian educators play Western theories of humanization to elaborate their conceptions of thinking and educational practice. As well as it suggests how to escape the Plato's influence of dual and polarized relationship between theory and practice as a progressive rationalization that goes from doxa to epistemic.

The conversation with the concerned authors, Brayner and Veiga-Neto, is a purposeful decision. I have the intention of simultaneously evading the epistemological background, which is characterized by the dichotomy between theory and practice, as well as the appropriation of modern philosophical discourse and its subsequent implications for contemporary pedagogical thinking. Many ways of thinking about education were based on scientific methods, which meant that educational practice had to follow the rules of knowledge that were made outside of education. The idea of educational practice that I want to use as a guide for our research is very different from this modern and Western way of thinking. It is not merely a matter of incorporating the arguments of the authors; it is also a matter of engaging with the theoretical universe in which they are situated within the educational field. Firstly, Flávio Brayner's text introduces us to his research on popular education, which is informed by Hannah Arendt's perspective. Secondly, it introduces us to the contributions of Michel Foucault's thinking to Alfredo Veiga-Neto's consideration of the educational field's unique challenges.

F. Brayner (Brayner 2010) has posited that it would be prudent to revert to the fundamental principles, and draw inspiration from Hannah Arendt, he says that education and politics only matter when they are used to changing people's ways of entering the world. The Arendt's concept of plurality as a human condition, particularly in terms of assimilating into the "plural human world", says that our shared experiences and links with each other are significant parts of what it means to be human. In other words, it means understanding both how unique each person is and how much we all share, as well as how important it is to work and interact with others.

The same thing happens to A. Veiga-Neto (Veiga-Neto 2015) under Michel Foucault's influence, regarding practice as having intrinsic values and seeing it as a realm of human actions governed by regularities and rationalities that organize them differently. Structuralism's primary emphasis is on the concept of stable structures and fixed meanings in language, culture, and society. Structuralism argues that the relationships between elements within a system are the source of meaning, and that these systems have underlying, fixed structures that influence our comprehension and reality. Nevertheless, post-structuralist authors challenge this notion by asserting that meaning is never irrevocable and is always subject to a process of deferral and difference.

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Hence, it assumes there are points of convergence between Hannah Arendt's and post-structuralism's conceptions, paying particular attention on the theme about education and humanization. Consequently, it intends to outline the theoretical aspects involving the relationship between the concepts of thinking and educational practice, putting in debate the following three postulates: a) to assert that education possesses inherent immanence where particular regularities and rationalizations occur; b) consider language as a tool that allows us to imagine other ways of saying and doing education; c) educational practice is a place for learning human values of difference or plurality, highlighting the humanization position of G. Biesta (Biesta 2013) who moves away from the question of *what the human subject is*? Toward the question of *how the human subject becomes present*.

II. Historical Background: Theory/Practice in Brazilian Education

Education, as a domain of study and challenge that arises from the human sciences, such as psychology, sociology, politics and philosophy, among others; is the most prevalent and widespread research logic among educational researchers. For this reason, many educational researchers have a restriction in accepting that there is a specific domain called *education*, identifying themselves as sociologists, psychologists, politics or philosophers of education.

There are many examples of it in Brazilian education. One of the cases widely published in educational literature concerns education as a political act, and, in general, this is mediated by a specific political discourse. During the 1980s and 1990s, many educational proposals attempted to support the understanding that teachers could be an organic intellectual in the classroom. This statement indicated a conception of teaching that stems from a different domain, such as politics, and that the teacher's role in school would be comparable to that of other actors in the political realm.

Paolo Nosela was the first to encourage this statement throughout Brazilian education. His publications[1] reinforced the intention of appropriating Gramsci's concepts in Brazilian human sciences since the late 1960s, incorporating in the educational discourse the political proposal to prepare actors for the rise of the proletariat. He then criticized the different and distinct ways in which education has historically been carried out in Brazil, reproducing the interests of certain social groups, such as rapid and trivial training for the working class and preserving the elite privileges and power functions.

The idea was so popular that Nosela (Nosela 2005) called it Gramsci's fashion style (gramsciamania) more than twenty years after his first publication in 1983. He said that over 40% of postgraduate dissertations published in education in the 1980s were based on Gramsci's theory. The indicates that the objective of this undertaking was primarily focused on Gramscian elaborations and appropriations among intellectuals rather than in teachers' educational practices.

Therefore, I believe that these modes of thinking serve as injunctions from political practice regarding what educational practice must be, thereby inferring that their significance is influenced by values (meanings) constructed outside of educational practice. It leads us to inquire about the conception of practice and its polarized association with theory as one of the influences of Plato's Western philosophical culture.

Two contemporary educational theorists argue for this statement. Brayner (Brayner 2010) will discuss the influence of Plato's conceptions of theory and practice when examining the relationship between common sense and philosophical consciousness in Brazilian popular educational studies, pointing out theoretical elaborations that renew Plato's idea of a world divided into two parts: appearance and essence. He explains: "[…] to reach the truth, we would have to move from the first to the second through important work on our cognition and consciousness[2]" (Brayner, 2010, p. 161).

Brayner maintains that this matter played a significant role in the emergence of popular education in Brazil during the first half of the 20th century, primarily through the work of Paulo Freire, who remained his most influential theorist. He argued that the duality between theory and practice is central to pedagogy. As an example, P. Freire arguments, the dialogue in educational practice must lead subjects to more advanced stages of consciousness that can remove them from naive consciousness to critical consciousness.

The duality, for Brayner, is not only found in that but also the diverse elaborations in Western thinking with an emphasis on modern philosophical discourse in its critical perspectives, as he said:

> The problem is that this idea will take on different forms, but they all refer to the original Platonic idea. In Marx, we find the concept of alienation and class consciousness; in

[1] Regarding this matter, please refer to the following works: NOSELLA, Paolo. Compromisso político como horizonte da competência técnica. Educação & Sociedade, São Paulo, n. 14, p. 91-97, 1983. NOSELLA, Paolo. A escola de Gramsci. Artes Médicas: Porto Alegre, 1992. NOSELLA, Paolo. Compromisso político e competência técnica: 20 anos depois. Educ. Soc. [online], v. 26, n. 90, p. 223-238, 2005.

[2] "para atingirmos a verdade, teríamos que passar da primeira para a segunda através de um importante trabalho sobre nossa cognição e consciência [...]" (BRAYNER, 2010, p. 161).

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> Lukács, class itself and class for yourself; in Sartre, being-in-itself and being-for yourself; in Snyders, culture first and elaborate culture; in Gramsci, philosophical consciousness and common sense; and Paulo Freire, in the form of naive consciousness and critical consciousness (Brayner, 2010, p. 161, own translation).[3]

This critique, which I now endorse, refers to Foucault's conception of discourse, wherein specific authors are granted the privilege of defining that a consciousness is naive. In general, they see themselves as possessors of knowledge powers that enable them to determine what can be said or silenced and under what circumstances, thereby exercising a subtle dominance and regulating what would be possible in terms of discourse. In this sense, they must have access to a perfect representation of the world (essence), which will enable them to get out of their naive consciousness and convert their gaze towards the direction of light (theory), which should qualify them to see differently in the world in which they live. So, the educator must give a new meaning to his practice.

In a distinct manner, Brayner (Brayner 2010) advocates for resuming common sense and reevaluating the correlation between education and politics. He opposes understanding education as an instrument whose objective is outside of it, and, simultaneously, granting a particular subject the exclusive right to access the truth. According to Hannah Arendt, he argues that education and politics have only meaning as action, paying attention to the fact that Arendt's concept of action is a proper and exclusive relationship that characterizes us as humans. As the author says:

> Education and politics only make sense as action! That is to say, one domain or the other are only realized in the encounter among men, so as to either "present the world" to those who come to it (the type of responsibility that Arendt called "authority"), or so that each one point of view would confront in the common space with other points of view with the different and plural meanings of the world, and with a view to building a *sensus communis*[4]. (Brayner, 2010, p. 165, own translation).

The second contribution stems from Veiga-Neto's (Veiga-Neto 2015) discussion regarding the correlation between theory and practice. He considers duality a false issue and alerts us to its falsity, not only due to its absence but also due to its significance in the realm of education. Instead of trying to figure out what the practice means outside of it, he thinks of it as having its own regularities and rationalities.

> This word describes a domain of human actions according to a regularity and rationality that organizes them in different ways. In terms of regularity and rationality, it has already become apparent that in any practice, or in more technical terms, inherent to any practice, there is always a theorization, even if it is obscure and indefinite for those who are not so familiar with these epistemic issues.[5]. (Veiga-Neto, 2015, p. 118)

Veiga-Neto (Veiga-Neto 2015) will initially deconstruct the theory-practice relationship, providing accurate notes on the etymology of words and showing that they have their origins in Western culture. He says the Greeks' dual understanding of reality was not new, as shown by the mythological idea of entrusting the gods with the responsibility of representing nature or human emotions. This led the men to invent a sacred space and time, later rationalized in the Platonic dialogues, which divided reality into two distinct dimensions, namely the epistemic (intelligible world) and the doxological (sensible world). From the things he says:

> It's possible to say that a part of ancient Greek thought, in its commitment to the construction of a rationality whose goal was to secure knowledge (epistemic) about nature and the human being, established philosophically the notion that reality is dual. On this means, there are two ways to know something: either having an opinion (doxa) which is just a belief or illusion, or having solid knowledge (epistemic), which is based on reason and true. (Veiga-Neto, 2015, p. 122, own translation)

Brayner and Veiga-Neto critics believe that modernity incorporated this doctrine of the two worlds within the framework of the logical-philosophical and anthropological formulations of modern science. Consequently, the philosophical discourse of modernity will consider the rational subject to be the most appropriate representation. Their interest will be directed towards the construction of a truth based on the organization of a scientific method, which has the

[3] O problema é que essa ideia assumirá roupagens diversas, mas todas remetendo à ideia original platônica: em Marx encontramos a ideia de alienação e de consciência de classe; em Lukács, classe em si e classe para si; em Sartre, ser-em-si e o ser-para-si; em Snyders, cultura primeira e cultura elaborada; em Gramsci, consciência filosófica e senso comum e, finalmente, em Paulo Freire, sob a forma da consciência ingênua e consciência crítica (BRAYNER, 2010, p. 161).

[4] *Educação e política só têm sentido enquanto ação!* Quer dizer, tanto um domínio quanto o outro só se realizam no encontro entre os homens para, ou "apresentar o mundo" a quem nele chega (o tipo de *responsabilidade* que Arendt chamava de "autoridade"), ou para que cada ponto de vista possa se confrontar, no espaço comum, com outros pontos de vista, com os diferentes e plurais significados do mundo, com vistas à construção de um *sensus communis*. (BRAYNER, 2010, p. 165)

[5] […] essa palavra designa um domínio das ações humanas, segundo uma regularidade e uma racionalidade que organiza tais ações de diferentes maneiras. E, na medida em que estou falando em regularidade e racionalidade, já começamos a nos dar conta de que junto com qualquer prática — ou, para dizer em termos mais técnicos: imanente a qualquer prática — existe sempre uma teorização, por mais obscura e indefinida que ela se apresente para os olhares menos acostumados com essas questões epistemológicas. (VEIGA-NETO, 2015, p. 118)

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function of validating statements because they are subject to its procedure.

This context provided the foundation for the modern human and social sciences. It is not surprising that contemporary educational theorists encounter difficulties in departing from the alternative of reproducing this duality in its various forms. This is because ideas in education tend to favor the *scientist* (researcher), who holds the dominant position through the *method* translating theory into practice.

After reading Veiga-Neto (Veiga-Neto 2015), I believe that the best way to criticize modernity is to navigate through different waters. He proposes that authors should cease their search for a more effective approach to translating theory into practice, and instead concentrate on the practice itself and the potential avenues for discussing it.

III. In Search of a Contemporary Convergence

The critique pertaining to the duality between theory and practice expressed by Brayner and Veiga-Neto stems from the conviction that there are points of convergence between two philosophical traditions, specifically Hannah Arendt's thinking and post-structuralism writers such as M. Foucault, G. Deleuze, and J. Derrida.

Ortega (Ortega 2000) argues that convergence exists due to criteria. He advocates for a distinct form of politics that does not depend on partisan affiliation and strives to comprehend the significance of public space. He contends that public space is a location where individuals engage in a productive clash of ideas and perspectives, creating a space of difference and confrontation. Therefore, public space is a zone of political resistance that encourages the development of novel approaches to community construction and imagination.

For instance, in numerous social theories on education, schools are perceived as either a location for the perpetuation of dominant ideologies (Louis Althusser) or as a space for resistance and transformation to address the hegemonic ideology of the capitalist bourgeoisie (Antonio Gramsci). According to Ortega, subjects give in to social influences while also having the chance to develop and try out new forms of subjectivation in the face of what is perceived as diverse and plural. This is primarily because Ortega's perspective is one that is open to learning and, by extension, to its differentiation as a human activity. The issue of otherness is fundamental to the pedagogical relationship, as we are unable to foresee the identity of the other "student" we encounter.

Politics, therefore, is an activity that enables us to invent and experiment, considering the fact that genealogical reconstruction is founded on an ontology that regards the present as an event. The objective is to resist the depoliticization of totalitarian systems and mass society (Arendt) or against contemporary subjectivizing practices, disciplines, and biopowers (Foucault).

The concept of the present as an event emerged from Giorgio Agamben's 2006 conference titled *What is Contemporary?* (Agamben 2009) which was successfully executed during a seminar at the University of Venice in 2006. He uses a note from a course taught by Roland Barthes at the Collège de France to say that the present is not current. Barthes read Friedrich Nietzsche's *The Birth of Tragedy* and used his *Uncurrent Considerations* [*Unzeitgemässe Betrachtungen*] to explain current events. Nietzsche's thinking was not limited to accepting the limitations of his era, but instead to critically examining the factors that exert an impact on the way in which his culture, society, and history shape the present. Agamben begins by saying,

> Those who are truly contemporary, who truly belong to their time, are those who neither perfectly coincide with it nor adjust themselves to its demands. They are thus in this sense irrelevant [inactuale]. But precisely because of this condition, precisely through this disconnection and this anachronism, they are more capable than others of perceiving and grasping their own time. (Agamben, 2009, p. 40).

Consequently, contemporaneity is a singular association with its time in two distinct senses. Firstly, it gives us the conditions required for its imposition. Agamben uses a poem by Osip Madelstam called *The Century* to illustrate it. He says, “My century, my beast, who will manage to look inside your eyes and weld together with his own blood the vertebrae of two centuries?” (AGAMBEN, 2009, p. 43). Secondly, it means to maintain a distance as a precaution against the threatening gaze of this untamed beast, which intrigues us with a degree of discrepancy and anachronism, that is, because whoever is completely reconciled with his time, adhering to it perfectly, cannot see it and cannot keep his eyes fixed on it.

The temporal connection enabled me to gaze into the eyes of the beast with my observations about modernity and comprehend how narratives of Western discourse about awareness have been appropriated in modern conceptions. Furthermore, I propose to confront this same beast located at the convergence of Hannah Arendt and post-structuralism and draw the lines of thinking established through practical educational experience, which I will be doing in the following section. Then, I consider educational practice to be an event; this implies that it is dynamic and contingent, meaning that learning never occurs in a predetermined or structured manner, but is always susceptible to modifications, adaptations, and unforeseen circumstances.

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IV. Education, Language, and Educational Practice: Outline of a Proposal

This part should begin with an explanation of what I consider to be propositional. The notion of *should be* means that it will always be absent from affirmative human experiences because it leads us to affirm it according to the nature of what it is not yet. Nonetheless, it must be viewed from the perspective that the established order was established at a specific time and that, despite being predominant, it is not definitive. If I were to accept the contrary, I would be oblivious to the fact that the being is open, which would ultimately grant this order the right to inhabit a dimension that does not belong to it, that of the *should be*.

Considering all that has been said thus far, it is important to note that to comprehend education beyond its adaptive role, we also need to comprehend it in its normative dimension. In other words, education also suggests a relationship with what ought to be, with formative intentionality that extends beyond following the status quo. Consequently, it is crucial to acknowledge that the declaration of a perspective is subject to constraints. First and foremost, the realm of possibilities contains a significantly smaller number of justifications for statements than the realm of reality. This is because certain perspectives that are formulated as chances are presented as what the subject should be, and it is only possible to speak through that which has not yet been perceived as real for the subject, except for limited experiences. Subsequently, the established order's dominance in the lives of subjects is so profound that negative criticism is even more apparent and expressive than propositional criticism.

After carefully considering this view, outlining the relationship between thinking and educational practice is assuming as evidence — an indication of the path to be followed in research — that I have found in the two philosophical traditions mentioned above, accepting the thesis that there are convergences between them. To achieve this objective, I shall specifically focus my attention on the literary works pertaining to the theories of Hannah Arendt and post-structuralism writers like Michel Foucault, Gille Deleuze and Jacques Derrida, specifically on the interplay between humanization and education, examining how these traditions confront the subsequent propositions: Education has its own immanence; the function of language is to express the voices of education that allows us to conceive of other ways of saying and doing education; and educational practice is a place for learning the values of plurality or difference.

a) Education has its own Immanence

The first premise, that education has its own immanence, refers to the defense of education's discursive autonomy in attempts to confront education and pedagogy as scholarly endeavors of referencing representational philosophy throughout modernity. As an illustration, domains such as psychological and sociological knowledge were not only, but primarily, responsible for numerous elaborations regarding what constitutes education or pedagogy, as their theorists attempted to uncover the foundation for consolidation of these sciences throughout the 19th and 20th centuries.

This way of thinking is problematic because they use rules from other domains to define terms like education, educational practice, educational subjects, teaching, learning and others. And, if I consider the influence of A. Gramsci's philosophy on Brazilian educational theorists following the same example debated before, I realize that education becomes an injunction of values whose purpose is to serve the political agenda. Education, therefore, is a means or instrument for a purpose that occurs before and beyond the educational act.

I could explore this type of logic by selecting a novel objective and deduce numerous alternative methods of delineating it. Nevertheless, it is imperative that I accomplish two tasks: instead of seeking a narrative to portray these notions, I must comprehend the subject as an individual, resulting from its multiple dimensions. Regarding education, it is imperative that I comprehend it as an integral component of human development, a process through which individuals are molded according to their potential and nurtured during the educational process. In this regard, I propose that education is a domain that possesses its own immanence as a venue for engaging and contemplating on the subject (individuality) and education (human formation), emphasizing their significance in relation to other concepts and domains.

One of the conditions that marks the specificity of education is exemplified by Gallo (Gallo 2008a) when he states that education is a meeting place for those who can or cannot enhance us. He asserts that certain encounters can bring us joy or sorrow, however, it is imperative to acknowledge that the encounter between two distinct individuals is an essential prerequisite for a successful educational endeavor. The author suggests that the human condition of the presence of others or the problem of otherness should be the starting point for our approach to education.

This aspect of Arendt's work (Arendt 2005) received particular attention, since she defined *the human condition* by the specific circumstance of being surrounded by others. The term *active life* means three basic human activities: labor, work, and action. Initially, *labor* refers to the activity that corresponds to the biological processes of the human body, and its human

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condition is its own existence. Secondly, *work* refers to the artificial nature of human existence and produces an artificial group of things that are significantly distinct from the natural environment that inhabits and transcends every individual's existence. The human condition of work requires transformation. In essence, *action* is regarded as the sole activity that is conducted directly between men, without the involvement of objects or matter, and that corresponds to the human condition of the plurality.

Hence, considering plurality as a human condition implies that everyone can approach it despite being subjected to the socialization of the dominant order. In other words, it can all open itself to a purpose that projects its beyond what is established, and this implies perceiving oneself as belonging to the conditions imposed by human existence. This equality pointed out by Arendt must be linked to the reflection that the subject makes of his task during his life. For example, although the subject is in a condition of non-freedom, he must aim to be free. To accomplish this, he must get closer to what is foreign to him, which can turn him towards the task of seeking his humanization.

Ultimately, it is understood that Hannah Arendt's understanding of plurality (Arendt 2005) stems from the ontology of the human condition, describing it as *natality*. This refers to the fact that human beings are born into the world and that being born signifies a new possibility of action, thereby initiating possibilities that were not previously anticipated. Thus, plurality is a starting point, that is, a condition of entry into this world.

In a convergent manner, Jacques Derrida's notion of *difference* enables us to contemplate the relationships we establish with objects of the world and with others that transcend the mundane, fostering creativity and recognizing the affirmation of *difference* as an ontological condition of our relationship with the world and with others.

Peters and Biesta (Peters and Biesta 2009) collected notes on the interconnection between education and politics in the thinking of Jacques Derrida. They say that Derrida's works are a way to teach differences. One of the implications presented is the significant impact that this method of philosophizing had on a group of educators who were aligned with radical pedagogy. They include beside them (Peter and Biesta), Henry Giroux, Peter Trifonas, Denise Egéa-Kuehne, among others.

Additionally, Skliar (Skliar 2006) shows it a path to explore that involves its perception of what education means, understanding it not only as a domain in which Derrida's ideas could be applied, but also by considering that education is the center of what it can understand as political humanism. This inquiry demonstrates Derrida's perspective on education and ethics. He is concerned about the unpredictable arrival of others, actively pursues humanism, and identifies himself with the legacy of enlightened humanism. He doesn't think about things in a metaphysical way that tells it's what to expect from others. Similarly, he believes that it is more political due to his willingness to inquire about others.

I agree with Biesta's (Biesta 2012, 2013) suggestion that education is the place where people form themselves, treating the meaning of the human being as a question that is open to the presence of others. I can only get an answer when I'm involved and a part of this knowledge. Contrary to most knowledge, which is rooted in education and defines a goal whose meanings and issues are elaborated before and outside of one.

b) The Function of Language is to Express the Voices of Education to Conceive of Other Ways of Saying and Doing Education

The second postulate that I must confront pertains to the position that language occupies in our elaborations, as mediated by the philosophical traditions in question. I cannot approach this topic involving these two authors without referring to a debate that brought them together a long time ago. This is the assessment made by Derrida (Derrida 1996) in the text *Le monolinguisme de l'autre* of the interview given by H. Arendt to Günter Gaus in 1964[6], wherein she asserts that 'the mother tongue cannot go crazy'. I would prefer not to debate all the specific questions raised by J. Derrida in relation to this statement because readers can access Gaffney's text (Gaffney 2015), which contains precisely the aspects involved. In my case, only one of these is of interest, and that is about the political meaning of our relationship with language.

Gaffney (Gaffney 2015) says that Arendt's mother tongue plays a role in political life by saying that our first language refers to a radical singularity and, therefore, calls us to take responsibility for the world we live in. I recollect that in the fifth chapter of *The Human Condition*, H. Arendt devotes herself to the concept of action, emphasizing its symbolic nature, and asserting that the foundation of human relations is based on communicative interaction. In this sense, action encompasses speech as well, as it is through language that individuals articulate and coordinate their multifaceted relationship with objects and individuals. This enables them to assess the sincerity of the speaker and coordinate the actions of a multitude of agents.

However, Gaffney (Gaffney 2015) also emphasizes that J. Derrida attempts to undermine the foundation of meaning that H. Arendt attributes to her mother tongue. J. Derrida argues that the attempt to

[6] Arendt, Hannah. 1994. "What Remains? The Language Remains: A Conversation with Günter Gaus," trans. John Stambaugh, in *Essays in Understanding, 1930–1954: Formation, Exile, and Totalitarianism*, ed. Jerome Kohn (New York: Shocken Books), 1–23.

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claim a mother tongue is not only a maddening effort, but also an inherently violent effort that brings with it the colonial impulse to level differences. In *Le monolinguisme de l'autre*, one of his autobiographical works, Derrida (Derrida 1996) examines his personal experience with language as a French-speaking Algerian Jew. The leads him to conclude that we possess a singular language, but it is not ours. Furthermore, this love also possesses a violent colonial impulse.

Even though I had to demonstrate a disagreement that influenced the thinking of these authors, this work serves the purpose of highlighting clues of the notion of language present in them, which aid us in charting a course towards a comprehension of education and educational practice. In this regard, it is noteworthy to mention that J. Derrida analyzed the significance of language with greater precision when he dealt with written texts and, in my opinion, far more than with spoken language. He asserted that *there is no such thing as outside the text*, assuming that language is the natural habitat of all his philosophical and literary research.

According to Skliar (Skliar 2008), the philosophical inquiry of language was formulated by Derrida in his work *Des tours de Babel (1987)*, emphasizing the notion of translation as *a debt that cannot be repaid* (Skliar, 2008, p. 23). According to him, referring to the narrative recounted in the Book of Genesis regarding the myth of Babel, J. Derrida will utilize this narrative as a metaphor to convey that the Hebrew attempt to impose its language on other individuals would result in divine punishment, the dispersal of the tribes, and the condemnation of mankind to confusion, i.e., to the multiplicity of languages, while simultaneously acknowledging the insoluble and impracticable obligation of flawless translation.

According to Skliar (Skliar 2008), the origin of this paradox can be traced back to Derrida's interpretations of the concepts presented in the *Die Aufgabe des Übersetzers* (the translator's work) by Walter Benjamin. According to Benjamin (Benjamin, 1992), the translator's responsibility is to ensure that the original text survives or even thrives *in the survival that the translation gives it or intends to give it*.

I believe that each author's construction of language is achieved by considering what I consider to be the political function of language for education and educational practice. In Western culture, language has been approached as if it were something I could name, emphasizing one of its functions, which is to describe things, a kind of mirror of reality.

From the perspective I point out in my reading of these authors, speaking of *languages* refers to something constitutive of our intervention in the world, and it is made up of the different ways in which each one places themselves in this world. Hannah Arendt describes it as how individuals articulate and coordinate their plural relationship with the things of the world, admitting in this the capacity to evaluate the sincerity of the person who speaks. J. Derrida's idea of a *habitat* (Skliar 2008), as an opening to multiple possibilities for understanding the other has allowed us to connect the issue of language with the issue of otherness in our way of speaking, intervening, and expressing the voices of education.

c) *Educational Practice is a Place for Learning Human Values of Plurality or Difference*

So, let's share the third idea: practice is a way to learn about different ways of being human. It's worth saying that *learning* here is thoroughly different from the most common meaning of this term in educational and pedagogical discourses in recent times. For example, Gert Biesta (2013) said that the *discourse of learning* abandoned a *language of education* and adopted a *language of learning*. According to the author, this resource was an attempt to adapt education to the demands of the information age.

The intended meaning of the term *learning* differs significantly when referring to *a place for learning human values of plurality or difference*. Learning is a concept that G. Deleuze used to deal with the issue of signs in Marcel Proust's *The Search for Lost Time*. At the beginning of chapter three, entitled *apprenticeship* he states: “Proust’s work is not oriented to the past and discoveries, but to the future and the progress of apprenticeship. What is important is that the hero does not know certain things at the start, gradually learns them, and finally an ultimate revelation” (Gilles Deleuze, 1972, p. 26). In this text, the word *learning-apprenticeship* in G. Deleuze’s writings - means moving through different ideas and perspectives. It's not about remembering things from the past, but about learning in the future.

The first step is to learn to philosophize in education, showing us how philosophy has played a role in education throughout modernity and how I can talk differently about the relationship between theory and practice. Gallo (Gallo 2008b) makes an accurate critique of how philosophy has been historically established in Brazilian teacher education, finding critical arguments in G. Deleuze about the task of philosophy when these are reduced to images of *reflection* or *foundation*.

In the initial scenario, the act of *reflecting on* deprives philosophy of all the creative potential to establish alternative methods of doing education. Second, its criticism is aimed at two specific ways of doing philosophy: either by rescuing a certain conceptual elaboration from the history of philosophy and applying it to the educational phenomenon, thus as an application to the field of education; or by recapitulating what different thinkers have argued about

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education in their philosophies to provide a *foundation* for thinking about education today.

There is no negative reaction on our part towards contributions regarding the optimal methods of comprehending and doing education. What I question is the role that *reflection* and *foundation* play in education because they extend to education and pedagogy the role that philosophy predominantly assumed in modernity as philosophies of the subject and representation.

Following post-structuralism, I've seen a lot of skepticism towards this idea. For instance, in the text titled "Intellectuals and Power" (Foucault and Deleuze, 1979) G. Deleuze responds to a query posed by M. Foucault regarding a statement made by a Maoist militant regarding the extent to which Deleuze engages in politics. The Maoist militant asserts that Deleuze's work lacks any indication of this, in contrast to Foucault, who, according to the Maoist, had previously addressed the *issue of reclusion* in his previous works. Deleuze's response is noteworthy to us as it raises a question that has already been addressed in our works regarding the significance of theorizing in research and practice. This conversation reveals a lack of understanding, according to Deleuze: "Possibly we're in the process of experiencing a new relationship between theory and practice" (Foucault and Deleuze, 1979, p. 205).

Therefore, Deleuze will demonstrate that the Maoists' mistake was to believe that an author like Foucault would have moved from the application of theory to practice. However, in the process of analyzing imprisonment and then experiencing it (he refers to the *G.I.P. Project Prison Information Group*), it was less a process of applying theory to practice, and, beyond that, it was structured in an extremely diverse way of conducting research, dealing with: "…a system of relays within a larger sphere, within a multiplicity of parts that are both theoretical and practical. A theorising intellectual, for us, is no longer a subject, a representing or representative consciousness" (Foucault and Deleuze, 1979, p. 206).

Following another conversation with Foucault, Deleuze subsequently confirms: "Precisely. A theory is exactly like a box of tools. (Foucault and Deleuze, 1979, p. 208). According to the author, it is imperative that this provides functionality beyond its own. He argues that the theory itself must cease being a theory. If the tool is not being utilized, it may be due to at least two reasons: either the tool is not serving us, or its function is not yet useful at this time. He says, echoing Proust: "…treat my book as a pair of glasses directed to the outside they don't suit you, find another pair; I leave it to you to find your own instrument, which is necessarily an instrument for combat. A theory does not totalize; it is an instrument for multiplication, and it also multiplies itself.". (Foucault and Deleuze, 1979, p. 206).

This position, which challenges the theory-practice relationship, leads us to the second movement of learning human values of plurality or difference, which finds echoes in Jacques Derrida's writing. Biesta and Kuehne (2001), emphasizing the notion of *critical practice*, assert that Derrida initially established a closed connection between *deconstruction* and *responsibility*, which was further developed and consolidated throughout his work. So, they say that: "This pedagogy, then, is a process that allows us to interrogate the institution of literature, of publishing and texting in relation to the subject and the citizen, and beyond that, to new forms of communication and media, and the concept of democracy itself." (Peters and Biesta, 2009, p. 09).

Ultimately, it is worth noting that this statement does not serve to ensure us; rather, it opens us up to multiple avenues of comprehension, illustrating that a text cannot be closed and that the completeness of its comprehension is achieved by exposing it to the reading of others.

A third movement is initiated when I discover evidence of a convergence between theory and practice with H. Arendt's writings and acknowledge that the processes of humanization are inherent to the action itself, namely, relationships with others are what make me human. Ortega (Ortega 2001, p. 230–231) states: "[…] the performative model (offered by Arendt) conceives the constitution of personal identity as a process coextensive with the action and not before it.[7]" (Ortega 2001, p. 230-231, own translate).

According to Arendt, individuals reveal their individual identities and distinct personalities to the world through their actions. She illustrates this concept by distinguishing between work and action. In work, each person's individuality is restricted to a chain of natural needs imposed by biological survival, which is why we have roles to play, behaviors to follow, and functions to fulfill under the imperative of the finished product that erases the figure of the creator, leaving only evidence that he or she had certain skills and talents. Rather, individuals reveal their identities through words and actions, allowing each newcomer to the world to ask, *who am I?* Although action and discourse are closely linked, H. Arendt believes that discourse has the closest purpose to revelation because, without the ability to say, *who am I?* The action itself would lose its revealing quality because it lacks the conditions for attributing to the agent.

Hence, it is imperative that I focus on two characteristics of action that Arendt (2005) discusses, namely, unpredictability and irreversibility. Action is open and unpredictable because it comes from the freedom

[7] "[...] o modelo performático (oferecido por Arendt) concebe a constituição da identidade pessoal como um processo coextensivo a ação e não anterior a esta".

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and plurality of human beings. The act makes people start new things, but they can't control what happens because of their actions. It's like a chain reaction, where each action starts something new. The second characteristic pertains to its irreversibility. When I embark on a project, I can dedicate my efforts towards the creation of an artifact, and if we are not content, it can be destroyed or even recreated. In action, proceeding in the same way is impossible, since this has implications for a set of human relations with reactions and new actions that cannot be controlled, undone, or even interrupted.

Hannah Arendt (Arendt 2005) shows us that one of the best-known responses of our philosophical tradition, Platonism, suggested elevating contemplation above the sphere of action by constructing a republic of philosophers. Plato recommended removing it from the realm of interpersonal interaction with the objective of releasing it from the entanglements and frustrations that arise from action, positing that freedom and integrity could be preserved.

The fourth movement is contrary to what Plato suggests. Hannah Arendt (Arendt 2005) remains in favor of the mastery of human affairs and proposes relying on two faculties that are inherent to the action: forgiveness and promise. Considering the intrinsic relationship between these faculties, Hannah Arendt believes that irreversibility can be mitigated by assimilating the unintended consequences of the actor's actions and moderating the uncertainty of their results. To limit the unpredictability of both faculties, forgiveness and looking back at what happened absorbs the actor of what was done unintentionally while promising to look forward, trying to build islands of safety in a situation of uncertainty and an unpredictable future.

V. Conclusions

I now have sufficient arguments to present conclusively the aspects inherent in the concepts of thinking and educational practice that I have outlined throughout the text and that are an expression of our learning movements. I began by showing that both Hannah Arendt and the authors of post-structuralism operationalize in their arguments a critique of the Western metaphysical tradition. As previously discussed in the second section of the text, this aligns with the coherence of our critique of the polarization of the theory-practice relationship prevalent in Brazilian educational thinking.

The image I envision is that I do not need angels in heaven to illuminate the obscurity of human affairs. Indeed, I have discovered sufficient arguments within these two philosophical traditions to liberate the theory-practice relationship from the philosophies of the subject and representation that have shaped a significant portion of contemporary educational thinking. In contrast to *Baron Münchhausen*[8], who got up from the mud with his hair, I intend to abandon this Western and modern endeavor that aims to establish a hook in the sky. I do not view the educational practice that is conducted in this place as merely a means or instrument to attain one goal constructed outside it, allowing one to discover the practice that is appropriate to the light cast on its territory.

Moving away from this logic, therefore, means taking a stance against the modern and Western position, which has already been criticized in this text, according to which the theory-practice polarity would be resolved by a means that would allow some people to withdraw to reach the sacred realm of enlightenment, or theory, in preparation for a later immersion in the profane world, or practice.

In contrast, our stance advocates for direct immersion in the profane world. To substantiate this, I cite the Arendt argument, which was previously mentioned and raised by Biesta (2013). He posits that action is what defines us as humans and proposes a solution to overcome humanism in Education by reorienting the focus from the question of what the human subject is to the question of where the human subject becomes present. My argument is that we can only be present in a world in which other humans also exist.

I perceive that this relationship is a complex process of theoretical-practical relays that result from doing so. Its inherent characteristic is that human beings assign meaning to what is done and, consequently, produce discourses in these practices. Thus, it can be inferred that the act of speaking and acting are fundamental components of this process. Furthermore, it has been observed that the function of language is to convey the actions carried out in this context, expressing the voices of educational subjects.

Additionally, the philosophical interaction between these two traditions has led us to understand education and educational practice in another way, which is neither better nor worse than other forms, but only claims the quality of being different. In this sense, action or practice have to do with human affairs. These authors have shown us that in this place we need to affirm that education has its specificities as a place of knowledge and practice. This is a gathering place for

[8] Baron Münchhausen, whose real name was Karl Friedrich Hieronymus von Münchhausen, was a German soldier in the 18th century who was known for telling incredible stories. His adventures were collected by Rudolph Erich Raspe and published in 1785, establishing him as a literary classic. I am referring to one of his most renowned scenes, in which he can purportedly drag himself out of a swamp by grasping his own wig. This narrative serves as a representation of his propensity to fabricate solutions that are impossible to implement and his propensity to recount unbelievable tales.

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singular individuals whose uniqueness is mediated by an openness to the presence of others. Hence, educational practice is an adventure that unfolds in shifting terrain, as embarking on it signifies embarking on the adventure of the unpredictable and irreversible nature of practical human affairs and of unwavering openness to the presence of others.

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The Conduct of the Patriarchs in the Work *Manual da Paixão Solitária* (2008), by the Doctor Moacyr Scliar

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Abstract- This paper aims to demonstrate the conduct of the patriarchs in Moacyr Scliar's *Manual da paixão solitária*. The father of the character Tamar and the character Judá are patriarchs of biblical times. In this condition they are expected to have an unblemished reputation, but that is not what seems to happen in many moments.

Keywords: patriarchs, judá, manual da paixão solitária.

GJHSS-H Classification: LCC: PQ9698.29.C54



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The Conduct of the Patriarchs in the Work *Manual da Paixão Solitária* (2008), by the Doctor Moacyr Scliar

A Conduta dos Patriarcas na Obra *Manual da Paixão Solitária* (2008), do Médico Moacyr Scliar

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Resumo- **Este trabalho pretende demonstrar a conduta dos patriarcas na obra *Manual da paixão solitária*, de Moacyr Scliar. O pai da personagem Tamar e o personagem Judá são patriarcas dos tempos bíblicos. Nessa condição se espera que eles tenham uma reputação ilibada, mas não é o que parece acontecer em muitos momentos.**

Palavras-chave: patriarcas, judá, manual da paixão solitária.

Abstract- **This paper aims to demonstrate the conduct of the patriarchs in Moacyr Scliar's *Manual da paixão solitária*. The father of the character Tamar and the character Judá are patriarchs of biblical times. In this condition they are expected to have an unblemished reputation, but that is not what seems to happen in many moments.**

Keywords: patriarchs, judá, manual da paixão solitária.

I. Introduction

Moacyr Scliar nasceu em Porto Alegre, em 1937. Formado em medicina, trabalhou como médico especialista em saúde pública e professor universitário, ocupando a cadeira Medicina e Comunidade da Universidade Federal de Ciências da Saúde de Porto Alegre. Seu primeiro livro, de 1962, é inspirado em suas experiências como estudante de medicina. Scliar é autor de mais de 70 livros, muitos destes publicados em diversos países, como Estados Unidos, França, Alemanha, Espanha, Portugal e Israel. Entre os inúmeros prêmios que conquistou, destaca-se o Prêmio Jabuti de Literatura (1988, 1993 e 2009), o Prêmio Associação Paulista de Críticos de Arte (1989) e o Prêmio Casa de Las Americas (1989). Foi colunista dos jornais *Zero Hora* e *Folha de São Paulo* e colaborou em vários órgãos da imprensa no país e no exterior. Tem textos adaptados para cinema, teatro, tevê e rádio. Em 2003, foi eleito membro da Academia Brasileira de Letras. Faleceu em 2011.

De acordo com Regina Zilberman com *A mulher que escreveu a Bíblia*, de 1999, *Os vendilhões do Templo*, de 2006 e *Manual da paixão solitária* (2008), Scliar afirma sua contribuição definitiva à literatura brasileira de temática judaica. Esses romances constroem-se a partir de personalidades paradigmáticas da Bíblia: Salomão, Jesus e Onan (ZILBERMAN, 2013, p. 15).

O *Manual da paixão solitária* se caracteriza por ter dois narradores: a primeira parte do romance é narrada pelo jovem Shelá; o segundo segmento é narrado por Tamar, a jovem pela qual Shelá é apaixonado. O romance é uma paródia do capítulo 38 de Gênesis e nisso se nota a intertextualidade entre ambos os textos. O teórico Massaud Moisés define paródia como um termo que designa toda "composição literária que imita, cômica ou satiricamente, o tema ou/e a forma de outra obra." A intenção de parodiar uma obra pode ser negativa ou positiva: é negativa quando "retoma-se a obra de um escritor para desqualificá-la por meio do ridículo"; é positiva quando se parodia "para recriá-la segundo novos parâmetros, explorando latências positivas trans-históricas" (MOISÉS, 2004, p. 340-341). No caso do *Manual da paixão solitária*, a intenção parece ser positiva, pois Scliar pretende explorar conteúdos que não aparecem no texto bíblico. Como leitor da Bíblia e amante de suas histórias, o escritor gaúcho compõe seu romance utilizando-se do

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que ele chama "preenchimento de colunas". Isto é: Scliar entende que a narrativa bíblica é muito sintética, por isso ele afirma que "completar as colunas e ampliar a trama ficcional é uma tarefa que posso classificar com apaixonante, tão apaixonante quanto a própria narrativa" (Entrevista de Scliar a Luciano Trigo).

O enredo de *Manual da paixão solitária* se passa nos tempos bíblicos do Antigo Testamento. Nessa época, Israel era administrado pelos patriarcas. Em seu *Dicionário da Bíblia*: as pessoas e os lugares, Bruce M. Metzger e Michael D. Coogan, se lê que a palavra *patriarca* tem sido utilizada na maior parte dos estudos bíblicos para designar os ancestrais de Israel, como Abrão, Isaac e Jacó. De acordo com esses estudiosos, os patriarcas são mencionados principalmente nos capítulos 12 a 50 do livro de *Gênesis*. A palavra *patriarca* às vezes é transposta para uma forma adjetiva como em "História patriarcal" e "narrativas patriarcais". Metzger e Coogan também observam que essas designações, "no entanto, são enganosas, pois nas tradições preservadas em Gênesis 12-50 as matriarcas também têm papel de destaque". São exemplos de matriarcas bíblicas: Sara, Agar, Rebeca, Léa, Raquel, Bala, Zelfa (METZGER; COOGAN, 2002, p. 245).

Conforme J.R. Porter, "a principal preocupação dos autores bíblicos que relataram a história dos patriarcas não foi a precisão histórica, mas a importância teológica dos fundadores da nação". Por isso mesmo a temática mais recorrente na narrativa que vai de Gênesis 12 a 15 é a promessa de Deus para o futuro. Deus promete aos patriarcas duas dádivas: que eles herdarão a terra de Canaã e se tornarão uma grande nação. Porter explica que Abraão recebeu de Deus a ordem de ir para terra de Canaã, recebendo a garantia que seus descendentes prosperariam. Portanto, "toda a narrativa dos patriarcas começa com a ordem que Deus dá a Abraão'' (PORTER, 2009, p. 37).

No *Dicionário crítico de gênero*, Lana Lage da Gama Lima e Suellen André de Souza fazem importantes contribuições sobre o patriarcado:

> A palavra patriarcado se origina da combinação das palavras gregas *pater* (pai) e *arkhe* (origem, comando). A expressão refere-se a uma forma de organização familiar e social em que um homem, o patriarca, submete os outros membros da família ao seu poder. [...] Como qualquer fenômeno histórico, a família patriarcal não corresponde a um modelo único de organização familiar, apresentando variações ao longo do tempo e de acordo com o lugar, porém mantendo sempre a superioridade e o poder do patriarca em relação aos seus outros membros. E esse poder masculino não se limita ao espaço doméstico, mas se reflete na forma de organização da sociedade como um todo. (LIMA; SOUZA, 2019, p. 578, 580)

O patriarcado está no cerne do livro de Scliar. Ao patriarca cabiam a decisão final, a palavra de ordem, o poder e a honra. O filho precisaria mostrar as mesmas características do pai para poder vir a ser um patriarca. Ocorre que a conduta dos patriarcas do livro *Manual da paixão solitária* muitas vezes é contraditória ao que se espera deles. No contexto histórico e cultural em que se passa a narração, os patriarcas deveriam ser homens exemplares em sua conduta moral e religiosa. Logo no início do livro, o personagem Jacó é descrito pelo narrador como sendo um homem desonesto, visto que "astuciosamente ele obtivera do irmão gêmeo (nascido antes dele), Esaú, o direito de primogenitura; com a ajuda da mãe, a ardilosa Rebeca, recebera do pai, o velho e cego patriarca Isaac, a última e decisiva benção, aquela que o consagraria como herdeiro" (SCLIAR, 2008, p. 14). Depois que se casou, com o passar do tempo Jacó mudou seu caráter e "esforçava-se por tratar os filhos de maneira justa, equânime", ainda que dos seus descendentes, dez eram "quietos e feios" e somente dois eram "bonitos e alegres". Shelá, o narrador, pondera que nesses momentos de interação com a família, o patriarca repetia-se contando a mesma história – a do sonho da escada dos anjos – sendo que essa situação pioraria na velhice de Jacó: "Fez isso dezenas de vezes, porque à medida que envelhecia, ia ficando esquecido: 'Já contei a vocês o meu sonho? Aquele, da escada?' E, sem esperar resposta, narrava tudo de novo". "Os filhos ouviam-no respeitosamente – afinal, tratava-se do patriarca –, mas, verdade seja dita, não davam muita importância ao tal sonho. Os sonhos, sonhos são" (SCLIAR, 2008, p.18). Ou seja, o que o trecho do livro está expondo é que, apesar de exercer a honrosa posição de patriarca, Jacó não era muito apreciado pelos filhos, que, muitas vezes, o ouviam apenas por educação, não considerando suas conversas interessantes.

Shelá relata que Jacó teve doze filhos. Um deles, José, tinha capacidade divina de interpretar sonhos. Ciente disso, Judá queria explorar seu irmão José, pois com aquele fantástico dom se poderia ganhar fortunas, contudo Judá era incapaz de fazer algum mal físico ao irmão. E quando os seus demais irmãos vendem José como escravo aos midianitas e mentem para Jacó dizendo que José havia morrido, Judá fica abalado por ver seu pai tão abatido. O narrador anota:

> A notícia [da morte de José] abalou o patriarca [Jacó] e mesmo meu pai [Judá], controlado que era, comoveu-se com o sofrimento do ancião. Ele não merecia aquilo. Cheio de remorsos, decidiu: estava na hora de dar um basta àquilo tudo, tudo, de abandonar os rancorosos irmãos. Deixaria a aldeia e, como o próprio Jacó fizera um dia, iria em busca do próprio destino. Que destino era esse, o que faria para ganhar a vida, ele não sabia; o projeto de interpretação de sonhos teria de ser abandonado, agora que José estava em lugar desconhecido. Mas o encontro com os midianitas inspirara-lhe uma nova e promissora ideia: criar, em pleno deserto, uma espécie de central de

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> abastecimento, situada exatamente na rota das caravanas, aquelas que vinham do Egito trazendo trigo, aquelas que chegavam do norte com o bálsamo de Guilead. Tais caravanas necessitavam de alimento e de produtos — que ele forneceria. O lucro seria alto. (SCLIAR, 2008, p. 31)

O fragmento acima mostra algumas das atitudes de Judá, futuramente um patriarca que será o pai do jovem Shelá, narrador da primeira parte do livro (SCLIAR, 2008, p 21-26). Judá é muito ambicioso, mas, mesmo assim, sente tristeza quando vê seu pai – o patriarca Jacó – de coração partido, acreditando ter perdido José. Judá tem sentimentos, não é totalmente mau.

Com o amadurecimento de Judá e com a morte de Jacó, Judá se torna patriarca e tem três filhos: Er, Shelá e Onan. A narração da primeira parte do livro mostra o pai de Shelá como sendo um homem muito duro, não aceitando ser contrariado e querendo decidir o futuro dos filhos sem levar em conta os sentimentos deles. Desse modo, ele casa seu filho Er com uma moça chamada Tamar. Ocorre que o casal não gera filhos. "Tamar não engravidava. E não falava. Aliás, nenhum dos dois falava, nem ela nem Er. Formavam um casal sombrio, eles, um casal silencioso. Mas eram silêncios diferentes": "o dele era um silêncio culpado, o silêncio de alguém que fez alguma coisa errada. O dela era um silêncio ressentido, um silêncio de fêmea insatisfeita, ultrajada" (SCLIAR, 2008, p. 53,54). O pai de Er o chamava para conversar, mas ele nada dizia. Como o tempo passava e o casamento não melhorava, o patriarca, sentia "uma insuportável humilhação". Então, "descontrolado, tratava mal o pobre Er e, numa ocasião, esbofeteou-o". Isso não era algo tão surpreendente para o patriarca, que é definido por Shelá como sendo um "líder duro, estóico, não nos falava sobre seus sentimentos" (SCLIAR, 2008, p. 54). Depois dessa circunstância, Er passa a adotar "um silêncio diferente, cada vez mais estranho", um olhar perdido e com "um fugidio brilho alucinado". Shelá suspeita que o irmão possa estar enlouquecendo, pois naquela cultura patriarcal, loucura "não era coisa desconhecida; de vez em quando alguém, em geral um homem, perdia o juízo e saía a correr pelo deserto, gritando, bradando ameaças. Era preciso amarrá-lo". Aos que perdiam a razão, o patriarca dava ordens para que o prendessem numa caverna até que se acalmasse, mas isso não chegou a ser aplicado a Er (SCLIAR, 2008, p. 55).

Não muito depois disso, Er é encontrado morto numa caverna. O patriarca sofreu muito. "Tanto pela perda do filho – o primogênito, em quem depositava suas maiores esperanças –, como pela vergonha e pelo remorso". O pai se sente tomado por um forte sentimento de culpa, conforme Shelá relata: "Er falhara por causa dele. Eu não fui um bom pai, recriminava-se, eu não soube fazer desse filho um homem [...] [Er] morreu desonrado. Por minha culpa, morreu desonrado" (SCLIAR, 2008, p. 61). O sentimento do pai está em consonância com o que se esperava de um membro ativo daquela sociedade patriarcal. Quando da morte de Er, coube ao pai de Tamar – patriarca e sacerdote – a proceder ao enterro do rapaz. Se a morte fosse admitida por doença ele poderia ser sepultado normalmente, mas se ele fosse considerado suicida não poderia ser enterrado perto de outros mortos da tribo. Tamar pondera: "Papai era conhecido como homem reto, inflexível, adepto da verdade mesmo nas mais adversas circunstâncias. Mas decidiu que Er seria sepultado como um morto comum, não como suicida", o que trouxe muito alívio a todos e, por um momento, fez com que Tamar visse seu "pai de maneira diferente, não como o insondável e inexorável homem da lei, mas como alguém que, buscando poupar pessoas, recorria a uma medida piedosa" (SCLIAR, 2008, p. 159).

Após a morte de Er, o seu irmão Onan é convocado a se casar com Tamar. Mas ele também morre sem deixar filhos. Diante de mais uma perda, Judá teve uma crise: "Galopava pela casa, batendo a cabeça nas paredes e uivando como um animal ferido". Ele pensava que seu filho "Onan falhara como marido, mas ele falhara como pai". Diante disso, Judá fixa os olhos em Shelá, perguntando: "onde é que errei?". Shelá não tem uma resposta para dar ao pai, apenas lembrava-se que seu irmão o protegia contra todo mal. Shelá procura-se consolar apascentando rebanhos e escrevendo muito. Shelá pensa em seu íntimo: "no fundo tinha a secreta esperança de, escrevendo, entender o mundo. Achava que, transformando os eventos em palavras, teria respostas para minhas interrogações. Engano" (SCLIAR, 2008, p. 76-77).

A convivência de Shelá com seu pai se intensificou quando patriarca ficou viúvo. Shelá se lembra de sua mãe mulher triste e silenciosa a qual "morrera como vivera, sem se queixar, sem gemer". Ele considera que o falecimento de sua mãe foi importante para ele se reaproximar de seu pai. Shelá estava muito bravo com seu pai, pois Judá não aceitou que Shelá se casasse com Tamar. Na ocasião em que o rapaz pediu a Judá a permissão para desposar Tamar, Judá estava na montanha com o queixo apoiado na mão e olhar perdido. Shelá viu em seu pai uma "imagem melancólica", um homem de idade avançada e fragilizada condição. Por isso o moço quase desistiu de pedir ao seu pai a permissão para o casamento, mas tomando coragem aproximou-se "e respeitosamente – com todo o respeito que, como filho, lhe devia" fez o pedido. Judá o respondeu secamente que não: "não: pronto. Falara o patriarca. Falara a autoridade, falara o poder." "Com uma única palavra, um monossílabo, decidia a minha vida, remetia-me de volta à minha insignificância, à minha fraqueza com uma palavra tornava-me, de novo, uma criança desamparada". (SCLIAR, 2008, p. 103-105). O patriarca era muito autoritário, e por trás desse comportamento, ele não

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queria que Shelá desposasse Tamar com medo de ele vir a falecer em seguida, do mesmo jeito que aconteceu com Er e Onan – os outros filhos desse patriarca.

No segundo segmento do livro, Tamar descreve o pai de Shelá como sendo um "homem imponente, de longa barba grisalha, bonito até – apesar da fisionomia severa" (SCLIAR, 2008, p. 149). Ela se atenta a esses detalhes do patriarca, pois o compara ao seu filho Er, que seria seu futuro marido. Ela esperava que Er fosse tão viril quanto o pai dele, mas, quando conhece o rapaz com quem seria obrigada a se casar, fica decepcionada com a barba rala e o aspecto doentio e introvertido. Nesse primeiro encontro ela só fica perto dele para conhecê-lo, pois em seguida é convidada a retirar-se do recinto, pois os dois patriarcas – o pai de Tamar e o de Er – se sentariam para conversar detalhes do matrimônio. Essa conversa ocorre num tom bem machista:

> Fez-se um silêncio constrangedor. Papai então voltou-se para mim e pediu — pediu, não, ordenou — que me retirasse. Minha participação na negociação do casamento limitara-se àquela fugaz aparição; agora era o momento da conversa séria, entre homens. Eu queria, mesmo, sair. Queria fugir dali correndo, queria ir em busca de minha boneca, queria abraçá-la, contar-lhe entre lágrimas como eu era infeliz. Mas não fiz isso. Uni-me à minha mãe e às minhas irmãs, fingindo, com tremendo esforço, que estava muito contente. Mas não fui inteiramente convincente. Mamãe olhou-me e senti que ela, coração apertado, se dera conta do que se passava, da minha acabrunhante infelicidade; mas, mãe que era, havia um recado no seu olhar: é assim mesmo, filhinha, é assim mesmo, mas não tem importância, finge que estás feliz e acabarás acreditando na tua mentira, acabarás até por te sentir de fato feliz, razoavelmente feliz ao menos. Pobre mamãe. Bem que tentava, a coitada, ajudar-me, lutando com suas múltiplas limitações. (SCLIAR, 2008, p. 150)

O tom autoritário empregado pelo patriarca era utilizado para ele se impor. Por meio dessa atitude ele detinha o poder de dominar qualquer situação. Shelá descreve seu pai como um homem importante, com valores familiares tradicionais. Justamente por isso, Shelá esperava que Er tivesse um pouco da postura do pai, mas numa breve análise já se vê que ele não tinha isso. Tamar ficou muito decepcionada com o que estava presente ali na sua frente: ela imaginou que Er teria uma postura semelhante a de Judá. Sendo convidada a se retirar para não atrapalhar uma conversa séria de homens – o pai dela e o pai do noivo – a jovem sai e vai chorar nos braços da mãe, que em vão tenta consolá-la. Sua mãe, como sempre acolhedora, presenciou a filha aflita e com o coração apertado diante da escolha do marido feita por seu pai. Sua mãe procurou lhe transmitir a tranquilidade que ela precisava naquele momento, tentando fazê-la acreditar que ela seria feliz, ao menos razoavelmente. Sua mãe pensava também que seu marido patriarca buscou encontrar o melhor partido para sua filha Tamar, e Er tinha sido mesmo a melhor opção. Mas Tamar não compartilhava desse pensamento. Ela detestou até o nome dele, pensando consigo mesma: "Que merda de nome ele tinha! [...] 'Er...' Não representava apelo nenhum, aquele nome, muito menos um apelo erótico" (SCLIAR, 2008, p. 155).

É possível que o patriarca pai de Tamar não tenha avaliado corretamente o pretendente da filha ao arranjar o casamento. O rapaz não tinha uma aparência de virilidade. É provável que o patriarca estivesse mais preocupado em casar sua filha com alguém de um clã reconhecido. Depois do casamento, a situação ficou ainda pior. Er não conseguia manter relações sexuais com Tamar e um dia ela o flagrou em casa usando suas roupas femininas. Como narradora da segunda parte do livro, Tamar ponderou: Se Er "teve relações com algum homem (pouco provável; na verdade era um enrustido, nunca se atreveria a assumir publicamente o seu lado mulher, coisa que alguns pagãos faziam), não fiquei sabendo. Mas nosso casamento não se consumou" (SCLIAR, 2008, p. 158). Er chorou muito e eles passaram a viver como amigos, sendo que ele ficava cada vez mais silencioso. Tamar estava cada vez mais angustiada, até que o patriarca seu pai tomou uma atitude:

> Por fim, papai me chamou para uma conversa. Foi lacônico, foi objetivo: sei que o casamento de vocês fracassou, ele disse, e sei que não é culpa tua, o problema é com o Er. E aí foi seco e categórico:
>
> - Ele está condenado. Prepara-te para o pior.
>
> E o pior aconteceu. Nos dias que se seguiram, Er mudou bruscamente, seu silêncio deu lugar a uma agitação doentia. Era visto andando pela montanha, resmungando coisas incompreensíveis. Não comia, dormia mal, falava durante o sono. Um dia sumiu. Procuram-no, encontraram-no numa caverna, morto. Meu pai fora realmente profético (SCLIAR, 2008, p. 158)

A morte de Er é resultado das cobranças de seu pai e da sociedade. Ambos lhe indagavam por que não gerava filhos. Enfrentando silenciosamente um conflito de gênero numa rígida sociedade patriarcal, Er "preferira a morte à humilhação", optando pelo suicídio (SCLIAR, 2008, p. 61). Com a morte dele, Tamar foi dada em casamento a Onan, o irmão de Er. Segundo a lei do levirato – vigente naqueles tempos – Onan deveria engravidar Tamar para suscitar uma descendência que seria para Er. Insatisfeito com essa condição, Onan mantém relações sexuais com Tamar, mas, antes de ejacular, retira o seu membro para não permitir que a esposa engravide. Tamar sofre muito com essa situação e acaba relatando tudo para o seu pai que, assim como afirmou em relação ao destino de Er, afirma que Onan também está condenado. Não muito depois disso, Onan é acometido por uma doença misteriosa e morre. Isso leva Tamar a reconhecer a "sombria prova da capacidade divinatória de meu pai, ou pior, de sua capacidade de vingar a filha e de

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vingar-se" (SCLIAR, 2008, p. 174). Tamar estava convicta de que, como patriarca, seu pai clamou a Deus para que matasse a Onan:

> Eu tinha certeza de que esse desfecho era o resultado de uma intervenção sua. Fora ele quem providenciara uma doença para o genro: Senhor, tenho uma coisa importante para pedir, trata-se de castigar um pecador, esse pérfido Onan, que viola nossa lei, que se recusa a dar um filho à viúva de seu irmão e prefere derramar seu sêmen sobre a terra, esse Onan precisa ser punido com uma doença, Senhor, uma doença mortal, mas não aguda, uma doença que o liquide lentamente, que lhe dê tempo para pensar no merecido castigo que está recebendo. Aquilo me encheu de ódio contra meu pai e contra sua divindade. [...] Depois do sepultamento, voltei para a casa do meu pai. O que mais podia fazer, para onde podia eu ir? Voltei para a casa do meu pai. Minha mãe, meus irmãos e Laila procuravam amparar-me, tratavam-me com carinho e solicitude, mas papai mal me dirigia a palavra. Talvez achasse que me cabia alguma culpa pelo que acontecera; eu não tinha, quem sabe, tratado Onan como devia. Mas se era isso o que pensava, nada me falou a respeito. (SCLIAR, 2008, p. 174, 175)

Tamar pede ao patriarca Judá que lhe permita casar com Shelá, o irmão mais novo, o único que ainda estava vivo. Shelá correspondia ao amor de Tamar. Nesse contexto, afirma a narradora: "Mas havia uma vontade acima da minha – e da vontade de Shelá – a vontade do patriarca. A vontade de meu sogro, Judá. Judá, raposa. Judá, leão" (SCLIAR, 2008, p. 178). Judá não aceita o casamento. Ele "não era homem de se deixar intimidar; e certamente estava convencido de que sua negativa era a salvação para o filho que lhe restava" (SCLIAR, 2008, p. 179). Os dois patriarcas têm um momento de rivalidade e, como forma de protestar, o pai de Tamar decide mudar-se com a família para outra aldeia. Três anos se passam e Tamar só pensa em "obter a semente a que tinha direito. Se não a de Er, então a de Onan ou a de Shelá, ou mesmo do próprio Judá" (SCLIAR, 2008, p. 179). Essa seria a sua única forma de ser mãe e deixar de ser uma vergonha para a sua tribo.

Ao pensar na possibilidade de engravidar a partir do sêmen de Judá, ela se lembra de que "patriarcas não estão livres de desejo", "ele era patriarca, mas também era homem, homem viril", tendo, "portanto, todas as condições de atender à minha reivindicação" (SCLIAR, 2008, p. 179, 181). Ela fica sabendo que Judá vai participar de uma festa na cidade de Timna, onde todos os anos acontecia a festa da tosquia das ovelhas. No caminho para Timna, ficava a cidade de Enaim, local onde havia um pequeno templo famoso pelas prostitutas ditas sagradas que o frequentavam. Tamar se põe estrategicamente no caminho se disfarça de prostituta na esperança de vir a seduzir seu ex-sogro e engravidar. Judá toma Tamar por meretriz e com ela mantém relações. "Ao ver uma prostituta, Judá deveria, como patriarca, cuspir no chão e ir embora de cabeça erguida e cara de nojo. Mas não foi o que fez" (SCLIAR, 2008, p. 185). Naquele momento, Judá não reconhece Tamar e, quando ela ficou grávida, foram apedrejá-la, mas não puderam pois ela mostrou o cajado do patriarca, obtido no dia em que ele a tomou por meretriz e com ela manteve relações. Então, todos souberam que era Judá, incluindo ele, que até então desconhecia a identidade da mulher com quem se deitou. Ainda que muito envergonhado, Judá decide cuidar financeiramente de seus filhos, embora nunca mais tenha se aproximado de Tamar. Ela não se casa, ficando a cuidar dos filhos até a sua morte. Seu problema por não ser mãe foi superado.

Depois dessas reflexões, conclui-se que na obra *Manual da paixão solitária*, os patriarcas que mais aparecem são o pai da personagem Tamar e o personagem Judá. Como são patriarcas dos tempos bíblicos, se esperava que eles tivessem uma reputação ilibada, mas não é o que parece acontecer em muitos momentos. Considerando os ditames daquela sociedade patriarcal, os patriarcas não podem ser tomados por egoístas quando tomam decisões, pois eles não têm escolha: precisam agir de acordo com o que se espera deles. Muitas vezes os patriarcas do romance não observam a Lei de Jeová no que se refere à vida sexual e são arrogantes, deixando de demonstrar amor. Além disso, parecem utilizar seu contato com Deus para pedir ao Senhor castigos aos desobedientes à lei.

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Sustainability Analysis in Beef Production in Goiás[1]

By Christianne Pimenta & Antônio Pasqualetto

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Abstract- In the state of Goiás, the beef production chain plays a central role in the regional economy but faces significant challenges in integrating sustainable practices that align with Environmental, Social, and Governance (ESG) criteria and the United Nations' Sustainable Development Goals (SDGs). This study aims to investigate how these frameworks are currently being addressed within the sector and to identify opportunities for improving sustainability performance. Through a comprehensive literature review and analysis of organizational and institutional data, the research mapped the current state of knowledge, revealing a scarcity of academic studies focused specifically on ESG practices in beef production. While several initiatives aligned with environmental management and the SDGs have been identified, the effective incorporation of ESG criteria remains limited. The findings indicate that although some sustainable practices are emerging—particularly in response to public policies and technological innovation—significant gaps persist, especially in social and governance dimensions. The research emphasizes the need for an integrated approach that goes beyond environmental compliance, incorporating responsible governance, social accountability, animal welfare, and efficient resource use. The study concludes by highlighting that a shift toward innovative, inclusive, and sustainable business models is crucial for the long-term competitiveness and resilience of the beef sector in Goiás.

Keywords: *ESG Criteria, SDGs, agriculture and livestock, sustainable development.*

GJHSS-H Classification: *LCC: SF140.B4*

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Sustainability Analysis in Beef Production in Goiás[1]

Christianne Pimenta [α] & Antônio Pasqualetto [σ]

Abstract- In the state of Goiás, the beef production chain plays a central role in the regional economy but faces significant challenges in integrating sustainable practices that align with Environmental, Social, and Governance (ESG) criteria and the United Nations' Sustainable Development Goals (SDGs). This study aims to investigate how these frameworks are currently being addressed within the sector and to identify opportunities for improving sustainability performance. Through a comprehensive literature review and analysis of organizational and institutional data, the research mapped the current state of knowledge, revealing a scarcity of academic studies focused specifically on ESG practices in beef production. While several initiatives aligned with environmental management and the SDGs have been identified, the effective incorporation of ESG criteria remains limited. The findings indicate that although some sustainable practices are emerging—particularly in response to public policies and technological innovation—significant gaps persist, especially in social and governance dimensions. The research emphasizes the need for an integrated approach that goes beyond environmental compliance, incorporating responsible governance, social accountability, animal welfare, and efficient resource use. The study concludes by highlighting that a shift toward innovative, inclusive, and sustainable business models is crucial for the long-term competitiveness and resilience of the beef sector in Goiás. The proposed strategies aim to strengthen the sector's ability to meet growing market demands for responsible production, while also contributing to local development and the preservation of natural ecosystems.

Keywords: ESG Criteria, SDGs, agriculture and livestock, sustainable development.

I. Introduction

Concerns about sustainability have intensified globally, reflecting the urgency of mitigating the environmental, social, and economic impacts of human activities. In the agricultural and livestock sector, this urgency is particularly significant, especially when considering its relevance to food security, the economy, and the environment.

Porter and Kramer (2011) introduced the concept of creating shared value, demonstrating that development and success in both business and social environments are mutually dependent and interconnected. This suggests that sustainability is a vector that acts as an important driver for gaining competitive advantages and fostering innovation.

This article is based on the understanding that, despite the growing adoption of sustainable practices, significant gaps remain in the effective implementation of these practices within the beef production chain in Goiás. These gaps include, for example, inadequate waste management, unsustainable use of water resources, and the slow adoption of clean technologies.

The objective of this article is to investigate the applicability of the SDGs and ESG criteria in the beef production chain in Goiás, aiming to identify existing sustainable practices and propose improvements that can be implemented. The research combines a literature review with data analysis to provide a comprehensive understanding of how these practices can be effectively integrated into cattle production, contributing to a more balanced development of the sector.

The structure of the article is organized as follows: Section 3 describes the methodology used, including the study selection criteria and data analysis methods. Section 4 presents the results, discussing the sustainable practices identified and the gaps that still need to be addressed. Finally, Section 5 offers conclusions and recommendations for the implementation of ESG practices in beef production in Goiás, highlighting the role of public policies and partnerships among the various actors in the production chain.

In the current scenario, where the demand for sustainable products is growing and the requirements for responsible practices are increasing, beef production in Goiás faces a decisive moment. The adoption of practices aligned with the SDGs and ESG criteria is a necessary strategy to ensure the continuity and long-term success of the sector. This study aims to contribute to this transition by offering pathways and proposals that can support the integration of such practices into the beef production chain in Goiás.

II. Theoretical Foundation

a) Sustainability: An Integrated Perspective

According to Alvarez (2010) and Rockström et al. (2009), the concept of sustainability emerges as a paradigm at the intersection of economic development, environmental conservation, and social equity—the Triple Bottom Line (Figure 1). It guides the analysis of the inherent complexity and the imperative need to promote sustainable practices across various sectors of society. This is manifested through the promotion of

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efficient public policies and the establishment of a global commitment to the sustainable management of natural resources, aiming to ensure the well-being of current and future generations.



Source: Guedes (2023).

Figure 1: Triple Bottom Line, the Sustainability Tripod

The relationship between international trade and socio-environmental sustainability in Brazil is explored by Alvarez (2010), who highlights how global dynamics can influence, both positively and negatively, national efforts toward sustainable development. This analysis supports the understanding of policies and practices capable of promoting a balance between economic growth and environmental conservation.

Conversely, the study conducted by Rockström et al. (2009) provides a scientific foundation for understanding contemporary environmental challenges and emphasizes the need to implement coordinated actions aimed at preventing irreversible degradation of natural systems essential for sustaining life on the planet.

Furthermore, research by Harfuch, Lobo, and Cruz (2023), as well as Silva Neto (2022), illustrates the adaptability of production and consumption practices to mitigate adverse environmental and social impacts, demonstrating the potential contributions of specific economic sectors to global sustainability.

Almeida (2002) and Brito (2021) expand the discussion to include education for sustainability and demonstrate the role of technological innovations in this context. This diversity of perspectives provides a solid foundation for the development of integrated strategies that harmonize economic development, environmental protection, and social justice.

b) SDGs and the 2030 Agenda

The formulation of the Sustainable Development Goals, illustrated in Figure 2, and the subsequent adoption of the 2030 Agenda by the UN General Assembly in 2015 mark a turning point in international cooperation to address global challenges, including poverty, inequality, climate change, environmental degradation, peace, and justice. The transition from the Millennium Development Goals (MDGs) to the SDGs reflects an expansion of our previous understanding of sustainability, emphasizing the importance of integrated actions that interconnect the social, economic, and environmental aspects of development (United Nations, 2015).



Source: United Nations (2015).

Figure 2: Sustainable Development Goals (SDGs)

The SDGs are distinctive due to their universal applicability and call for collective action from governments, the private sector, and civil society, with a particular focus on inclusion and equity to ensure that no one is left behind. Additionally, they reinforce the need for collaboration and innovation to achieve sustainable development.

c) ESG and ABNT PR2030

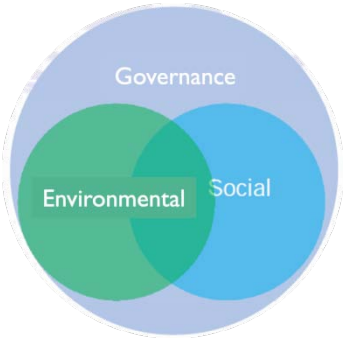
The ESG criteria serve as a reference for evaluating institutions across three dimensions: environmental, social, and governance (Figure 3). These dimensions are essential to demonstrate how corporations manage their impacts on the environment,

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in the communities where they operate, and through their internal governance structures.

In the environmental aspect, evaluations focus on the ability to adopt sustainable practices, such as the efficient management of natural resources and the reduction of pollutant emissions, as emphasized by Sullivan and Mackenzie (2017). The social dimension covers relationships with employees, suppliers, customers, and local communities, highlighting the importance of fair and inclusive practices, as observed by Khan, Serafeim, and Yoon (2015). Corporate governance addresses management quality, transparency, and ethics in organizational processes, serving as a pillar for building trust between the company and its investors.

In parallel, the ABNT PR 2030 Guideline (Brazilian Association of Technical Standards – ABNT, 2022) establishes a set of recommended practices that define concepts, guidelines, and evaluation models for the environmental, social, and governance pillars. It stands out for offering practical guidance focused on organizational strategies. This initiative proposes the integration of the 17 SDGs into companies' planning and operations, encouraging the adoption of a business model that is economically, socially, and environmentally sustainable. It stimulates organizations to innovate in products, services, and processes in ways that contribute to sustainable development without compromising the needs of future generations (ABNT, 2022) (United Nations, 2015).



Source: ABNT (2022).

Figure 3: Integration of ESG Dimensions

Eccles & Klimenko (2019) propose that institutions operating in alignment with ESG criteria and the ABNT PR2030 guidelines meet the expectations of a society that is increasingly aware of and demanding regarding social and environmental issues. These institutions position themselves competitively in the market. The integration of sustainable practices into business operations goes beyond social responsibility; it is a strategy for the success and longevity of organizations in the 21st century. It transcends mere compliance with rules and regulations and represents an evolution in corporate thinking and action toward management that values the balance between economic success and sustainability. Companies that stand out in this context will become market leaders and key players in building a more sustainable future for the next generations.

d) Legislation and Sustainability in Beef Production in Brazil

Brazilian legislation applicable to beef production incorporates laws and regulations aimed at promoting sustainable practices. These regulations address environmental protection, governance, and social aspects, defining parameters that seek a balance between economic development and the conservation of natural resources.

Among the relevant federal laws, the Forest Code (Law No. 12,651/2012 – Brazil, 2012) sets out guidelines for the use and conservation of forests and other forms of native vegetation. It establishes criteria for the maintenance of Permanent Preservation Areas (APPs) and Legal Reserves (RLs).

The National Solid Waste Policy (Law No. 12,305/2010 – Brazil, 2010a) provides guidelines for the management of solid waste, including that generated in beef production, emphasizing recycling and appropriate waste treatment to reduce pollution and improve resource efficiency.

The Environmental Crimes Law (Law No. 9,605/1998 – Brazil, 1998) and the National Climate Change Policy (Law No. 12,187/2009 – Brazil, 2009) aim to mitigate negative environmental impacts, either through penalties for harmful actions or by setting targets for the reduction of greenhouse gas emissions.

In terms of governance, mechanisms such as the Rural Environmental Registry (CAR) facilitate monitoring and control of agricultural activities, promoting transparency and participation among the different actors involved in agricultural production.

From a social perspective, laws such as the National Policy on Technical Assistance and Rural Extension (Law No. 12,188/2010 – Brazil, 2010b) aim to provide technical and managerial support to producers, focusing on the sustainable development of the sector, including the improvement of working conditions and land access for traditional populations.

Thus, Brazilian legislation related to sustainability encompasses the beef production chain and seeks to integrate environmental, governance, and social considerations in pursuit of sustainable development in the agricultural sector.

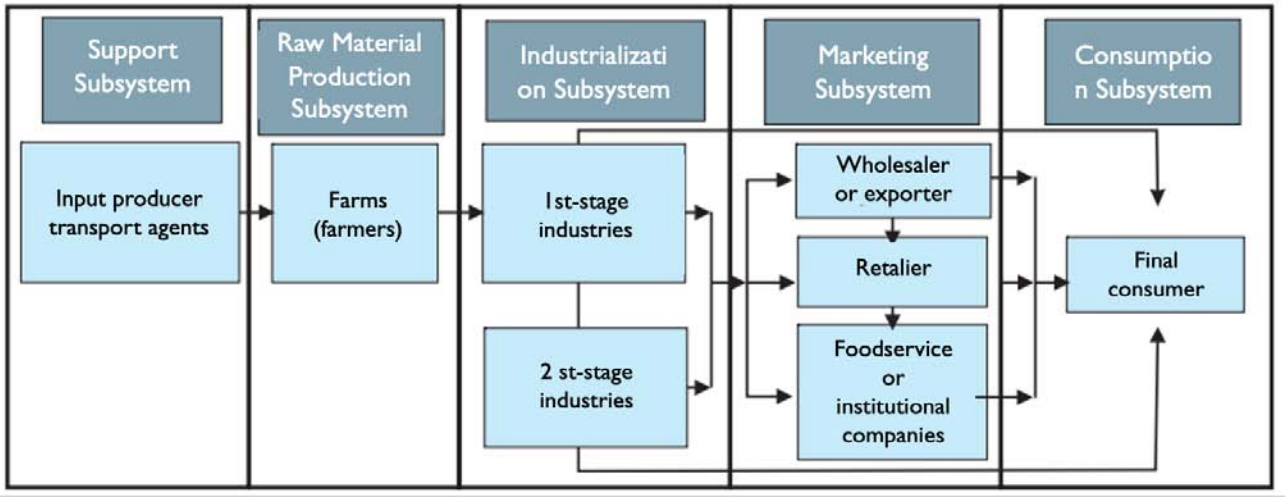
e) The Beef Production Chain

According to Buainain and Batalha (2007), the beef production chain plays a prominent role in the Brazilian rural economy and spans a vast area of the national territory, generating employment and income for millions of people. It comprises a heterogeneous group of agents, ranging from highly capitalized cattle ranchers to impoverished small-scale producers, as well

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as technologically advanced meatpacking plants and slaughterhouses that barely comply with sanitary regulations.

The chain is divided into five subsystems (Figure 4): support, raw material production, industrial processing, commercialization, and consumption. These are significantly influenced by the institutional environment, which affects the competitiveness of the agribusiness chain through factors such as foreign trade, macroeconomic trends, inspection, sanitary legislation, information availability, environmental regulations, traceability, certification, innovation systems, and agent coordination (Buainain and Batalha, 2007, p. 19).



Source: Buainain e Batalha (2007).

Figure 4: Structure of the Beef Production Chain in Brazil

With regard to beef cattle farming in the state of Goiás, Ferreira, Miziara, and Couto (2020) observe a trend toward productive specialization and the formation of clusters that highlight specific regions focused on this activity. This specialization results from the adoption of technological advancements and the influence of historical and economic factors that define patterns of intensive production and position the state as a major supplier for both the domestic and export markets. Public policies and technological innovations have been fundamental in driving the modernization and intensification of beef production, outlining a scenario where production efficiency and sustainability are key elements for the sector's development in the state.

III. Methodology

The survey of the current state of knowledge and discussions regarding the Sustainable Development Goals (SDGs) and Environmental, Social, and Governance (ESG) criteria in the context of the beef production chain was conducted with the aim of gaining a deeper understanding of how these concepts are being addressed in the sector. This process involved a careful and detailed literature search in various academic databases using combinations of terms such as "sustainability and meat production," "SDGs and agriculture," and "ESG in the beef supply chain." The objective was to capture a comprehensive view of the different approaches explored in studies, both in terms of environmental practices and social and management issues.

During the research, a combination of specific terms and logical operators was used to refine the results, ensuring that relevant articles, literature reviews, case studies, and technical reports were identified. This allowed for the gathering of a wide range of information to better understand how the SDGs and ESG criteria are being applied to beef production and what challenges and opportunities exist in this process.

In the CAPES (Coordination for the Improvement of Higher Education Personnel) Portal, for example, the search for the term "sustainability" combined with "meat production," conducted for the period from 2021 to 2023, resulted in six publications in peer-reviewed journals. This number reflects a growing yet still modest interest in the study of sustainable practices in beef production. When searching for the term "SDGs" combined with "agriculture," ten publications were found, indicating an initial alignment with the global objectives proposed for sustainable development. However, when searching for "ESG in the beef supply chain," only one result was found, highlighting a notable lack of studies focused on the integration of these specific criteria within the sector.

These data were organized in Table 1, which presents a summary of the findings, highlighting both the areas where a knowledge base already exists and those that require greater attention and further research.

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Table 1: Results of the Knowledge Mapping

Search Terms	Number of Articles Found	Publication Period	Observations
"Sustainability" AND "Meat Production"	06	2021–2023	Studies focus on environmental practices, but there are gaps in ESG integration.
"SDGs" AND "Agriculture"	10	2021–2023	Greater number of publications, indicating initial alignment with the SDGs.
"ESG in the Beef Supply Chain"	01	2021–2023	Limited literature available, suggesting a need for more ESG-focused studies in beef production

In addition to analyzing the articles found, an evaluation of titles, abstracts, and keywords was conducted to ensure that only the most relevant studies were recorded and classified for further analysis. This process helped to structure the present study as a bibliographic review, based on journal articles discussing topics related to sustainability and governance within the beef production chain in a national context.

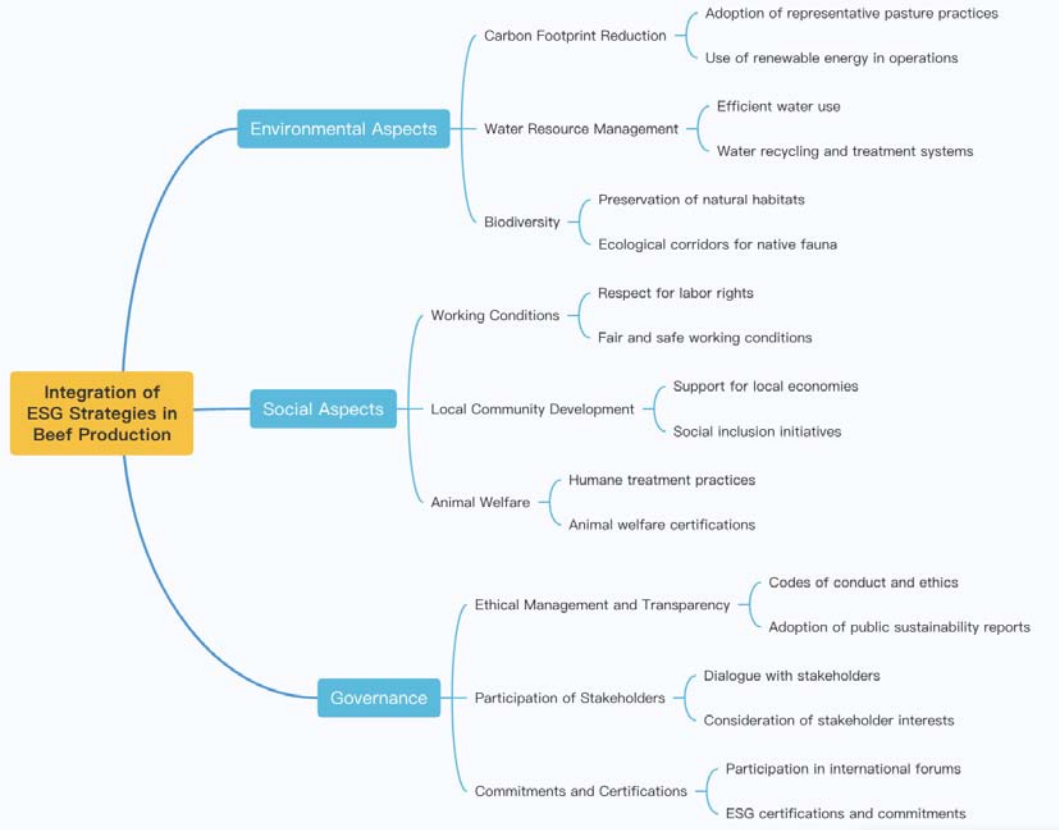
IV. Results and Discussion

Based on the results obtained from the bibliographic inventory, we discuss in detail the content identified regarding the integration of the Sustainable Development Goals (SDGs) and Environmental, Social, and Governance (ESG) criteria within the beef production chain. The analysis highlighted key themes that outline sustainable practices in this sector, emphasizing the relevance of sustainable development and innovations in corporate governance as foundations for a more responsible and efficient future.

We identified that the adoption of innovative and inclusive business models is an appropriate strategy to guide companies and cooperatives in obtaining the institutional support needed to comply with environmental and social regulations. These models promote a production approach aligned with sustainability and governance criteria. This focus not only facilitates adaptation to current regulations but also positions the beef sector as a benchmark in responsibility and efficiency, capable of meeting the demands of increasingly conscious and demanding consumers and markets.

The mind map presented (Figure 3) illustrates the process of adopting ESG strategies in beef production, offering a clear view of how these practices can be implemented in a coordinated and effective manner. This visual resource serves as an important tool for producers and managers, helping to plan and execute actions that harmoniously integrate the environmental, social, and economic aspects of production.

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Source: Autores (2024)

Figure 5: Mind Map: Adoption of ESG Strategies in Beef Production

Although the SDGs and ESG criteria are widely recognized and promoted on a global scale, the research revealed a significant gap in the specialized literature, with few academic studies focusing specifically on the application of these concepts to cattle farming. This scarcity of material indicates an urgent need for further research and publications that explore in greater depth the integration of these practices in the sector, providing both case studies and quantitative analyses to better guide future actions.

Despite the current lack of practical studies and quantitative results in the reviewed articles, it is clear that there is considerable potential for expansion as more entities in the beef production chain begin to adopt these practices. This growing trend of adoption will, in the future, allow for a more concrete assessment of the results obtained, offering valuable data for the continuous improvement of sustainability strategies.

It is important to emphasize that the adoption of sustainable practices in beef production should go beyond the mere implementation of environmental technologies. It must integrate comprehensive initiatives that include responsible governance, a commitment to social responsibility, care for animal welfare, and conservation of natural resources. These practices strengthen the sector's sustainability by building a positive and trustworthy image among consumers and the market.

In summary, the research highlights the importance of a holistic and integrated approach to adopting ESG practices in beef production, emphasizing that the path to a more sustainable future lies in a combination of innovation, responsibility, and cooperation among all stakeholders in the supply chain.

V. Final Considerations

The analysis of sustainability in beef production in Goiás highlights the need for a significant shift in the practices adopted by the sector. The beef supply chain, which plays an essential role in the local economy, faces a key moment to adopt more responsible and balanced practices.

Although the importance of the Sustainable Development Goals (SDGs) and ESG criteria is recognized, there remains a gap between this recognition and the effective application of these principles in the day-to-day activities of beef production. Many producers are still reluctant to adopt new practices, either due to lack of access to adequate technologies or unawareness of the benefits such changes can bring.

In this context, public policies are crucial. They must promote and facilitate this transformation by

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creating incentives for more conscious practices to be adopted throughout the supply chain. Moreover, it is necessary to ensure that both small and large producers receive the support needed to implement these practices, ensuring everyone can participate in this process of change.

The adoption of a more innovative business model that considers both production efficiency and social and environmental impact is essential for beef production in Goiás to remain relevant in a market that increasingly values responsibility toward the environment and society. Consumers, both in Brazil and abroad, are becoming more demanding and seek products that reflect this responsibility.

In conclusion, beef production in Goiás is at a decisive moment. The sector must adopt practices that ensure its continuity and success, meeting new market demands and contributing to fairer and more sustainable development. This study offers clear pathways for this transition, emphasizing the importance of a collaborative approach among producers, government, and society. The future of beef production in Goiás depends on the sector's ability to adapt to these new demands.

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Effect of Sports on the Student: A Study on the Students of Bangladesh

By Zakir Hossain
University of Rajshahi

Abstract- The study explores the co-relation of sports participation and academic achievement in University students. Current and dated literature on the topic is reviewed. The method in which the research was conducted is detailed, as well as the reasoning for the research. This research shows also the importance of sports participation and also the effect of sports on the body and mind of the students. There is the use of proper tools to collect data. The research examines the findings and explains their importance. Finally, this study discusses suggestions for future research, how the findings can be utilized in counseling and closes with a summary of his findings. Main objective of the research is to know the sports participants academic achievement, effect of sports on their body and mind. Survay method is mainly used here. The findings of the research show that sports have positive impact on the participants body and mind.

Keywords: *effect, sports, students, mental health, physical health.*

GJHSS-H Classification: *LCC: GV706.5*



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Keywords: effect, sports, students, mental health, physical health.

I. Introduction

The history of sports goes back at least 3,000 years. In the beginning, sports often involved the preparation for war or training as a hunter, which explains why so many early games involved the throwing of spears, stakes, and rocks, and sparring one-on-one with opponents. With the first Olympic Games in 776 BC—which included events such as foot and chariot races, wrestling, jumping, and discus and javelin throwing—the Ancient Greeks introduced formal sports to the world. The following by no means exhaustive list takes a look at the beginnings and evolution of some of today's most popular sporting pastimes.

The relations between sports participation and academic achievement have various theoretical underpinnings. On an informal level, there are many individuals who claim to have achieved various successes related to academic achievement as a result of formative sports experiences. From a research perspective, there is considerable evidence that sports participation positively relates to academic achievement among youth (Gerber, 1996; Stegman & Stephens, 2000; Stephens & Schaban, 2002).The sports context is an important setting in the lives of youth. Over 47 million youth participate in organized sports (Ewing & Seedfelt, 2002). Since sports are a meaningful context in which many young people participate, youth sports teams may be available way in which to promote optimal development. Research exists suggesting the value of consciously designed sports programs for positive youth development (Fraser Thomas, Cote, & Deakin, 2007). Positive Youth Development refers to the acquisition of competencies and skills needed for optimal youth development that continues into adulthood. These assets include cognitive, social, emotional, and intellectual competencies, such as confidence, character, or perseverance. Sports teams provide various advantages for optimal development, including a high level of enjoyment and challenge, ample opportunities to develop positive relationships, and fulfilling a need to belong (Heilman, 2011). The relations between sports participation and academic achievement may be by product of this phenomenon.

Every public University of Bangladesh has a special sport team that is not different in Rajshahi University. Almost every department has their sport team. Inter department Football, cricket, volleyball, swimming, indoor games, race, athletics are held here. There is a big stadium in the University and also a department as named-Physical Education and Sports Science.

a) Literature Review

Lyras, A., & Welty Peachey, J. (2011) in book "Integrating sport-for-development theory and praxis. Sport Management Review", p(311). as

"The use of sport to exert a positive influence on public health, the socialization of children, youths and adults, the social inclusion of the disadvantaged, the economic development of regions and states, and on fostering intercultural exchange and conflict resolution. "This study shows the effect basically positive effects but there need to show both negative and positive effect of sports. We can discuss both the negative and positive effects. Sports participants mentally towards sports are not here in this study. The study of the role of education and specifically entrepreneurial education on the entrepreneurial venturing process, e.g. the ability of sport course to improve entrepreneurial intention. As shown through the analysis of our clusters, sport entrepreneurship is an excellent context to study specific policies or environmental conditions that foster entrepreneurship and this is also thanks to the involvement of local

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communities (Bjärsholm 2017), along with obvious social outcomes. It also includes that sport can be used as a method to break down boundaries and stereotypes and unite groups and cultures. This study shows that, Sports can improve-social and personal competence, direction of change and social profit improvement, physical activity competent, educational improvement, constructionist pedagogy and problem based learning, integrating collective peak experience efficacy and actualization, the cultural efficacy enrichment competent etc. There is the use of mixed methodology in there. But there are have some limitations also. Here observational limitation, replication, interaction limitations, count and measurement limitations are found. Besides sports with the negative effects are not found here. Besides the relation between the sports and smoking are not found here.

Zainab Ajoke Olayiwola,Sarah Ngozi Agwasim, Mofe Erorun, Adaobi Ogochukwu Ugwu, Olawale Oluwaseun Ajibua and Ezekiel Ayodeji Faluyi (2024) "Effect of Sport on academic performance on student-athletes of Obafemi Awolowo University Ile–Ife Osun State in 2011 and 2014 Nuga games". World Journal of Advanced Research and Reviews, 2024, 24(02), 1477–1485 Publication history: Received on 29 September 2024; revised on 13 November 2024; accepted on 16 November 2024 Article DOI: https://doi.org/10.30574/wjarr.2024.24.2.3416

This study examines how participation in sports affects students' academic performance in Obafemi Awolowo University between 2011 and 2014. The study used a mixed-methods approach, analyzing both qualitative information from of student involvements in sports and quantitative data from academic records and questionnaires. The results show a positive relationship between participation in sports and academic success, indicating that students who regularly engage in physical activity have better time management, increased focus, and less stress. The study also looks at how athletics can help develop leadership and teamwork abilities, both of which are advantageous in educational environments. The findings pointed out how crucial it is to involve sports into university life in order to support students' overall development. These observations can help modify university policies around student participation and support systems, advocating for a balanced approach to academic and extra-curricular activities. Main purpose of the research is about-Student-athletes performance, Effect of student-athletes sport participation on their academic performance, Differences in student-athlete academic performance between 2011, 2012, and 2013, Paired sample t-test to compare NUGA and Non-NUGA period academic performance and their participation. Method that has performed with descriptive way and the population of the study comprised all the student athletes of Obafemi Awolowo University Ile-Ife Osun Stat and sample is 5o that is purposive sampling. We can take part in Bangladesh area and performs with special sector.

Muhammad, O. (2023). Effect of Sports Participation on Academic Performance in High School Student. International Journal of Physical Education, Recreation and Sports, 1(1), 26–36. Retrieved from https://www.iprjb.org/journals/index.php/IJPERS/article/view/2145

The aim of the study was to investigate the effect of sports participation on academic performance in high school students in Uk. This study adopted a desk methodology. A desk study research design is commonly known as secondary data collection. This is basically collecting data from existing resources preferably because of its low cost advantage as compared to a field research. Our current study looked into already published studies and reports as the data was easily accessed through online journals and libraries. The impact of sports participation on the academic performance of high school students is a subject of substantial interest. While research suggests a positive association between sports involvement and academic success, there is a notable gap in understanding the underlying mechanisms and contextual factors that either mediate or moderate this relationship. Additionally, the influence of sports specialization and the duration of sports engagement on academic outcomes require further exploration. Furthermore, cross-cultural studies beyond specific geographical contexts are limited, leaving questions about the universality or context-specific nature of this phenomenon.

Coalter, F. (2010). The politics of sport-for-development: Limited focus programmes and broad gauge problems? International Review for the Sociology of Sport, 45(3), 295-314.

"As a consequence of growing political and institutional support, the number of sport-based projects aimed at contributing to positive development in these areas has been constantly increasing. Here the main objectives are-

*Sports and sports based project to develop the capacity

*Sports participation and academic and political achievement of the athletes.

*Sports and institutional discussion of the students.

There is the lack to show about the sports physical and mental achievement. We can discuss about the sports participation and academical achievement. Besides the attitudes of the sportsmen towards anything can be discussed here also.

This article explores the almost evangelical policy rhetoric of the sports-for-development 'movement' and the wide diversity of programme and organizations

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included under this vague and weakly theorized banner. It is suggested that, although the rhetoric of sport as a human right has provided some rhetorical and symbolic legitimization for sport-for-development initiatives, the recent dramatic increase in interest reflects broader changes in the aid paradigm, reflecting perceived failures of top-down economic aid and an increased concern with issues of human and social capital, as well as the strengthening of civil society organizations. Here Survey method is used. Most of the students are engaged in sports and people are very much allure in sports. Here the social policy make and sports relation is discussed. But the relation of the students with sports is not here and the argument about sports methodology and discussion about the sorts relation to education is not discussed here. Students study and survive of sports on their health is not discussed.

Shata A R, Shata A R, Bogari D F, et al. (November 18, 2024) The Impact of Sports Injuries on the Academic Performance and Mental Health of High School Students in Jeddah. Cureus 16(11): e73912. DOI 10.7759/cureus. 73912

This study aimed to investigate the effects of sports injuries on the academic performance and mental health of high school students in Jeddah. This cross-sectional study utilized a closed-ended electronic questionnaire (e-questionnaire) sent to students from four international high schools in Jeddah. The e-questionnaire included questions assessing the level of academic courses, the frequency and types of sports injuries encountered, and the impact of these injuries on both academic performance and mental health. The chi-square test was used to establish relationships between categorical variables, with a p-value threshold of <0.05 determining statistical significance. This study revealed a significant gap in the school support system for students, which requires urgent attention. High school students are highly active and often experience sports-related injuries, particularly during school activities. These injuries can profoundly affect students' academic performance and mental health. Therefore, the findings of our study are essential for raising awareness among students, parents, and teachers about sports injury management. Additionally, although our study focused solely on private international schools, it is crucial for stakeholders in both government and private education sectors to address this issue at a broader level, ensuring adequate support for students facing such injuries. This will help protect the well-being and safety of future student.

Fejgin, N., (1994). Participation in High School Competitive Sports: A Subversion of School Mission or Contribution to Academic Goals? Sociology of Sport Journal, 11, 211-230.

Results of numerous studies show that sport participation contributes to better academic achievement and educational aspirations. The main objective of this study are about the sports participation and also with the social and mental development of the participants. In a summary we see that are-

*Promoting social and physical development of the participants.

*Promoting healthy life style

*Sports for peace among the youth through the world.

*Strengthening human and cultural contacts across nation borders through sports.

We can also promote the effect of sports over numerous departments on Rajshahi University and also how sports can promote the relationship of the people in a peace condition.

The purpose of this essay is to describe how people experience their sport activities and to study these 'sport meanings' in light of the contexts of the activities. In this section, I will discuss the seven meanings of sport introduced above in light of a larger social setting and delineate the questions and hypotheses guiding the empirical analyses. Two approaches are central. First, I assume that social background – age, gender and social class – influences experiences of sport activities. Second, it seems reasonable that people experience their sport activity distinctively because of differences in the activities themselves: individual sports versus team sports and competitive level. For social background there is, with respect to age, a strong normative view and an explicit policy that youth sport should not be too competitive and that the fun element and social relations should be in focus. If these aims really are prioritized, one could assume that competitive reasons are less common among young athletes and that fun and social relations are more important in this group. There is also the possibility of non-linear (inverted-u-shape) correlations with respect to age, where the eldest part of the athletes together with the younger part perhaps is less competitive than the middle-aged. Moreover, it also seems reasonable to assume that some of the.

K Hemalatha and Mokshika (2024) "The impact of sports participation on academic performance" ISSN: 2456-4419 Impact Factor: (RJIF): 5.18 Yoga 2024; 9(2): 46-49 www.theyogicjournal.com

This research paper investigated the impact of sports participation on academic performance among school-aged children and adolescents, employing a mixed-methods approach that integrated a systematic literature review with original quantitative analysis. The systematic literature review synthesized findings from 50 relevant studies published in peer-reviewed journals within the last decade, revealing a generally positive association between sports involvement and academic achievement. Effect sizes ranged from small to moderate, reflecting variations in methodology, sample

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characteristics, and measures of academic performance across studies. Overall, the results of this study contributed to a deeper understanding of the complex interplay between sports participation and academic achievement. By elucidating the mechanisms underlying this activity and academic success among youth. Future research should continue to explore potential moderators and mediators to optimize interventions and policies aimed at enhancing the well-being and development of young individuals.

Tianyue Liu, Sahar Taresh (2024) "The Impact of Sports Participation on College Students' Learning Outcomes: A Mixed Methods Study Based on Multiple Campuses". Journal of Ecohumanism https://doi.org/10.62754/joe.v3i7.4492

Modern neuroscience research shows that sports can have beneficial effects on brain structure and function, epigenetic regulation of brain tissue, cerebral cortex activity patterns and learning-related psychological factors, thereby improving students' cognitive abilities and academic performance. This study aims to explore the multifaceted effects of sports participation on college students' learning outcomes. A mixed research method was used to collect data in three different types of universities, including a questionnaire survey of 500 students and in-depth interviews with 20 students and 10 faculty members. Quantitative analysis showed that moderate sports participation was significantly related to better academic performance, higher mental health and stronger time management skills. However, excessive participation in physical activities may have a negative impact on study time. Qualitative data further revealed how sport participation enhanced students' self-confidence, teamwork and stress management skills. The study also found that the impact of sports participation varies depending on students' personal backgrounds and the characteristics of their universities. Based on the research results, this article puts forward practical suggestions to promote the balanced development of college students, providing a basis for higher education institutions to formulate relevant policies.

Mac Donald, D.J., King, J., Côte, J., Abernethy, B. (2009). Birthplace effects on the development of female athletic talent. Journal of Sciences and Medicine in Sport -12(234-237).

Studies on male and female athletes have shown that they receive different treatment in sport socialization; however research into the birth place effect for both genders have shown to be favourable to smaller cities and town. This study also show the participation of sports how effect on male and female students differently and also the barriers for sports participation of female students. Besides there are some cases in this research about the socialization and sports participation relationship. We can strengthen some points over the male and female students about sports and their opinion to go forward to promote the participation of female in sports and effect off sports in their academic life.

This study examined the extent to which an athlete's place of birth can influence the likelihood of playing professional sport. Information regarding the birthplace of all American female athletes in the Ladies Professional Golf Association and Women's United Soccer Association was gathered from official league websites. Monte Carlo simulations were used to determine if the birthplace of these professional athletes differed in any systematic way from official census population distributions. Odds-ratios were determined for cities within specific population ranges to ascertain if the likelihood of playing professional sport was influenced in any systematic way by city size. The analyses revealed that female professional soccer players born in cities of less than 1,000,000 were over-represented, as were female professional golfers born in cities of less than 250,000. Results are consistent with those of male professional athletes in suggesting that areas of lower population provide conditions more conducive to the development of expertise than do larger city environments.

Here the environment for male and female athletes is described and how sports can make develop social bondage of all the students is described. Besides hoe body health can develop female athletes family bondage is known here. But the limitations of the study is the nature of sports that can develop body health and other things is not known from here. Social survey method is used here and the effect of sports over the among students can be measured through the mathematical reasoning. So far this is the situation and annexation that include sports and athletes and the body improvement including their family, groups etc.

Larson, R. W. (2000). Toward a psychology of positive youth development. American Psychologist, p-55.

Sports teams and other structured voluntary activities may contribute to positive youth development by increasing the capacity for initiative among youth. Initiative is necessary for adolescents to motivate themselves and take action in their daily lives, but is not easy to obtain through schoolwork or by spending time with friend."

This study shows some main features on the sports and youth development. Main points are-

*Sports participation how control the behaviour of students.
*Main philosophy of sports to contribute in voluntary work for well being of people.
*Sports participation and relation of it with psychological development.
*Sports participation and the social value development relationships of the participants.

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This research also discuss about sports and relationship of sports with people in social, cultural, economical and psychological gaining. This can accelerate to develop the method of sports and control deviant behaviour from our society. The claim that structured youth activities promote positive developmental outcomes is more adequately tested by longitudinal studies. These, however, are few and many of them suffer the same possibility of confounding self-selection variables as the cross-sectional research. A number of studies analyzing data over long time periods suggest impressive long-term effects. They have found associations between high school and adult participation in political organizations (DeMartini, 1983), the arts (Bloom, 1985) and sports (Howell & McKenzie, 1987) but do not adequately control for the possibility that prior, unmeasured third variables were driving these relationships. Studies that control for some of the variables that affect high school participation, such as SES, grade point average (GPA), and academic ability, still find effects, though modest in size. Hanks and Eckland (1978) found that youth who participated in extracurricular activities in high school were more likely to be involved in voluntary associations at age 30,even with controls for initial SES and academic aptitude. Glancy, Willits, and Farrell (1986) found participation in extracurricular activities to be associated with occupational attainment 24 years later, with controls for parents' SES and high-school GPA. The most rigorous test of the thesis is provided by shorter term longitudinal studies in which dependent variables are measured on multiple occasions. This design allows investigators to assess whether participation in youth activities is related to within-person change for these dependent variables.

b) Study Gap

Sports are important for the students to fit their body. Besides, sports help to build up body and mind. It enables students to do their duty on time. The main purpose of the study is to know about the effect of sports on the students of Rajshahi University.

Sports are also important for building up positive attitude, socialization, building up capacity, future leadership build on. I will try to know about how sports effect on such situation in Rajshahi University students. Besides how students react both sport engaged and out of sports in their answer towards positive and negative impacts of sports. Because this study can measure the effect of sports on body and mind and also the educational achievement of the students.

II. Objectives of the Study

Every phenomenon has some special objectives in our society. A social researcher is interested in the discovery and interpretation of social processes, pattern of behaviour, similarities and dissimilarities that apply to typical social phenomenon and social system generally. We work through following the objectives. This research has some special objectives. Sports are very much important for every student because this can help to promote our physical structure, strong our mind, create protective elements in blood and give us a refresh mind. Sports can make enthusiasm among the students and also the aged persons. People can enjoy their life through the proper sports process and can strengthen their mind and body. Sports make proper bodily improvement through the students.

Specific:

a. To explore the effect of sports over the students.
b. To know the relations between sports participation and educational achievement.
c. To know about the nature and types of sports that students are involved with.
d. To know the impact of sports over the student's health.

III. Methodology

a) Study Area

There are 58 public universities in Bangladesh. Rajshahi University is one of the biggest and best public universities in Bangladesh where about 38000 students read. Almost every department of the university has a particular sports team. Beside there are many sports section also. Athletics, indoor, outdoor, swimming, cricket, football, hockey, badminton, basketball, tennis and various games are played here. There is a department named as Department of Physical Education and Sports Sciences. They arrange different occasions for sports.

b) Sampling Technique

Sampling is a process used in statistical analysis in which a predetermined number of observations are taken from a larger population. The methodology used to sample from a larger population depends on the type of analysis being performed, but it may include simple random sampling or systematic sampling. Sampling is an important task for having a social research. Because the population with what a researcher deals is very large in numbers. It is tough to handle such number smoothly; so selecting a short number of respondents, from the population, we may generalize. It will minimize the required time. So it has become an important part.

I have selected purposive sampling method. A purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study. Purposive sampling is different from convenience sampling and is also known as judgmental, selective, or subjective sampling.

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c) Respondents

Every department has some students who are involved in sports. So I have selected 50 students (Sportsmen) as sample from all the departments of Rajshahi University. Basically the sports participants are selected here.

d) Data Collection Procedure and Analysis Method

Data collection is an important task for social research, so the method of collecting data should be selected deliberately. I have taken data from the respondents through questionnaire because every respondent is educated here. I make questionnaire regarding to my research. I spent much time for collecting data. I included about forty questions regarding the research for collecting data. It is related to the sports and education life of the respondents. It also includes the duration of sports participation and their educational achievement relationship. For data analysis data I use IBM SPSS 20 software. I use questionnaire method for collecting data where respondents are primary source of data and journals, books, research and newspaper are secondary source of data.

Result and discussion

IV. Result and Discussion

Table 1: Personal Information

Variables		Frequency	Percentage(%)
A. Age	18-21	16	32%
	22-24	27	54%
	25+	7	14%
B. Participant Reading Year	2nd Year	13	26%
	3rd Year	16	32%
	4th Year	18	36%
	Masters	3	6%
C. Gender			
	Male	43	43%
	Female	7	7%

TABLE-1 represents the personal information of the respondents. The figure A represents the age of the respondents of sports participation where most of them are of 22-24 aged (54%).In a big number respondents are in the range of 18-21 years of age(32%); But also important percentage of respondents (14%)are in the age level of more than 25 years of age. The figure B represents the reading year of the participants. From above table 1 part B, we see that 13 are second year, 16 are third year, 18 are fourth year and 03 are masters students of the respondents. We want different information from the diversity of the year. This give good sight to the research. Figure C represents the gender of the respondents. From the table, we see that 43 are male (86%) and 07 are female respondents(14%).Male students participate in sports more than male. So, male students are more eager in sports.

Table 2: Sports, Participation, Physical and Mental Situation with Education

Variables and Range		Frequency	Percentage
A. Game they Like	Outdoor	35	70%
	Indoor	15	30%
B. Outdoor Game they Like	Cricket	15	30%
	Football	14	28%
	Tennis	4	8%
	Athletics	17	34%
C. When they Participate Playing	Morning	12	24%
	Afternoon	27	54%
	Other	11	22%
D. Duration of Playing	Below One hour	3	6%
	1-2 hour	26	52%
	2 3 hour	15	30%

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	3 hour+	6	12%
E. Functions after Playing	Reading	19	38%
	Gossiping	13	26%
	Others	18	36%
F. Are you Study Regularly	Yes	31	62%
	No	19	38%
G. Duration of Study Everyday	Below 1 hour	14	28%
	1-2 hour	17	34%
	2-3 hour	11	22%
	3 hour+	8	16%
H. Class Attendence Last Year	Below 60%	0	0%
	60-69%	5	10%
	70-79%	14	28%
	80-89%	27	54%
	90%+	4	8%
I. GPA Last Year	Below 3.00	2	4%
	3-3.25	21	42%
	3.26-3.49	19	38%
	3.50+	8	16%

TABLE 2 represents the game selection, sports, reading and entertainment selection of the participants. From the figure B we see that 35 sportsman like outdoor game that is 70% of the total respondents and 15 like to play outdoor games that is 30% comparatively less than the indoor game. So the respondents have more eagerness in the outdoor games. In the figure B we see that 15 respondents like cricket, 14 like football and 4 like to participate tennis and 17 participants like athletics in outdoor games. So, respondents like to play cricket most. Figure C represents the time of sports participation of the respondents. From the figure C, we see that 12 respondents (24%) like to play games in the morning, 27 in the afternoon (54%) and 11 in the other time (22%). So, sportsmen like to play games in the afternoon than the period of morning and other time. Figure D represents the duration of sports participation. From the above figure D, we see that around 03 respondents play games for below one hour (06%), 26 of the respondents participate for 1-2 hour(52%), 15 respondents for 2-3 hours (30%) and 06 respondents play for above 3 hours (12%). Here the respondents like more to play games for 1-2 hours. Figure E represents the functions that the participant do after their sports participation. From the figure E we find that 19 respondents (38%) respondents study after their sports participation, 13 are gossiping (26%) and 18 respondents (36%) go for their other works after their game participation. So, most of the participants study after their sports participation. Figure F represents the participant's momentum of study where we see from the above table that 31 of the participants (62%) students regularly and 19 participants (38%) are not too much regular in their study. So, participants are aware about their study and concentrate their study regularly. Figure G presents the duration of study of the participants. From the figure G we get that 14 sportsmen study below 1hour (28%), 17 sportsmen study 1-2 hour (34%), 11study for 2-3 hour (22%) and 8 study for above 3 hours (16%) of the participants. So, most of the participants study 1-2 hours everyday. Figure H represents the class attendance of the participants last year. Here from the above figure H we get that none of the participants is below 60%, 5 participants(10%) attendance is from (61%-70%), 14 participants (28%) is from (71%-80%), 27 participants (54%) attendance is from (81%-90%) and 4 participants (8%) attendance is from (91%-100%) in their classes. But most of the participant's attendance is from 81%-90%. So, sportsmen are regular in their classes. Figure I represent the GPA of participants last year. From the figure I we see that 2 participants (4%) CGPS is Below 3. Then 21 participant's (42%) CGPA is from 3-3.25, then 19 participant's (38%) CGPA is from 3.26-3.50 and 8 participant's (16%) CGPA is above 3.50. The half of the sportsmen CGPA is from 3.26-3.50 that is a good sign. So, we think that participants are attentive in their study.

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PART-3

In order to analyze the data a 5- point Likert weighted scale has been used. The scale has been shown below:

Table: Criteria Dimension

Customer Opinion	Weighted
Strongly Agree	5
Agree	4
Neutral	3
Disagree	2
Strongly Disagree	1

Source: Naresh k. Malhotra marketing Research (page 272)

5	4	3	2	1
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

Fig: Attitude Measurement Scale

A 1-5 rating scale has been used analyze the data where 5 stands strongly agreed respondents, 4 stands for only agreed respondents, 3 stands for the neutral respondents, 2 stands for disagreed respondents and 1 stands for strongly disagreed respondents.

Measurement Formula:

*Total point = No. of respondent * Respective point assigned.*

*Attitude level (%) = Respective point*100/Total point or outcome.*

Average weighted value= Total outcome/Total assigned point.

Table 3: Measurement of Participants Attitude

Question	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Average Weighted Value
A. Sport put negative impact on my study	0	2	8	17	23	1.78
B. Sports help in building up values	31	11	8	0	0	4.46
C. Sports help to Solve Value decadence	26	13	7	4	0	4.22
D. Sports help to build Up Leadership	29	12	7	2	0	4.36
E. Sports help to build Up Leadership	10	19	11	7	3	3.52
F. Sports make people mentally Positive	17	13	12	8	0	3.86
G. Sports make me to abide by all rules and regulations	7	17	20	5	1	3.48
H. Sports help me to concentrate in my study	13	23	11	3	0	3.92
I. Sports help to Control rough and rude behaviour	10	19	12	7	2	3.56
J. Sports is a medium of Recreation	32	10	8	0	0	4.48

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Table 3 represents the attitude of the participants on sports and study. In the above findings we see that in the argument ' sports put negative impact on my study "- nobody strongly agree; about 8.98% respondents agree; 26.97% respondents is neutral; 38.20% disagree and 25.85% respondents strongly disagree from 50 respondents. The average weighted value is 1.78 that is nearest to Disagree. So it shows that sports do not put negative impact on study. From 50 respondents (69.5%) Strongly Agree, (19.74%) agree, (10.76%) neutral and none strongly disagree or disagree on the question 'Sport help in building up values'. Average weighted value is 4.46 that is nearest to Agree. So sports help to build up social values and norms for the respondents. From the above findings we see that in the argument C. *'Sports help to Solve Value decadence'* we see that, from 50 respondents (61.61%) strongly agree that sports help to solve value decadence; (24.65%) agree that sports help to solve value decadence. About (9.95%) neutral; a very little (3.79%) respondents disagree and none of them strongly disagree on the decision. Average weighted value is 4.22 that is nearest to agree. So we say that sports help to solve value decadence. From the above findings we see that in the argument D. *Sports help to build Up Leadership'* we see that, from 50 respondents (66.52%) strongly disagree; (22.02%) agree; About (9.63%) respondents neutral; (1.83%) disagree and none of the respondents strongly disagree that sports help to build up leadership. Average weighted value is about 4.36 that is nearest to agree. So it shows that sports help to build up leadership. From the above findings we see that in the argument E. *Sports help to build Up Leadership'* we see that, from 50 respondents (28.41%) strongly agree; (43.18%) agree; (18.75%) neutral; (7.95%) disagree and a very little (1.71%) respondents strongly disagree about- "sports keep the body free from diseases. Average weighted value is about 3.52 that is nearest to Agree. So, sports help to keep the body free from diseases. From the above findings we see that in the argument F. *'Sports make people mentally Positive'* we see that, from 50 respondents (44.04%) strongly agree; (29.02%) agree; (18.65%) neutral; (8.29%) disagree and none of the respondents strongly disagree about- "sports make me mentally positive". Average weighted value is about 3.86 that is nearest to agree. So in a general sense sports make the respondents mentally positive. From the above findings we see that in the argument 'G. *Sports make me to abide by all rules and regulations'* we see that, from 50 respondents (20.11%) strongly agree; (39.10%) agree; (34.47%) neutral; (5.75%) disagree and a very little (0.57%) respondents strongly disagree about- "sports make me abide by all rules and responsibilities". Average weighted value is about 3.48 that is nearest to neutral. So in a general sense the respondents do not in a same point. From the above findings we see that in the argument H *'Sports help me to concentrate in my study'* we see that, from 50 respondents (33.16%) strongly agree; (46.94%) agree; (16.84%) neutral; (3.06%) disagree and none of the respondents strongly disagree about- "sports help me to concentrate my study". Average weighted value is about 3.92 that is nearest to agree. So in a general sense sports help the respondents to concentrate in their study. From the above findings we see that in the argument I we see that, from 50 respondents (28.10%) strongly agree; (42.7%) agree; (20.22%) neutral; (7.86%) disagree and very little of the respondents (1.12%) strongly disagree about- "sports participation can control rough and rude behavior". Average weighted value is about 3.5 that is nearest to agree. So in a general sense sports participation can control rough and rude behavior of the respondents. From the above findings we see that in the argument J e see that, from 50 respondents (71.43%) strongly agree; (17.86%) agree; (10.71%) neutral; none of the respondents disagree and strongly disagree about- "sport is a medium of recreation". Average weighted value is about 4.48 that is nearest to agree. So sport is a medium of recreation.

IV. Conclusion with Recommendations

Sport is very important to the students to keep the body. Monotonous in study is not expected in student life. Sports help to keep the body from diseases and can also make a bondage with their fellows.

Sport is as old as humanity itself. It's kept societies fit and healthy while building strong communities and boosting morale. In this modern world of iPhones and laptops, the importance of sports is more relevant than ever. Competitive physical exercise doesn't only motivate children and adults to get outside and keep fit but it also instills important values. For many people, sport is taken for granted. It's something that exists in the background but isn't considered particularly valuable. Maybe it's seen as a bit of fun on the weekend but ultimately, not all that important. This couldn't be further from the truth. Sport matters and the importance of sports need to be more widely discussed. Without it, many aspects of modern society will crumble. From health and happiness to education and society, sport matters. Promoting sports, inspiring young athletes, and increasing healthy competition will help individuals and communities to flourish. Here's a complete guide outlining the benefits and importance of sports.

Recommendations

1. Facilities for sports need to be increased. There is a need to increase fields for the students so that they should participate in the sports.
2. There is the need to make consciousness among the students to join in sports.

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3. There must be included a sports time for the students in the curriculum.
4. There is a need of ensure enough budget for conducting research and thereby.
5. There must need to create consciousness among the parents of the students about the need to participate in sports and not to involve child in video games with phone and laptops. Rather they should encourage child to involve in sports and physical exercise that can reduce obesity and diseases.

V. Declearation

a) Study Limitations

Every research or study has existed some limitations. Generally, a person when want to do research on some topic, he/she might be faced some problems. I think the researcher should inform readers about this. The readers will be enabling to aware of it. The various problems or limitations that I have faced during the study and making the report are as follows:

1. Sample size is small and selection procedure is also complex.
2. Limitation related with lack of necessary practical knowledge.
3. Limitation related with secondary data.
4. Unwillingness to response of respondents.
5. Women less participations and lack communition with them.

b) Acknowledgments

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c) Funding Source

None

d) Competing Interests

There is no competing interest about this-work.

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Technologies and Management of Power and Law: Analytical Review of Homonationalism, Femonationalism and Reactionary Feminisms

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Abstract- This study aims to present the manifestations of Homonationalism, Femonationalism and Reactionary Feminisms in the context of power relations, highlighting their instrumentalization of discourse and Law to reinforce conservative, exclusionary and racialized agendas. Using a qualitative approach, the research employs thematic analysis based on a narrative bibliographic review, having as main theoretical references the works of Jasbir Puar, Sara Farris and Sophie Lewis, who theorize the aforementioned categories. The results reveal that these movements act through a logic that constructs and reinforces the figure of the other as a threat, using binary discourses of oppressor versus victim; they promote the normalization of identities that consolidate hierarchies of power. In addition, such strategies demonstrate a coordinated action in the construction of narratives that justify symbolic and material violence against vulnerable groups, under the guise of defending traditional values and rights.

Keywords: homonationalism, femonationalism, reactionary feminisms, traditional feminism, enemy feminism, technology of power, gender technology, human rights, offensive politics, strategies of power.

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Technologies and Management of Power and Law: Analytical Review of Homonationalism, Femonationalism and Reactionary Feminisms

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Abstract- This study aims to present the manifestations of Homonationalism, Femonationalism and Reactionary Feminisms in the context of power relations, highlighting their instrumentalization of discourse and Law to reinforce conservative, exclusionary and racialized agendas. Using a qualitative approach, the research employs thematic analysis based on a narrative bibliographic review, having as main theoretical references the works of Jasbir Puar, Sara Farris and Sophie Lewis, who theorize the aforementioned categories. The results reveal that these movements act through a logic that constructs and reinforces the figure of the other as a threat, using binary discourses of oppressor versus victim; they promote the normalization of identities that consolidate hierarchies of power. In addition, such strategies demonstrate a coordinated action in the construction of narratives that justify symbolic and material violence against vulnerable groups, under the guise of defending traditional values and rights.

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I. Introduction

At the end of the 20th century, new forms of articulation between human rights, political subjects and state power projects emerged in Western countries, driven by globalization, international law and the advance of neoliberalism. In this context, movements known as identity movements stood out, followed by reactionary forces, the so-called wars on terror, migration crises and the growth of nationalist governments. It was a context of political and governmental instability that affected social groups in different ways, including the re-discussion and proposals for setbacks in the field of human rights (Brown, 1995; 2015; 2019).

In the United States of America, this debate is marked by the case Roe v. Wade. In 1973, in the case Roe *v.* Wade, the United States Supreme Court recognized that the constitutional right to privacy included a woman's decision to terminate a pregnancy, representing a milestone in reproductive rights, but it was based on weak legal grounds, such as the right to privacy, without fully incorporating the notion of reproductive justice. In 2022, with the case Dobbs v. Jackson Women's Health Organization, the Court reversed the decision, returning to the states the power to legislate on abortion. As Rosalind already warned Petchesky (1984), legal protection was unstable, as it did not directly confront the patriarchal power structures that control women's bodies, revealing the limits of the liberal approach to feminist demands for autonomy and equity.

In 2025, two episodes also stand out from the Global North: still in the United States, policies were adopted to restrict the rights of trans people, such as the end of the recognition of gender self-identification and the recommendation to replace medical treatments with behavioral therapies for young people with gender dysphoria, contrary to the consensus of experts (The White House, 2025). In the United Kingdom, the Supreme Court ruled that, for legal purposes, the terms "woman" and "sex" refer exclusively to the biological sex at birth. This decision excludes trans women from the legal definition of woman, directly affecting their rights in areas such as access to women-only spaces, participation in women's sports, and representation in public policy (Supreme Court of the United Kingdom, 2025).

In the Brazilian context, recent years have been marked by a coordinated movement of political groups that promote actions, discourses and policies that aim to combat, restrict or delegitimize women's human rights, gender identities, gender diversity and the rights related to LGBT+ people. These actions are called Anti-Gender Offensives or Anti-Gender Offensive Policies. These offensives generally question the theoretical and legal distinction between understandings of sex and gender, promote the deconstruction of concepts of gender identity and may include attacks on discourses, legislation, pedagogical practices and cultural expressions that value or recognize gender and sexuality diversity (ABIA *et al*, 2021).

This type of action also promotes legal actions against rights guaranteed by international human rights conventions and against their regulation in locations and institutions. An example of this is the case of an organization, based in the South of Brazil, that filed reckless lawsuits in the Brazilian Federal Court against

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universities that had regulated affirmative action for people who dissent from the hegemonic gender identity. The lawsuits were filed against legal documents and national and international human rights guidelines, which were reaffirmed in the decisions in the judicial grounds that denied the requests made (FURG, 2023; AGU, 2023)[1]. These offensive actions are not isolated and are part of this set of government policies, promoted by ultraconservative and extremist groups, which are presented as legislative proposals and social mobilizations that aim to restrict the rights of trans, non-binary populations and other gender expressions, in addition to attacking neutral language and the use of specific protocols in the areas of health and education, reinforcing a traditional and binary view of gender (ABIA et al, 2021).

The action also exemplifies a strategy that uses the language of rights to combat human rights themselves. This is manifested, for example, in the defense of bills that guarantee freedom of conscience for doctors who refuse to perform legal abortions, even in cases provided for by law, or by using resources that selectively use terms such as life, family and liberty. The defense of life is invoked to justify the criminalization of abortion in any circumstance, disregarding the rights of women and girls. Religious freedom is mobilized to deny recognition of civil rights to same-sex couples or to maintain discriminatory practices. The family is reduced to a heterosexual, monogamous and patriarchal model, excluding the diverse family arrangements that exist in society (Corrêa, Petchesky & Parker, 2008).

The use of the language of rights as a tool to restrict or deny human rights has been analyzed by several feminist authors and scholars in the field of sexual and reproductive rights. In case studies, for example, Débora Diniz (2016) analyzes how the discourse of protecting life was used to delegitimize abortion in risky situations, such as in the context of the Zika virus epidemic, ignoring women's rights to health and dignity. From a macropolitical perspective, Wendy Brown (1995) warned in the 1990s that the language of rights can be used to maintain structures of domination, instead of promoting emancipation, revealing how legal discourse itself can be colonized by antidemocratic and exclusionary projects. In addition, several elements help to understand the contemporary political scenario, characterized by the rise of far-right discourses and practices. The articulation between historical, economic, and moral conditions over time has contributed to the creation of fertile ground for the emergence of antidemocratic forces. In this context, traditional morality and neoliberal conceptions of economics play a central role in shaping political subjectivities aligned with authoritarian logic. This process is expressed through systematic attacks on culture, politics, legislation and the collective capacity for democratic action itself (Brown, 2019).

Other authors present theoretical elucidations from other perspectives, seeking to present an understanding for this context of disputes in language and government policies (Spivak, 1988; Mohanty, 1988; Butler, 2004). Specifically, the movements and instrumentalization of the state apparatus and legal language have been followed by scholars based on discussions of gender and feminism. Among these scholars, Jasbir Puar, Sara Farris and Sophie Lewis, who reflect on how progressive discourses can be incorporated by institutions and governments without altering their structures of domination – or, even, are managed to reinforce them.

Jasbir Puar (2007/2017) uses the category Homonationalism to reflect on how the defense of LGBT+ rights has become a rhetoric for proving civilization in the West, serving to justify anti-immigration policies, racism, and militarization, especially against Muslims. Sara Farris (2017), in turn, systematizes the category Femonationalism to denounce the selective use of feminist discourse to justify control over immigrant and racialized populations, especially muslim women, under the argument of freeing them from their cultures. Sophie Lewis mobilizes and organizes the expression Reactionary Feminisms, differentiating Traditional Feminism from Enemy Feminism, but understanding that both instrumentalize the law to reinforce conservative, racist, and colonialist discourses. They use the law to maintain hierarchies of gender, race, and class, justifying exclusions and oppressions. Furthermore, these feminisms are often based on a legalistic construction that legitimizes discourses of biosexuality, xenophobia and fascism under the guise of defending true women, using the law to banally (or even perversely) reinforce the oppressive status quo (Lewis, 2025).

In an essayistic proposal, this study aims to contribute, with a qualitative approach and thematic analysis, to the understanding of this context within the scope of feminist social movements and the discussion of the instrumentalization of Law for the interests of ultraconservative and exclusionary agendas. In the study architecture, for theoretical selection, the method of narrative bibliographic review procedure is used; for information selection, the method of thematic analysis is used. As an auxiliary resource in the systematization of content, a digital document reading assistant based on artificial intelligence was used, which was guided, supervised and used in an ethical and responsible manner, maintaining the critical and interpretative analysis as the exclusive responsibility of the researcher.

[1] When judging these cases, the Federal Regional Court of the 4th Region of Brazil suspended the preliminary injunctions initially granted, reaffirming university autonomy and recognizing the legal validity of affirmative actions both in light of the Federal Constitution and international regulations for the protection of human rights (AGU, 2023; FURG, 2023).

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As theoretical references, therefore, Jasbir Puar, Sara Farris, and Sophie Lewis are singled out in this review for theorizing the analytical categories Homonationalism, Femonationalism, and Enemy Feminism.

These categories are presented as contextual manifestations of power relations, which also seek to understand (a) the modus operandi, strategies and articulation network (b) some effects of the micropolitical relationship and (c) form of instrumentalization of Law. To this end, the review addresses an overview of the authors' theoretical categories, with emphasis on their definition and epistemological and theoretical bases. Next, descriptions of the modus operandi, relational effects and instrumentalization of Law are presented. Finally, we attempt to present lines of convergence of the manifestations of the mentioned categories.

II. Overview of the Authors' Theoretical Categories

Following the advent of neoliberal policies and the intensification of globalization, there has been a growing appropriation of progressive discourses by states and governments that, paradoxically, maintain repressive, racialized and exclusionary practices. Statements related to the exaltation of LGBT+ rights, gender equality or the protection of women are often strategically mobilized to support security policies, migratory exclusion or international legitimacy. This phenomenon, identified and criticized by authors such as Jasbir Puar (2007/2017), Sara Farris (2017) and Sophie Lewis (2025), reveals, based on specific manifestations, a tension between discourses of emancipation and practices of social, racial and territorial control.

a) Homonationalism, by Jasbir Puar

In the European and American context, the advancement of LGBTQIA+ rights has been presented as a symbol of Western civilization and modernity. At the same time, this same discourse has been used to justify anti-immigration policies, especially against Muslim populations. This process is described by Jasbir Puar with the category Homonacionalismo, developed in the work Ensamblajes Terroristas.

For Jasbir Puar, the terms “ensamblajes “or” assemblages” refer to dynamic and heterogeneous processes of connection between bodies, symbols, institutions, discourses and affects. These terms represent an approach that emphasizes the mutable and relational character of social organizations and subjects, highlighting how different elements continually come together, articulate and disarticulate to produce reality, identity and power. In this work, they are used to analyze how different elements — such as laws, security discourses, cultural representations, affects, racialized bodies , sexualities, institutions and political practices — combine and operate together to shape security policies, racialization and queer normativity, forming processualities that construct the structures of power and discipline (Puar, 2017). It is in this process that the manifestation of Homonationalism is identified.

Homonationalism consists of the discursive resource of selective inclusion of LGBTQIA+ subjects (mostly white, cisgender and nationalized), in which the image of a modern and tolerant West is created. In the same sense, focusing on the discursive field of Westernism (Spivak, 1988), the idea of a backward and dangerous East is also reinforced. In effect, Homonationalism describes how Western countries incorporate LGBT+ rights as a way of reinforcing nationalism and justifying xenophobic, Islamophobic or imperialist policies. Example: a country claims to be modern because it supports LGBT rights, while at the same time criminalizing immigrants from Muslim countries under the justification that they are backward or homophobic (Puar, 2017). The author cites the Netherlands as a country that uses the image of a gay-friendly culture as a justification for rejecting Islamic immigrants, arguing that they are incompatible with European liberal values (Stallone, 2019). Similarly, she mentions Israel, which resorts to pinkwashing, promoting its image of tolerance towards sexual diversity while supporting apartheid policies against the Palestinian population, hiding, under the discourse of inclusion, violent practices of occupation and segregation (Iriqat, & Owda, 2025).

Drawing on post-structuralist and post-colonial studies, Jarbis Puar investigates how, linguistically, queer, racial and gender identities are regulated and used in discourses on security, terrorism and nationalism. From this theoretical perspective, it is possible to understand hegemonic narratives, especially around the racialization of Muslim and South Asian populations in contexts of securitization, as well as the consolidation of Homonationalism in the queer and racial context. In the book, the author also addresses how this logic reinforces white supremacy and the normalization of certain sexualities, while marginalizing or pathologizing others (Puar, 2017).

In this way, homonationalism also reinforces narratives of nation, racism, and supremacy by highlighting bodies and subjectivities considered normative or Westernized as symbols of civilization, tolerance, and progress of the nation-state, while racialized and sexualized populations are considered threats or deviants and are marginalized or pathologized. This narrative deepens as a narrative that associates modernity, security, and legitimacy of the state with the inclusion of LGBT+ bodies considered acceptable, usually those of white, Western, and normative individuals, while marginalizing or criminalizing racialized populations, often Muslim or of non-Western origin. This logic promotes a kind of national pride shaped by a heteronormative and

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racialized conception, in which sexual diversity is used as a symbol of the country's progress, but only when it fits the standards considered acceptable by the state. Thus, Homonationalism functions as a strategy to legitimize certain policies of security, exclusion and racial supremacy, using the idea of an acceptable sexuality as a vector to defend the national and imperial project (Puar, 2017).

b) Femonationalism, by Sarra Farris

Farris analysis of the context introduced in this study introduces the category of Femonationalism in the work In the Name of Women's Rights (2017). This term contributes to the understanding of how feminist agendas are appropriated by conservative and even far-right governments. In this manifestation, it is clear that the defense of women – or in the name of women – becomes an argument to reinforce policies of control over racialized populations, as in the case of the ban on the Islamic veil in French schools, which is justified in the name of protecting Muslim girls (Farris, 2017).

Farris points out that these demonstrations represent an instrumentalized feminism that, instead of promoting the autonomy of women in their plurality, reaffirms a Eurocentric, white, liberal and nationalist logic. This is a pattern that was highlighted in Brazil during the Bolsonaro government, in which discourses on family, protection of women and christian values were mobilized simultaneously with the refusal of effective policies to combat gender violence, the dismantling of support structures and the persecution of feminist social movements (Almeida, Sobral, Lima, & Sardenberg, 2023).

In this sense, Femonationalism is useful for thinking about how feminist discourses are co-opted by nationalist, racist and neoliberal projects, especially in Europe. In her training, Farris mainly uses the ideas of Antonio Gramsci, especially the concept of common sense and the formation of hegemony, to understand how meaning, symbols and images are consolidated in the production of the social imaginary, and incorporates the notion of ideological formations as structures that sustain and reproduce political-economic interests, taking as a reference the works of Louis Althusser on ideology and ideological state apparatuses. This framework allows us to understand how Femonationalism functions as an ideological construction that mediates diverse interests, articulating nationalism, neoliberalism and feminism in a logic of reproduction of inequalities and aestheticization of gender and race stereotypes (Farris, 2017). Farris highlights the notion of modularity of different social formations, which she relates to the idea that Femonationalism is a fragile convergence, influenced by global and local forces, and that manifests itself through discourses that produce and reinforce stereotypical images of non-Western Others, especially Muslims, as passive victims or oppressors. Furthermore, it also warns of a type of symbolic politics that uses gender equality as a tool, but to reinforce xenophobia and racism, reinforcing a critical perspective of analysis of ideology and discursive regimes (Farris, 2017).

As an ideological formation that emerges at the intersection of right-wing nationalism, neoliberalism, and feminism or gender studies, Femonationalism instrumentalizes gender equality as a strategy to reinforce racist and Islamophobic stereotypes, while promoting the stigmatization of Muslim men and non-Western migrants as oppressors or victims, through a discursive logic that seeks to consolidate a homogeneous Western identity protected against the Other (Farris, 2017).

c) Enemy Feminism, by Sophie Lewis

Pointing out the ambiguities and contradictions of contemporary feminist movements in her work Enemy Feminisms, Sophie Lewis (2025) argues that there is a tendency within these groups to construct internal or external enemies, often based on differences in race, class, sexuality, gender or nationality. In this analysis, Lewis distinguishes two distinct approaches within the feminist spectrum, each with its own specific characteristics and functions: Traditional Feminism and Enemy Feminism.

Lewis identifies Traditional Feminism as one that seeks to promote equal rights and opportunities between women and men within the current patriarchal system. Thus, it focuses on institutional and legal reform, which seeks to change laws, policies, and cultural practices that discriminate against or marginalize women, such as labor laws, reproductive rights, and combating gender-based violence, among others. Its goal is inclusion and recognition, seeking to guarantee women rights similar to those of men, often supporting quotas, protective legislation, representation quotas, among other instruments of social reform. Lewis describes that this feminism recognizes patriarchy as a problem and works to contain it; however, without necessarily questioning its origin or deeper power structure. Thus, it accepts the idea that women are, in some way, victims of a system that can and should be reformed. Thus, ambiguously, it promotes action within the capitalist system, in which, often, there are changes that do not challenge the bases of economic or colonial exploitation, focusing on equal rights within the existing system (Lewis, 2025).

Enemy Feminism refers to those feminist currents or movements that represent a radical opposition or are contrary to Traditional Feminism, often by challenging its bases, interests or by incorporating discourses and practices that may reinforce oppression or be contrary to full emancipation. These strands have objectives that may conflict with the real liberation of women, sometimes acting as obstacles by exercising

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functions of coercion or imposing patriarchal restrictions under feminist claims, as in the case of TERFs (trans-exclusionary radical feminists) or counterrevolutionary feminisms that promote the isolation of certain groups or the exclusion of specific gender experiences. In such a context, they sometimes act as agents of colonialism, eugenics or oppression, supporting practices and discourses that reinforce colonialism, cishetero-normativity, racism or other forms of inequality, even claiming to act in the name of feminism (Lewis, 2025).

Furthermore, these strands include movements or discourses that seek to maintain or reinforce gender and power hierarchies, such as anti-feminist and transphobic discourses, which subjugate or exclude trans or diverse people, as well as other marginalized groups under the justification that they do not represent true feminism. Therefore, Lewis highlights that they also position themselves against some forms of feminism that threaten the status quo, such as Marxist or anti-colonial feminisms or those that defend the deinstitutionalization of gender and capitalism, proposing radical alternatives to social organization (Lewis, 2025).

As a theoretical basis, Enemy Feminisms is based on a combination of currents of thought that dialogue with Marxism and anti-colonialism. It develops a critical analysis of contemporary feminism, especially those currents that it considers reactionary or reactionary, and proposes a vision that seeks to decolonize, decommodify and communize care and resources, in addition to criticizing fascist and colonialist alliances within feminism. From this epistemological perspective, it emphasizes the need to understand feminism not as a fixed or ideal position, but as a social and political practice that must be continually evaluated and transformed, taking into account its material effects and its relations with other structures of power (Lewis, 2025).

III. Thematic Analysis of Manifestations of Technologies and Power Management

Homonationalism, Femonationalism and Reactionary Feminisms are understood here as categories presented by the authors studied as contextual manifestations of power relations and social and state organization. For this thematic analysis, their manifestations are examined regarding (a) modus operandi, strategies and articulation network (b) some effects of the micropolitical relationship and (c) form of instrumentalization of Law.

a) Modus Operandi, Strategies and Coordination Network

According to Puar (2017), Homonationalism operates as a political and symbolic regime instrumentalizing the selective inclusion of normative LGBTQ+ subjects (generally white, Western, and aligned with neoliberalism) to legitimize agendas of security, social control, and racial exclusion. In this context, its *modus operandi* is structured around a conditional inclusion that reinforces heteronormative and racialized norms, while simultaneously covering up or justifying the marginalization of bodies that do not conform to these norms.

This inclusion presents itself as a sign of progress and tolerance, but it is intrinsically linked to the construction of a national ideal that associates normalized sexuality with modernity, civilization, and state security. It thus manages, as a central mechanism, the normalization of acceptable sexual identities, promoting a controlled sexuality that fits the parameters of the Western nation-state. This strategy also reinforces whiteness as the norm in a narrative of tolerance that differentiates the civilized us from the barbaric other (Puar, 2017).

The rhetoric of rights and freedoms is thus instrumentalized to justify security interventions, border policies and military actions, naturalizing the exclusion of non-normative populations as a measure of civilizing self-preservation. Events, media campaigns and national symbols of sexual tolerance are, in this context, used as ideological showcases that mask the permanence of colonial and racist structures, anchored in the logic of state supremacy and the militarization of the borders of citizenship (Puar, 2017).

Homonationalist groups employ narrative and symbolic tactics to reinforce a dichotomy between normal, safe subjects and threatening subjects. The celebration of white, Western gays as icons of modernity and order is combined with the criminalization of racialized and dissident populations, who are associated with social and terrorist risks. According to the author, cultural production (including films, series, official speeches and advertising campaigns) reinforces the idea that selective LGBT+ inclusion represents a victory of civilization over barbarism, erasing dissenting and precarious voices (Puar, 2017).

The network of articulations that supports this project is vast and transnational, integrating government institutions, corporate media, NGOs, intellectuals aligned with the hegemonic discourse, and digital platforms. Security agencies and anti-terrorism policies are central to maintaining this network, which transforms normative LGBT+ bodies into symbolic capital for the State. At the same time, NGOs and movements that adopt neoliberal agendas reinforce the logic of conditional inclusion and collaborate with the legitimization of exclusions. The author highlights that academic discourse, in turn, can contribute to this mechanism when it produces knowledge that articulates progress and sexual normativity with nationalist and security projects (Puar, 2017).

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For Sara Farris, the *modus operandi* of Femonationalism is based on the construction of binary narratives — such as oppressor versus victim — generally directed at Muslim men and women and, by extension, migrants from the Global South. These discourses are sustained by a logic of gender securitization, in which the figure of the Other (the foreigner, the Muslim, the immigrant) is represented as a threat to the Western order, especially to women's freedom (Farris, 2017). It is, therefore, an instrumentalization of feminism in favor of exclusionary agendas and the reinforcement of the hegemonic Western imaginary, whose strategies are mainly discursive and media-based, with mass narratives, associated with visual symbols and the production of common sense, which present Islam as synonymous with misogyny, and Muslim women as victims who need to be saved by the West. According to the author, this rhetoric finds an echo in both traditional media and institutional campaigns, with the participation of public feminists who, by reinforcing such stereotypes, legitimize exclusionary discourses under the pretext of defending women's rights (Farris, 2017).

Femonationalism network is formed by a heterogeneous but functional alliance between right-wing nationalist parties, sectors of liberal feminism, representatives of neoliberal policies and major media outlets. These actors, although they maintain their own projects and interests, converge in the construction of a common narrative that associates cultural backwardness, gender violence and the threat to the social order with Islamism and immigration. This articulation occurs both at the institutional level (such as in the support for exclusionary legislation) and at the symbolic and discursive level, through the circulation of images and representations that reinforce an ideology of control and social security (Farris, 2017).

According to Sophie Lewis (2015), as Reactionary Feminism, Traditional Feminism operates as a reformist and adaptive force within capitalist and patriarchal structures, rather than proposing their rupture. To this end, it articulates itself with neoliberal and conservative values, seeks specific adjustments to the current system, focusing on the expansion of formal rights and the institutional inclusion of some women, especially white, cisgender, heterosexual and middle-class women.

It prioritizes institutional and discursive strategies that avoid direct confrontation with the foundations of oppression (such as private property, the sexual division of labor, and structural racialization), opting instead for moralizing and individualizing language. It thus focuses on behavioral changes or expanding access to specific rights, such as legal abortion or equal pay, revealing a logic of fragmentation of demands that disregards their articulation with markers such as race, class, sexuality, and territory (Lewis, 2025). Its articulation network is composed of government institutions, reformist NGOs, international organizations (such as UN Women), private foundations, universities, and traditional media, which collaborate to consolidate an institutionalized feminist agenda that seeks legitimacy through legal recognition and media visibility. However, this network neutralizes the subversive potential of feminism and reinforces its role of containment and maintenance of the current order (Lewis, 2025).

In turn, Enemy Feminism collaborates with these colonial forces, reproducing hierarchies and exclusions under a rhetoric of protection and identity purity. Thus, it reinforces alliances with conservative, ultranationalist and even fascist movements, as in the case of TERFs (trans-exclusionary feminists), who exclude and criminalize trans and gender-nonconforming bodies (Lewis, 2025). To this end, it adopts discourses supposedly of safety, protection of women and social order to legitimize exclusionary and violent practices, promoting a counterrevolutionary justice that keeps the bases of cisheteropatriarchal and colonial power intact. According to Lewis (2025), these alliances are not accidental: they are part of a strategy that mobilizes feminism as an ideological tool to sustain a reactionary *status quo*. Thus, by adopting narratives based on fear — of the loss of national identity, of the dissolution of the traditional sexual order, of the threat posed by racialized or non-binary bodies — this feminism actively contributes to xenophobia, structural racism and transphobia.

Lewis argues that these narratives use feminism as a mark of discursive legitimacy to create the figure of the criminalizable other: the trans woman, the Muslim person, the migrant, the black body. This is, therefore, an instrumentalization of feminist discourse in favor of authoritarian and moralistic policies that, instead of protecting, monitor, punish, and exclude. In this discursive process, they also operate by naturalizing gender norms, defending an essentialist and binary view of sexual difference, refusing to recognize fluid gender identities or trans experiences, and promoting a hierarchy between legitimate and illegitimate bodies within the feminist field itself (Lewis, 2025).

b) Effects of the Micropolitical Relationship

In power relations, homonationalism functions as a form of articulation between selective inclusion and systematic exclusion, supported by categories such as securitization, racialization, heteronormativity, normalization, and the discursive production of the enemy. On the one hand, targets are produced that include racialized populations, migrants, Muslims, and dissident queer bodies, who suffer concrete effects of surveillance, discrimination, and violence. These groups are treated as threats to national security and excluded from full citizenship, especially when they do not

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align with white and cisheterosexual normativity. For this to occur, the figure of this Other is discursively produced as the figure of the queer terrorist — who articulates sexuality, race, and religion as markers of danger. Thus, the State and the media reinforce these images through security discourses that justify repressive practices even without concrete threats (Puar, 2017).

Femonationalism, as analyzed by the author, is structured based on a dichotomous relationship between a civilizing self and another culturally marked as a threat. In this context, the main targets of this discourse are Muslim men and women, as well as, to a lesser extent, non-Western migrants. These subjects are represented in an ambiguous and functional way: Muslim men appear as oppressors, identified with patriarchal and misogynistic practices; Muslim women are portrayed as victims of a culture that supposedly subjugates them, which feeds the narrative of salvation and moral superiority of the West. This symbolic construction serves the logic of a Western, modern and feminist self, which positions itself as the bearer of democratic and egalitarian values. In contrast, the other, which represents Muslim or migrant bodies, cultures and identities, is produced as a threat to gender equality, Western culture and the democratic fabric itself (Farris, 2025).

Both Traditional Feminism and Enemy Feminism, as pointed out by Lewis (2025), use a strategic articulation that uses symbolic narratives to justify and perpetuate oppressive social structures, masking authoritarian practices under the veneer of care and protection. On the symbolic level, the so-called discursive targets are narrative constructions that legitimize conservative and exclusionary policies. One of these figures is that of the idealized woman, associated with motherhood, purity, submission, and religiosity. This normativity operates in an exclusionary way, delegitimizing the existence and rights of trans, black, poor, and dissident women. Another recurring figure is that of the woman as victim or protector, whose supposed vulnerability is instrumentalized to justify control over their bodies, reinforcing moralistic and racist stereotypes. Finally, there is the representation of women as national or cultural symbols, used as an emblem of the purity of culture and tradition, serving as a justification for nationalist and exclusionary policies (Lewis, 2025).

For Lewis (2025), these symbolic constructions are intended to protect real and material targets: concrete structures of domination. Among them, the preservation of patriarchy and colonialism stands out, with the instrumental use of law to maintain hierarchies of gender, race and class. In addition, control over bodies and sexualities is exercised through legislation and public policies that regulate motherhood, gender and sexuality, under a rhetoric of protection that, in fact, seeks domination.

Idealized narratives function as tools to enable control policies, with the rhetoric of tradition and care being used to naturalize legislation that maintains patriarchal and colonialist orders. There is, then, a dual strategy: the creation of symbolic figures that legitimize oppressive practices and the use of these practices to preserve power structures (Lewis, 2025). It is denounced that the articulation between discourse and power is, therefore, central to the operation of Reactionary Feminisms.

c) *Form of Instrumentalization of Law: Law as a technology of power*

According to Puar (2017), Homonationalism is characterized as a movement in which the law is used to consolidate a narrative based on the racialization and racialization of LGBTQIA+ groups and migrants, especially Muslims, as threats to Western civilization. Thus, migration control laws and policies, for example, reinforce the logic of distinction between us (civilized, Westerners) and others (immigrants, dangerous), producing a racialization that justifies the repression and social control of these populations. In legal practices, security laws, migration control and other legal devices create the aforementioned assemblages of authority that aim to restrict the rights of racialized and sexualized minorities under the pretext of protecting order and Western civilization. Thus, the law reinforces the discourse of risk and threat, promoting exclusion and reinforcing hierarchies.

In Femonationalism, Farris (2017) argues that law is used to legitimize narratives that link the protection of women to the exclusion of migrant, racial, and religious minorities, especially Muslims. In this way, security legislation, the criminalization of abortion, restrictions on reproductive rights, and minority control policies function as instruments to reinforce a regulatory morality and a racialized project of inclusion/exclusion. In legal practices, these laws function as mechanisms of social discipline, reinforcing a hierarchy that distinguishes us (civilized, liberal) from others (invaders, threats), sustaining the discourse of a salvation that maintains male, heteronormative, and racial privileges.

In the field of traditional feminism, Lewis (2025) argues that law is used in a reformist approach to promote legal changes that seek to guarantee formal equality of opportunities and civil rights for women within the patriarchal capitalist system. These laws often reinforce the permanence of the system by promoting superficial advances and recognition, without destabilizing the existing power structures. In this case, such laws serve as instruments that justify the maintenance of the *status quo*, for example, through maternity protection legislation or abortion restrictions, which operate within the logic of protecting women, often reinforcing the traditional configuration of family and gender hierarchies. For enemy feminism, Lewis

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(2025) points out that law is used to reinforce conservative, racist, colonialist and xenophobic discourses. They use laws to legitimize discriminatory practices, exclusions and oppressions, such as migration restrictions, racialized laws and laws of control of subordinate bodies and identities, under the guise of protecting true women or traditional values. In such a scenario, these legal strategies work to reinforce the maintenance of gender, race and class hierarchies, often through moralizing discourses that make invisible the interests of preserving social privileges and privileges.

IV. Intersections and Convergences

The three descriptions of manifestations of power have in common criticism of the instrumentalization of feminism and sexual and gender rights, denouncing the co-aptation of struggles for equality and rights to reinforce exclusionary projects, such as nationalism, racism, imperialism or neoliberalism. They also point to the alliance between progressive discourses and systems of oppression and how, paradoxically, values such as human rights, female emancipation or LGBTQIA+ inclusion can be used in the service of domination, for example: to legitimize wars (Puar, 2017); to justify anti-immigration policies (Farris, 2017); to exclude trans people or reinforce state surveillance (Lewis, 2025).

It is possible to affirm, therefore, that the authors also converge in rejecting a feminism assimilated to institutional power: by criticizing hegemonic, white and normative feminist movements, which do not confront power structures such as racism, colonialism, capitalism and mass incarceration, they highlight the limits of these movements in their association with the hegemonic system and also the reinforcement of this with the alleged actions of promoting rights.

Homonationalism, Femonationalism and the so-called Reactionary Feminisms, especially the Enemy, share strategies, discourses and networks of articulation that reveal a common pattern: the instrumentalization of discourse and institutions to reinforce conservative political agendas, often to the detriment of vulnerable populations. These are movements that converge in the construction of simplified and binary narratives: oppressor *versus* victim. In this spectrum, certain groups (Muslims, migrants, LGBT+, dissident women) are represented as threats to order, Western values and morality, fueling discourses of fear, xenophobia and conservatism.

It is important to emphasize that, in this production of the Self and the Other, there is a systematic pattern of maintaining hierarchies and social control, through symbolic constructions that operate in the name of security, morality and national identity. In this production of the other, made from social markers such as race, gender, sexuality, religion and geopolitical origin, racialized groups, migrants, LGBTQIA+ and dissident women are presented as dangerous or vulnerable, mobilizing stereotypes of backwardness, irrationality, moral deviation or threat to order. This symbolic construction fulfills the ideological function of justifying repressive, security and exclusionary policies. This pattern is reinforced by the use of binary and stigmatizing narratives, in which there is an identity binary of us versus them: the civilized, national, Western and morally superior us is contrasted with a dangerous, barbaric or degenerate Other. This logic sustains a rhetoric of dehumanization and urgency, disseminated especially by the media, which legitimizes social fear and authoritarian policies (Farris, 2017; Lewis, 2025).

In this dynamic, the figure of the Other can oscillate between victim and oppressor. Some groups may be presented as vulnerable (e.g. Muslim women) to justify paternalistic interventions and cultural control measures. At the same time, related groups are portrayed as agents of oppression (Muslim men, migrants, queer bodies), legitimizing repressive policies. This ambiguity serves to maintain the *status quo* and conceals the structures that produce vulnerability (Puar, 2017).

In this sense, it is important to emphasize that the production of the victim figure operates as an ideological device: it naturalizes inequalities, ignores some power relations and legitimizes tutelary actions, which often reinforce stigmas and exclusion. By positioning certain groups as eternally vulnerable, this strategy reinforces social hierarchies, empties the complexity of these subjects' experiences and depoliticizes the structural causes of oppression (Lewis, 2025).

Finally, it can be inferred that the three manifestations converge in promoting a politics of fear, in which protection and security measures legitimize the repression of minorities in the name of preserving traditional values. The Other becomes a scapegoat for moral, economic or political crises, allowing conservative discourse to gain strength as an authoritarian response to diversity and change.

In this convergence of strategies, the *modus operandi* of these discourses involves the instrumental use of law as a technology of power, legitimizing exclusions and criminalizations under the justification of security and moral protection. This rhetoric is reinforced by diverse actors — political parties, social movements, public figures, and the media — who collaborate to disseminate and consolidate these views in the collective imagination. The use of law is used to create and reinforce narratives of racialized threat and control of certain groups, consolidating racialized and power hierarchies (Puar, 2017; Farris, 2017). For Lewis (2025), Traditional Feminism uses law to promote superficial

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and republican improvements within the capitalist and patriarchal system, reinforcing a formal equality that does not challenge existing power structures; and Enemy Feminism instrumentalizes the law to legitimize conservative, racist and xenophobic discourses, reinforcing hierarchies of exclusion and social control under the guise of protecting true women and traditional values. As a technology of power, the law reinforces and legitimizes the strategies of power, domination and exclusion present in these different discourses and ideological formations.

V. Final Considerations

The analysis of the discursive articulations of Homonationalism, Femonationalism and Reactionary Feminisms reveals the functioning of a sophisticated logic of production and maintenance of inequalities, marked by the symbolic construction of the other as a threat. They describe a coordinated set of dynamics in which otherness is instrumentalized, not only as difference, but as a risk to the desired normative order. The partial and selective inclusion of social groups, such as sexual dissidents or women, within the framework of the nation and the law is denounced as a biopolitical strategy of control, disciplining and exclusion – and not of emancipation.

In this process, the relationship between the self and the other is profoundly asymmetrical, reproducing colonialist dynamics: the self (represented by the Western, white, cisheterosexual and national subject) is constituted as a civilizing figure, bearer of reason, progress and universal values, while the other is forged as a dissonant body, a moral, cultural or security threat. This relationship is not based on objective data, but rather on discursive constructions conveyed and reinforced by the media, public policies, legal discourses and institutional practices, creating a collective imaginary that legitimizes symbolic and material violence against those who do not fit into the parameters of hegemonic normality.

The danger of these discursive devices lies precisely in their ability to operate under the guise of care, tolerance and justice. Inclusion paradoxically becomes a form of exclusion, by selecting which bodies and identities are acceptable and which must be marginalized or silenced. In this way, colonial, racist, patriarchal and capitalist structures are not only maintained, but are renewed under new vocabularies, converting diversity into political and symbolic capital.

The theoretical categories presented by Jasbir Puar, Sara Farris and Sophie Lewis are therefore useful for an analysis of the denaturalization of these discursive technologies. As the recognition that markers of gender, race, sexuality and nation are traversed by relations of power, it is clear that their mobilization is strategic and, when not interrogated, can reinforce oppressions.

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Bail in Counter-Terrorism Law: Legislative Embargo and Judicial Response

By Souvik Ghosh & Professor Dr. Sarfaraz Ahmed Khan

Abstract- Bail is an issue of serious concern in the discourse of counter-terrorism law owing to the looming threat of the crime, protection of witnesses, and tampering with evidence. The bail provision provides additional restrictions for the courts in granting bail as it requires the court to prima facie determine the guilt/innocence of the accused based on the evidence in the police report and case diary. If courts entertain a reasonable belief as to the guilt of the accused on the basis of the police report and case diary, bail would be refused. Courts use judicial minimalism and avoid constitutional scrutiny while the bail mechanism under the UA(P) Act serves as a vehicle for the indefinite detention of the accused throwing the importance of expeditious trial to perpetual oblivion. The Article concludes that the statutory impediment created against bail robs the lower court of its discretion when the same is expected to serve as a first line of defence against erosion of rights.

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Bail in Counter-Terrorism Law: Legislative Embargo and Judicial Response

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I. Prologue

The state treats extremism as a security concern without analyzing the cause of the movement and the extent of people's involvement. (Chakraborty, 2014;) While this vision seems pragmatic in the short run, it suffers from myopia if the government policy is unable to treat the root cause of the grievances of the people. Democratic Nations often find themselves amidst difficulty in keeping their safety, security, and territorial integrity intact. (Bhattacharya, 2013) It is indisputable that violence unleashed by terrorist acts has wreaked havoc on the peace-loving population. (Carr, 2007) Political and societal morality, followed by India's obligation to uphold treaties and resolutions under international law nonetheless substantially eclipses constitutional morality in the context of the enforcement of counter-terrorism law. (Sampath, 2024). The role of the judiciary under the legal discourse of counter-terrorism (starting from the application of bail, and trial followed by either conviction or acquittal) is exposed to overt sensationalism and overbearing political pressure. (Satish & Chandra, 2009) The political class justifies the rights derogation mechanism of counter-terrorism law for its responsibility to protect its subject from indiscriminate violence outweighs the protection of the right of fair trial, and due process rights of the accused persons. A deeper reflection of the various offences under the UA(P) Act such as punishment for entering into a criminal conspiracy to facilitate terrorist acts, harbouring a terrorist, membership in a proscribed organization leads to a proposition that justice to the victim is not the primary factor behind this policy of penalization instead it seeks to rope various actions that may not be directly and proportionately connected to terrorist act per se. (Michaelsen, 2005) The paper wishes to argue that the additional conditions of bail to be satisfied by the accused are not normatively unethical if it is read down separately, however, the reading of the counter-terrorism law in its entirety culls out the designed hardship it creates for the defence which entails profound inroads into the individual rights of the accused. The paper would also evaluate the nature and impact of selective judicial decisions on the aspect of bail exclusively as the protector of rights of accused vis-à-vis its duty towards community. Though the constitutionality of the bail provision under the UA(P) Act 1967 had been challenged before the Court as the impugned provision makes the grant of bail an uphill impossibility (Xavier, 2021), the Court is highly unlikely to strike down the bail provision of the law any time soon by an authoritative pronouncement and, therefore the subject would remain one of the focal points of legal debate and judicial engagement. The journey of Indian Courts in the field of special criminal law is markedly deferential to the legislative policy. (Satish & Chandra, 2009) The UA(P) Act though claimed as the special and substantive piece of legislation designed for more effective prevention of unlawful activities and terrorist acts yet it hardly makes any substantive contribution for the effective prevention of terrorism. (Suresh & Raja, 2012)

II. Rights & Judicial Discretion in Bail

The paper problematizes the dilemma of bail as a right being applicable to counter-terrorism law and if it is at all applicable then to what extent. National Security is so peculiar a matter that it cannot be left to be decided by the wisdom of judges who are equally susceptible to human idiosyncrasies. The definition of terrorism is a vexing issue of international concern. (Hodgson & Tadros, 2013) The argument we advance is that the gravity of the offence alleged in question is not the sole consideration as the gravity of the offence in

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question is subject to proof at the time of trial by the state. The court while being confronted with a bail application ought not to conduct a mini-trial to determine the veracity of the charges. The gravity of the offence in question is a triable issue which must be deferred until the trial begins. The judges are conferred with discretion to decide a bail matter. Judges often reject bail based on the gravity of the offence. Bail granted for a grave offence, perturbs the collective conscience of society and hence courts reject bail in sensitive cases unless pressing mitigating circumstances are shown to exist. The bail mechanism in the UA(P) Act 1967 places almost an insurmountable barrier which is well-nigh impossible for the defence to overcome. The argument is based on the condition that the courts must be satisfied that no offence as alleged by the prosecution is made out from a bare reading of the case diary and the police report. In other words, if the court from the bare reading of the case diary or the charge sheet, does not decipher logical inconsistencies or perversion in the police report, then bail cannot be granted to an accused. The impugned condition robs the accused of fair and equitable treatment.

III. Public Safety or Individual Liberty – A Case of Contest

The judicial response towards bail in counter-terrorism law has been chaotic and disparate – while some cases have preferred a textual approach to interpretation upholding the strict statutory embargo against the grant of bail, very few cases preferred to have read into the jurisprudence of human rights to dilute the rigours of the provisions to enlarge the accused on bail. The latter category wherein the court stressed the importance of personal freedom to grant bail is controversial as the courts apparently travel beyond the conspicuous edict of the parliament. Public tranquillity is the central theme of bail jurisprudence. The deprivation of the right of the accused person in adversarial criminal justice administration is also considered to be fatal yet people's right to live in a safer society is non-negotiable. (Gray, 2017) Bail, though, is mainly a procedural remedy yet it is intimately conflated with substantive justice. Stringent restrictions for the grant of bail are justified in a criminal justice administration where the speedy trial is not only preached in theory but is a living and working reality. An uphill bail provision in the special statute is often misused by prosecutorial agencies to create and perpetuate impunity. The history of repeal of the predecessors of the UA(P) A has been a tell-tale anecdote of abuse. (Silva et al., 2009) The duty of a state to protect the citizens stays on a far higher footing than that of the human rights of terrorists who unleashed disproportionate violence to usurp political power. There are numerous instances where accused persons have been found to be innocent after a cumbersome ordeal of a criminal trial. (Mahmood, 2021) The paper is concerned with two issues – the first being the nature of bail jurisprudence in the UA(P) Act 1967 vis-à-vis other laws considered comparable and the second being the constitutionality of bail provisions used in the law. There is no dearth of quality literature on the human rights aspect of counter-terrorism law, yet, there exists a lack of discussion on the issue of bail in the special statute and the judicial interpretation connected to it. (Birdsall, 2010) Unjustified deprivation of bail plays a pivotal role in the criminalization of lawful protest. (Esmonde, 2003) The definition of terrorism or terrorist acts in the statutes contributes to repressing political and socio-economic grievances. (Hodgson & Tadros, 2013) An agitation for a legitimate grievance against the state can be accused of being a terrorist act. The term 'prima facie case' appearing in the proviso to Section 43(D)(5) carries a fair amount of weightage in the discussion of bail jurisprudence as it plays a key role in the grant or denial of bail by the courts. The particular expression, however, has not been defined in the law. The expression could mean on the face of the record. If a court has to embark upon an enquiry which requires the court to adjudicate disputable issues of fact or law, at the time of granting of bail, such endeavour can certainly not be considered as being done prima facie. Granting bail is a discretionary power of the court that is dependent on multiple factors. Therefore, a law may not exhort courts to deny bail based upon heavily tilted and one-sided conditions.

IV. Textualism and Constitutionalism – An Inevitable Brawl

It is trite that the legislative intention is to be found from the language used in the statute especially in case of criminal laws to satisfy the principle of legality in criminal law. In, *National Investigation Agency v. Zahoor Ahmad Shah Watali* (2019) The essence of the charges slapped against the accused was terror financing and instigating the separatist agenda by becoming a part of a larger conspiracy to realize the goal of secession of Jammu and Kashmir from the rest of India. The NIA special court rejected his prayer of bail as the weightage of evidence against him could not be overcome on a prima facie review. The High Court, however, enlarged the accused on bail. The Supreme Court was pleased to set aside the order of the Delhi High Court by literally interpreting section 43(D)(5) of the UA(P) Act 1967. Both the Delhi High Court and the Supreme Court placed strong reliance on the expression "prima facie". The interpretation of this expression holds a significant stake in granting or denying bail. The trial court observed that there were multiple unaccounted financial transactions, the accountant firm of the accused stated that the accused did not provide any

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supporting documents with respect to foreign remittances. The protected witnesses were compelled to sign the balance sheet of the business organization of the accused without being provided supporting documents for corroboration. The expert matched the signature of the accused and it was found that the accused after receiving funds from a proscribed terrorist organization remitted the funds to Hurriyat leaders. The trial court on the basis of the aforesaid material formed a prima facie opinion on the guilt of the accused. The public prosecutor also apprehended tampering of evidence by the accused. The investigation revealed that the accused brought money from an offshore location into India by layering the transactions through the creation of bogus companies that he had incorporated to create the impression of the legality of these transactions. The Supreme Court observed that the High Court fell into an error in rejecting the verbal testimony of the witnesses presented by the agency in a sealed cover. The law makes the granting of bail an exception. The legislative embargo on bail could only be lifted should the Court on a bare perusal of the charge sheet and case diary be of the opinion that no reasonable ground exists for believing that the accused has committed the stated offence. The proviso therefore exhorts the court to build satisfaction about the guilt or innocence of the accused exclusively from the material prepared by the investigation agency.

V. Judicial Minimalism

The decision of the Supreme Court is devoid of any discussion on the scope of judicial review of legislative action on the ground whether the impugned section constitutes an infraction of the right of the accused under part III of the Indian Constitution or not. A catena of decision under special criminal law on the question of the ambit of the bail provision is bereft of any legal debate as to the applicability of individual liberty and due process jurisprudence in the domain of special criminal law that deviates from the path ordained by the Code of Criminal Procedure. Instead, the decisions seek to grant or refusal to grant bail based on the ethos of textualism and judicial minimalism. Judicial minimalism implies a tool to adjudicate questions of fact or law on shallow ground to avert the risk of brazen contradiction with the policy behind the legislation. (Schmidt, 2022) One justification for the extensive application of judicial minimalism is that the judiciary is unfit to appreciate when a threat of terrorism ensues. (Suresh, 2019) The means (stringent conditions of bail) adopted to strengthen national security must not be too broad that it unnecessarily tramples upon rights of the accused. (Walker, 2016)

In *Thwaha Faisal v. Union of India* (2021), The decision arose from an appeal to the Supreme Court by the accused as he was aggrieved by the High Court's decision cancelling the bail granted by an NIA Special Court. The summary of allegations against the accused was that he is a Maoist conduit and protagonist of the proscribed organization of CPI Maoists. The high court while cancelling the bail granted by the trial court, opined that the recovery of Maoist literature is incriminating as the same brews out the seeds of secessionist tendency. The Supreme Court relying upon the jurisprudence of active and passive participation held that mens rea is an indispensable requirement of offences relating to the membership and support given to terrorist organizations. The Court further observed that the approach of the Court at the stage of bail is markedly different from the approach of the Court while conducting trial. Meticulous dissection of evidence is not warranted at the stage of bail. The court should refrain from evaluating individual pieces of evidence as a decision should be reached on the broader likelihood of the participation of the accused in the alleged offence, minus the circumstances where the case of the prosecution has been materially refuted by the defence.

In *Union of India v. K.A. Najeeb* (2021), the respondent was charged inter alia for the offence of dangerously attacking a professor. The professor was allegedly attacked for putting questions in the examination that were derogatory of the religious sentiment of a community. The members of the Popular Front of India, a proscribed organisation under the relevant schedule of the UA(P) Act 1967 conspired to teach a lesson. In pursuance of the plan, the group of people attacked the victim and chopped off his palm with lethal weapons and the group with a common object hurled bombs to deter the bystanders from coming to the aid of the victim-professor. They were charged under several sections of the Indian Penal Code, the Explosives Substances Act and the UA(P) Act. The respondent was alleged to be one of the key conspirators. The trial court declined bail as the respondent had facilitated the attack, arranged a vehicle to transport the offenders, harboured the alleged perpetrators and provided medical assistance to them and therefore had prima facie committed the offence of terrorist acts and hence the embargo of bail would apply. The respondent's prayer of bail was rejected by the special NIA Court even though he spent more than five years in custody. The trial Court opined that the police report indicates that the offences charged against the accused is prima facie true. The respondent approached the high court after spending four years in judicial custody. The high court emphasizing upon the mandate of speedy trial enlarged the accused on bail as there was no likelihood of the commencement of the trial. The appellant assailed the order of the High Court in granting the relief of bail and for brazenly disregarding the statutory barrier of prima facie case against the respondent accused. The NIA pressed into service the

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history of the respondent accused to demonstrate the flight risk of the accused if released on bail as he remained absconding for a significant period of time earlier. The respondent argued that other co-accused have either been acquitted or sentenced to an imprisonment of eight years. The respondent had already undergone imprisonment of more than five years as an undertrial. Continued incarceration of the respondent accused would be a gross infraction of his fundamental right. The Supreme Court chose to uphold the decision of the High Court in granting bail based mainly on procedural technicalities rather than on substantive counts. The Court observed that once the court below is shown to have exercised its discretion on relevant consideration, the appellate Court should be extremely slow in cancelling the order of bail save when pressing circumstances or overwhelming reasons arise. (*State of Bihar v. Rajvallav Prasad*, 2017) The Supreme Court enlarged the accused on bail as he had suffered incarceration without his guilt being proved and as umpteen number of witnesses were left to have been examined which would be time-taking. The top Court noted that the thirteen other co-accused who had been convicted were sentenced to eight years maximum. The role of the respondent, who had already suffered incarceration for five and half years in the alleged crime is much lesser than that of the other co-accused. The prosecution is still to examine two hundred and seventy-six witnesses which would require a great deal of time. The Court reasoned that even if the respondent is found guilty after trial, he would receive a punishment of not more than eight years out of which he has already spent more than five years and hence the continued incarceration of the respondent accused is unnecessary. The Supreme Court found no repugnance while harmonizing the statutory restriction to grant bail under the UA(P) Act 1967 with that of its duty as ordained by the Constitution. The Apex Court also noted that the statutory rigour created by section 43(D)(5) of the UA(P) Act 1967 is much lesser than its alter ego i.e. section 37 of the NDPS Act 1985. The bail provision under the NDPS Act requires the Court to be satisfied that the accused is prima facie not guilty and he will not commit any offence while on bail. The twin conditions imposed upon the court is sufficient to lead to the rejection of bail. Unduly harsh conditions for the grant of bail is a manifest disregard for the right of fair trial. A balance must be struck between the duty of the prosecution to adduce cogent evidence to discharge the onerous condition of proof beyond all reasonable doubt, the right of the society to be protected from people who endangers national security and have been let loose by the machinery of the criminal justice administration on the one hand and the inalienable freedom and the individual liberty of the accused. The discretion of a court while granting bail ought not to initiate with suspicion. A reasonable construction must be placed that ensures the availability of the accused during the trial without infringing the rights of the accused. Flight risk of the accused and the likelihood of manipulation of trial if the accused is released on bail, should be the dominant consideration while considering the prayer for bail. (*Sanjay Chandra v. Central Bureau of Investigation*, 2012) The gravity and seriousness of the charges against the accused cannot become the sole factor in rejecting bail. (*Prabhakar Tiwari v. State of U.P.*, 2020) The Constitutional validity of section 43(D)(5) had been challenged before the Bombay High Court. (Ojha, 2021) Such issues of considerable importance have been left undecided for a long period. The principle of proportionality constitutes a time hallowed principle of Indian law and includes elements of severity, duration and scope. The bail jurisprudence under the Counter-terrorism law is inverted as the provision stands on the jurisdiction of suspicion, unlike the bail jurisprudence under the general procedural law that is premised upon the presumption of innocence. (National Law School of India University, 2024)

VI. Avoiding Judicial Review – Due Deference

In *Jalaluddin Khan v. Union of India* (2024) the summary of the allegations against the appellant is that he is a conduit of the organization, the popular front of India, an Islamic organization known to be involved in various forms of extremism and disrupting communal harmony. The appellant allegedly leased out his premises to the active members of the outlawed organization for carrying out anti-state activities and for peddling vicious propaganda. The prosecution claimed that the rent agreement is thoroughly bogus entered into between the conspirators to continue to use the premises for anti-state activities. The protected witness claimed to have seen the appellant in a meeting of the organization wherein the future plan of expansion of the activities and Islamic empowerment was discussed. The prosecution on the basis of the above material argued that the existence of a prima facie case is made out. As the action of the appellant fell within the purport of assisting, advocating, and facilitating unlawful activities and terrorist activities, the statutory embargo of bail ought to be invoked to deny the relief of bail. The defence argued that not even prima facie inference could be made to link the accused with the popular front of India. On the first floor of the premises, there were many occupants. The appellant installed a surveillance camera which further dispels the case of the prosecution about his link with the banned organization. The Supreme Court noted that even if the appellant-accused knew that the lessee of the property was associated with the PFI, it is not a banned organization added to the schedule of the UA(P) Act. The Popular Front of India has been declared an Unlawful

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Association. The court reasoned that the appellant would not have installed a surveillance camera if he were to allow the illegal activities of the popular front of India. The Court observed that the material portion of the statement of the witness has been completely distorted in the charge sheet as the witness stated that the conspiracy to kill Nupur Sharma, who used derogatory statements against the prophet, was not hatched at the meeting that took place in the premise of the appellant. What can be reasonably deduced from the distortion effect in the police report is that the agency desperately wished to make out a prima facie case against the appellant to pull in the embargo of bail under the Act. The court noted that certain statements that the protected witness did not utter, were attributed to him in the charge sheet. The Court noted that there are no allegations against the accused that he committed or participated in unlawful activities as defined in the law, neither there is any material to show that he advocated, or facilitated any terrorist act or materially advanced direct or indirect support for terrorism. The Popular front of India has not been listed as a terrorist organization in the first schedule of the Act. Thus, the Court held that in the absence of any prima facie case, the appellant could not be denied bail. The court must consider the charges objectively keeping in mind that bail is a rule. If a case for bail is made out, the court should grant it with no hesitation, lest the court would be violating its duty of protecting individual liberty. Once it is trite that bail is a facet of individual liberty of which due process of law is a part, the trinity of reasonableness, arbitrariness and unfairness ought to be pressed into service. The existence of arbitrariness is writ large in the provision of bail under the UA(P) Act 1967 as it essentially denies the applicant of bail a fair right of representation which also involves violation of natural justice. Natural justice is not a codified canon to act as a weapon to obtain an inequitable advantage.

VII. Substantive Rights of the Terror Accused – Judicial Overture or Sentinel on the Qui Vive?

The essence of the allegations in these three different cases is that the accused (Devangana Kalita, Natasha Narwal, and Asif Tanha) are part of a larger conspiracy to create communal disharmony with an intention to instigate violence in pursuance of which such riot had ensued costing lives and destruction of the property. One of the applicants for bail, Asif Iqbal tanha was directed to convince Muslims and imams to mobilize people for the protest against the enactment of Citizenship Amendment Act and National Register of Citizens. The applicants of bail were accused of creating a what's app group wherein information was readily circulated to organize protest and complete blockage of road. The Conspiracy to perpetrate such abject mayhem as per the prosecution was done to overawe the constitutional machineries of the state. The decisions of Delhi High Court granting bail to the student activists – Devangana Kalita, Natasha Narwal, and Asif Iqbal Tanha are lauded as being progressive. One notable feature of these three noted decisions is that they go into the analysis of the definition of a terrorist act to conclude that the acts alleged to have been committed by the accused even if proven could not be termed as terrorist acts. Terrorism is not what the government does not like. The court also recognized the due importance of the right to organize and protest peaceably against any law or policy of the government. (*Asif Iqbal Tanha v. State of NCT Delhi, 2021*)

VIII. Legal Analysis of Statutory Conditions

In procedural criminal law, each event starts from the application of bail, existence of prima facie case, discharge of the accused, pleading guilty or innocent, framing of charge against the accused, trial, and acquittal or conviction. If at the stage of bail, the court needs to be satisfied that the accused is not guilty as charged, the subsequent stages of criminal proceedings such as framing of charge and trial of the offence are rendered otiose as the court will have pronounced the verdict of innocence and the prosecution should not be able to dislodge the findings of the court. The parliament must not have intended such an interpretation of the law as it renders the whole purpose of a criminal trial, a mere formality. The eulogization of the system of procedure established by the law (as envisaged through relaxed bail provisions, presumption of innocence, and fair and speedy trial) is geared to put to rest the vicious cycle of vengeance against terrorists for our response to terrorism should imbibe a balanced system of criminal justice administration as its strength. (Schehr, 2017) It is pertinent to mention here that the wordings of section 43(D)(5) of the UA(P) Act 1967 are different from the wordings of Section 21(4) of the MCOCA 1999. Whereas, section 43(D))5) of the UA(P) Act requires the court to rely upon the police report and case diary to come to an objective finding that the accusation against the accused is prima facie true. Section 21(4) of the MCOCA 1999 exhorts that the court must have a reasonable basis for believing that the accused is innocent. Therefore, the MCOCA 1999 places almost an insurmountable burden on the court to release the accused on bail. The construction placed upon section 21(4) of the MCOCA must ensure a workable balance between conviction and acquittal. The comparison between the Maharashtra Control of Organized Crime Act 1999 and the UA(P) Act 1967 shows that the conditions for bail under the MCOCA is more stringent

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than the UA(P) Act which muddles the clarity on the legislative policies. (Sagar et al., 2022)

IX. Conclusion

In view of the analysis of some selected cases, a chaotic jurisprudence emerges. In some cases, the courts uphold statutory restrictions irrespective of consequences whereas in other cases, the constitutional courts have relaxed owing to delay in the commencement of trial. The Delhi High Court, however did go to the definition of terrorist act to grant bail holding no prima facie case of terrorist act is made out as protest against the policies of the administration cannot be considered as a terrorist act. The lower courts are shackled to afford the relief of bail owing to the gravity of charges and the legal impediment created by the concerned statute. The gravity of an offence under the counter-terrorism law has become an unsaid consideration for the courts to deny bail perfunctorily which outweighs other considerations brazenly. (Punwani, 2010) Though it is trite that the discretion of the judges is the law of a tyrant yet a statute should not brazenly impinge upon the discretion of the court doubly so when the consequence of the same is the deprivation of liberty. Whereas harsh bail provisions in counter-terrorism law may be justified to keep society reasonably free from dangerous criminals, it is also imperative that the trial of such heinous offences is carried out speedily and with reasonable competence. The lower courts ought to discharge the role as the first line of defence against the erosion of natural rights. (*Gudikanti Narasimhalu v. Public Prosecutor*, 1978) The relief of bail is a hallmark of adversarial system of administration of justice that should not be disproportionately curbed unless the presence of the accused person could not be reasonably secured at the trial. A terrorist can be convicted of the highest punishment the law provides even if he was on bail until conviction. Let the law befall upon terrorist harshly as penalty but the process of the law should not be punishment.

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Beyond Calories: Roots and Tubers for Health Equity and Sustainable Development

By Mr. Mayadhar Sethy

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Abstract- *Introduction:* India faces a double burden of malnutrition persistent undernutrition alongside rising obesity and non-communicable diseases (NCDs). Addressing this requires nutrition-sensitive strategies aligned with the United Nations Sustainable Development Goals (SDGs). Despite their nutrient density and climate resilience, roots and tubers remain underutilized in national nutrition interventions.

Methods: This study conducted a comprehensive literature review and secondary data analysis using the Indian Food Composition Tables (IFCT, 2017) and national health surveys. Nutrient profiling evaluated macronutrients, micronutrients (vitamins, minerals), carotenoids, amino acids, and bioactive compounds. Functional contributions to metabolic health and chronic disease prevention were assessed.

Results: Roots and tubers such as sweet potato, yam, beetroot, carrot, colocasia, and lotus root are rich in complex carbohydrates, dietary fiber, B-complex and C vitamins, iron, calcium, potassium, and bioactives like β-carotene, lutein, and polyphenols.

Keywords: *roots and tubers, nutrition-sensitive agriculture, micronutrient deficiency, diet-related chronic diseases, sustainable food systems, public health nutrition, functional foods, climate-resilient crops, indigenous foods, food policy.*

GJHSS-H Classification: *LCC: RA784*



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Results: Roots and tubers such as sweet potato, yam, beetroot, carrot, colocasia, and lotus root are rich in complex carbohydrates, dietary fiber, B-complex and C vitamins, iron, calcium, potassium, and bioactives like β-carotene, lutein, and polyphenols. These properties support digestive and immune health, regulate blood glucose, and provide cardiovascular protection.

Discussion: Incorporating roots and tubers into daily diets can address micronutrient deficiencies and reduce NCD risk. Their low glycemic index and phytochemical content make them especially beneficial for diabetes and weight management. However, their exclusion from mainstream food policies and public nutrition programs limits their reach.

Conclusion: Roots and tubers represent a sustainable, nutrient-rich solution to India's complex nutrition challenges. Their inclusion in dietary guidelines and public health programs should be prioritized by health professionals and policymakers to promote food security, public health, and climate resilience.

Keywords: roots and tubers, nutrition-sensitive agriculture, micronutrient deficiency, diet-related chronic diseases, sustainable food systems, public health nutrition, functional foods, climate-resilient crops, indigenous foods, food policy.

I. Introduction

The adoption of the United Nations Sustainable Development Goals (SDGs) in 2015 marked a shift toward integrated strategies that address interconnected challenges such as poverty, malnutrition, and environmental degradation. Among these, SDG 2 (Zero Hunger) and SDG 3 (Good Health and Well-being) are especially critical for low- and middle-income countries (LMICs), where food insecurity, diet-related diseases, and healthcare disparities persist (FAO et al., 2022). These goals emphasize not only access to sufficient calories, but also the need for diverse, nutrient-dense, and sustainable diets (Popkin, Adair, & Ng, 2012).

In India, the nutrition landscape is marked by a double burden of malnutrition: widespread under-nutrition including child stunting, maternal underweight, and micronutrient deficiencies coexists with rising rates of obesity and non-communicable diseases (NCDs) such as diabetes, hypertension, and cardiovascular conditions (ICMR-NIN, 2019; NFHS-5, 2021). This dual crisis places immense strain on health systems and calls for multisectoral responses that go beyond calorie-centric interventions (Popkin, Corvalan, & Grummer-Strawn, 2020).

India has launched several large-scale programs to tackle malnutrition and improve health, including POSHAN Abhiyaan, the Mid-Day Meal Scheme, and Ayushman Bharat. While these initiatives promote convergence across sectors like health, education, and agriculture, they largely prioritize staple cereals and pulses. Indigenous, nutrient-rich crops such as roots and tubers remain excluded from most food security and nutrition strategies, despite their cultural relevance and ecological advantages (Khanna, 2019).

Roots and tubers including sweet potato, yam, carrot, beetroot, colocasia (taro), radish, and lotus root have long played a central role in the diets of tribal and rainfed-farming communities in India. However, they are often dismissed as 'secondary' or 'famine foods,' leading to their marginalization in research, markets, and policy discourse (Nair et al., 2020; Shukla, 2016). This neglect represents a missed opportunity, particularly given their high nutritional value, climate resilience, and potential to improve both food system sustainability and health equity.

Biophysically, these crops thrive in marginal agro-ecological conditions and require fewer inputs, making them ideal for smallholder and low-resource farming systems (CIAT, 2021). Nutritionally, they are rich in complex carbohydrates, dietary fiber, and essential micronutrients such as iron, potassium, and vitamin A precursors (Dey et al., 2017). For example, orange-fleshed sweet potatoes are a key source of β-carotene,

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critical for vision and immune function, while beetroot contributes iron and nitrates, which aid cardiovascular health (Low et al., 2007; Lansley et al., 2011).

Their health benefits such as low glycemic index, high fiber, and antioxidant-rich profiles make them suitable for addressing micronutrient deficiencies, supporting gut health, and preventing chronic diseases, especially among vulnerable populations (Aune et al., 2018). However, their integration into public nutrition programs like ICDS and PDS remains limited, reflecting deeper institutional, behavioral, and market-level barriers, including urban consumer preferences, limited awareness, and procurement bottlenecks.

Moreover, the undervaluation of these crops undermines broader development goals. Roots and tubers support not just SDG 2 and SDG 3, but also SDG 12 (Responsible Consumption and Production) and SDG 13 (Climate Action), due to their low carbon footprint and biodiversity-supporting qualities (Glover et al., 2017). Promoting their cultivation and consumption could also advance SDG 1 (No Poverty) and SDG 5 (Gender Equality) by generating income opportunities for smallholder farmers, especially women and tribal groups (Chauhan et al., 2021).

This paper argues that roots and tubers must be repositioned from peripheral to strategic assets in India's nutrition and agricultural agenda. Drawing on evidence from nutrition science, agronomy, and policy, it explores how these crops can contribute to a more inclusive, climate-resilient, and nutrition-sensitive food system aligned with the SDG framework.

II. Methodology

This study employed a multidisciplinary, desk-based methodology to evaluate the nutritional, biochemical, and public health relevance of selected root and tuber crops in India. First, a structured literature review was conducted using academic databases such as PubMed, Scopus, and Web of Science to identify peer-reviewed articles, compositional studies, and official publications from recognized agencies including the FAO, WHO, and Indian Council of Medical Research (ICMR). The search focused on studies published between 2000 and 2023 using keywords such as "roots and tubers," "nutrition composition," "bioactive compounds," and "India." Inclusion criteria required studies to be in English, focused on human nutrition, and specific to root and tuber crops; grey literature, animal studies, and non-nutrition-specific articles were excluded. The review followed PRISMA screening guidelines, and studies were appraised for methodological rigor and relevance to dietary health outcomes.

Second, nutrient profiling of eight selected crops sweet potato, yam, carrot, beetroot, radish, colocasia (taro), lotus root, and tapioca was carried out using data from the Indian Food Composition Tables (IFCT, 2017) published by ICMR-NIN. Nutrient values were standardized per 100 grams of edible portion. Key metrics assessed included energy, carbohydrates (starch and sugars), dietary fiber (soluble and insoluble), vitamins (B-complex, C, D, E, and K), minerals (iron, calcium, potassium, magnesium), carotenoids (β-carotene, α-carotene, lutein, lycopene), amino acids (lysine, leucine), and fatty acid profiles. Where data permitted, comparative nutrient density scores were generated based on WHO/FAO dietary reference values to assess the relative contribution of each crop to nutritional adequacy, weight management, and chronic disease prevention.

Third, the presence and functional roles of bioactive compounds were examined through a review of published biochemical and compositional studies. Emphasis was placed on compounds such as quercetin, lutein, lycopene, oxalates, and hesperidin, with attention to their antioxidant, anti-inflammatory, and metabolic regulatory properties. These compounds were evaluated for their influence on nutrient bioavailability, gut health, and systemic inflammation. Due to variations in analytical techniques and reporting standards, quantitative synthesis (e.g., meta-analysis) was not feasible; instead, a descriptive and comparative framework was applied.

Finally, findings were contextualized using secondary data analysis from national health and nutrition databases, including the National Family Health Survey (NFHS-5, 2019–21), National Nutrition Monitoring Bureau (NNMB), and relevant reports from the Ministry of Health and Family Welfare and the Ministry of Women and Child Development. These datasets provided insights into population-level dietary patterns, micronutrient deficiencies, and demographic variations in nutritional status, helping to evaluate the relevance of root and tuber integration in targeted food and nutrition programs such as the Integrated Child Development Services (ICDS), Public Distribution System (PDS), and Mid-Day Meal Scheme.

While this study offers a comprehensive and integrative perspective, it is limited by its reliance on secondary and descriptive data. Variability in nutritional analyses across sources and a lack of standardized reporting for certain bioactive compounds may constrain direct comparisons. Nonetheless, by triangulating evidence from nutrition science, health policy, and compositional data, this methodology provides a robust foundation for advocating the inclusion of roots and tubers in nutrition-sensitive strategies aimed at improving public health outcomes and food system resilience in India.

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III. Results

Roots and tubers are fundamental components of the human diet, offering a wide spectrum of nutrients that contribute to metabolic health, disease prevention, and dietary diversity. Rich in complex carbohydrates and dietary fiber, crops like sweet potatoes, yams, carrots, beetroot, radish, colocasia, and lotus root provide sustained energy while remaining low in fat, making them ideal for balanced diets and weight management (Table 1). Their fiber content both soluble and insoluble enhances digestive health, supports gut microbiota, and regulates blood glucose and cholesterol levels. Soluble fiber, abundant in carrots and sweet potatoes, is particularly effective in modulating glucose absorption and lowering cardiovascular risk, while insoluble fiber promotes bowel regularity and satiety. Some varieties, such as wild yam and colocasia, also offer relatively higher protein content compared to other starchy vegetables, which supports muscle maintenance and metabolic processes. In addition, their high-water content as in radish and beetroot assists with hydration and detoxification, especially in hot climates or low-fluid diets.

From a micronutrient perspective, roots and tubers are valuable sources of both water- and fat-soluble vitamins essential for physiological functioning (Tables 2 and 3). B-complex vitamins including thiamine, riboflavin, niacin, folate, and vitamin B6 are widely distributed across these crops and play crucial roles in energy metabolism, neurological function, and red blood cell formation. For instance, sweet potatoes and lotus root are notably high in vitamin B6 and biotin, supporting cognitive performance and hormone regulation. Folate-rich beetroot and tapioca contribute to fetal neural development and are particularly beneficial for pregnant women. Vitamin C levels are highest in lotus root and potatoes, aiding immune defense and collagen synthesis. Fat-soluble vitamins, though less concentrated, are still nutritionally meaningful vitamin D_2 is detectable in red carrots, sweet potatoes, and yams, while lotus root contains high levels of vitamin E (44.45 mg/100g), providing strong antioxidant protection. Trace amounts of vitamin K further support blood coagulation and bone health.

The antioxidant capacity of these crops is amplified by their diverse carotenoid profiles (Table 4). β-carotene and α-carotene, prevalent in orange carrots and sweet potatoes, serve as vitamin A precursors critical for vision, immunity, and epithelial health. Lutein and zeaxanthin, which help prevent age-related macular degeneration, are particularly abundant in yellow and orange-fleshed varieties. Lycopene, found in red carrots and wild yams, has been linked to reduced risks of prostate cancer and cardiovascular disease. These carotenoids work synergistically to reduce oxidative stress and support healthy aging making roots and tubers especially relevant in the diets of older adults, diabetics, and populations with limited access to diversified micronutrients.

In terms of mineral content, roots and tubers deliver a range of macro and trace elements essential for structural, enzymatic, and metabolic functions (Table 5). Calcium levels are substantial in sweet potatoes and yams, supporting bone development in children and older adults. Iron content is strikingly high in beetroot (69.44 mg/100g) and carrots (60.69 mg/100g), making them potent tools against iron-deficiency anemia, particularly in adolescent girls and pregnant women. Lotus root contains considerable amounts of copper and cobalt, aiding enzymatic function and red blood cell production. While trace elements such as arsenic and cadmium are present in small quantities, their levels remain within safe consumption thresholds. These micronutrients, when regularly consumed as part of a varied diet, contribute to immune resilience and metabolic regulation.

Macronutrient-wise, these crops primarily supply starch and natural sugars, complemented by small quantities of essential amino acids and minimal fats (Tables 6, 7, and 8). Colocasia, potatoes, and lotus root provide between 10–14 g of starch per 100 g, ensuring slow-release energy appropriate for physically active populations and school-age children. Natural sugars like glucose and sucrose in carrots and beetroot offer quick energy and palatability, which can be especially beneficial in low-appetite individuals such as the elderly. Fat content remains low across all crops, with small amounts of saturated fatty acids like palmitic acid detected in lotus root. Although unsaturated fat levels are minimal, roots and tubers pair well with fat-containing foods to aid nutrient absorption. Amino acids such as lysine (~28.7 mg/g in beetroot and carrot) and leucine (~26 mg/g in lotus root) contribute to protein synthesis and tissue repair, though overall protein density remains lower than in legumes or animal sources highlighting their complementary, rather than primary, role in meeting protein requirements.

Roots and tubers offer a wide array of bioactive compounds that contribute to their functional health benefits (Tables 9 and 10). Organic acids such as citric acid (in carrots and elephant yam), malic acid (652 mg/100g in sweet potato), and quinic acid (167 mg/100g in tapioca) influence flavor, improve nutrient absorption, and support digestive metabolism. Oxalate levels vary, with lotus root showing the highest concentration (~364 mg/100g), which may inhibit calcium absorption if consumed in excess or without adequate dietary calcium a factor worth noting for individuals prone to kidney stones or with mineral absorption concerns. Polyphenols like quercetin-3-β-galactoside and isorhamnetin, especially abundant in red carrots, offer potent anti-inflammatory and antioxidant effects. Compounds such as hesperidin and myricetin, found in

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brown-skin potatoes, further support vascular health and immune modulation. These phytochemicals not only enhance flavor and shelf-life but also reinforce the preventive health value of roots and tubers, especially in resource-poor settings with limited access to clinical care.

In sum, the rich nutrient and phytochemical diversity of roots and tubers affirms their strategic relevance in addressing India's dual burden of malnutrition and chronic disease. Compared to commonly consumed staples like polished rice or refined wheat, these crops provide superior fiber, micronutrient density, and antioxidant content especially when consumed with minimal processing. Their suitability for diverse populations from pregnant women and schoolchildren to diabetics and the elderly makes them powerful yet underutilized assets in building equitable and sustainable food systems. Further research, coupled with policy advocacy and dietary education, is essential to reposition roots and tubers as central not supplementary components of nutrition-sensitive public health strategies.

IV. Discussion

Roots and tubers, though traditionally classified as subsistence or "secondary" crops, emerge from this analysis as nutritionally potent and contextually indispensable components of health-promoting diets. Their dense profiles of complex carbohydrates, dietary fiber, and phytonutrients place them at the intersection of energy sufficiency, metabolic health, and disease prevention. With starch contents averaging 10–14 g/100 g in staples like colocasia and lotus root, these crops offer slow-digesting, sustained energy suitable for populations in rural and low-income contexts. Simultaneously, their moderate sugar profiles and high soluble fiber ranging from 1.7 to 4.7 g/100 g contribute to glycemic control and lipid regulation, aligning with dietary strategies for preventing type 2 diabetes and cardiovascular disease. Compared to refined cereals like polished rice, roots and tubers provide superior dietary fiber and micronutrient density, though they fall short in protein concentration and require complementary sources such as legumes for amino acid adequacy. Their B-complex vitamin content (notably B6, folate, and biotin), vitamin C, and modest quantities of vitamin E and provitamin A carotenoids link them directly to critical physiological functions from neurocognitive development to immune regulation and fetal health yet questions remain about bioavailability under typical cooking methods, regional varietal differences, and losses due to storage or processing. For instance, while beetroot is rich in iron (69.44 mg/100 g), the presence of oxalates and phytates may inhibit absorption, especially in diets lacking enhancers like vitamin C. Similarly, oxalate levels in lotus root may raise concerns for calcium balance in individuals predisposed to kidney stones, necessitating dietary guidance and moderation.

Despite these caveats, the bioactive compound composition particularly carotenoids, polyphenols (e.g., quercetin, hesperidin), and organic acids offers a compelling argument for classifying these foods as functional or preventive in nature. Their antioxidant and anti-inflammatory properties, as evidenced in red carrots and sweet potatoes, position them not only as nutrient sources but as contributors to long-term disease mitigation, especially in aging populations or those at risk of metabolic syndrome. However, this discussion would benefit from a stronger evidence base linking consumption pattern to specific health outcomes in Indian contexts, as few controlled studies exist beyond compositional analyses. Moreover, cultural and market factors such as urban consumer preferences, low shelf-life, and limited culinary integration in mainstream food programs present real-world barriers to scaling up their use.

Policy-wise, the implications are significant. Roots and tubers could enhance the nutritional quality of India's public feeding programs, such as the Mid-Day Meal Scheme and the Public Distribution System, which currently remain cereal-dominated. Their inclusion could improve micronutrient delivery, diversify diets, and reduce over-reliance on fortified staples. At the same time, promoting their cultivation among smallholder farmers, especially in tribal and rainfed regions, could support agroecological resilience, market diversification, and women's livelihoods. To this end, agricultural extension services must go beyond yield-centric messaging to emphasize nutritional value, while nutrition policy must adopt a more biodiversity-inclusive lens. This calls for interdisciplinary strategies that integrate agronomy, public health, food science, and behavioral economics. Ultimately, repositioning roots and tubers from marginal supplements to core components of nutrition-sensitive planning can simultaneously address undernutrition, NCDs, and rural economic vulnerability. However, further research is needed to assess bioavailability, acceptability, and cost-effectiveness under real-world programmatic conditions, ensuring that the potential of these crops translates into measurable health outcomes across diverse Indian populations.

V. Conclusion and Recommendations

Roots and tubers represent a nutritionally rich, affordable, and culturally significant food group with immense, yet underleveraged, potential to address malnutrition, chronic disease, and food insecurity particularly in tropical and subtropical regions like India. Their composition featuring slow-digesting carbohydrates, dietary fiber, essential micronutrients, and bioactive compounds positions them as valuable

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allies in managing metabolic disorders, enhancing immune function, and promoting gastrointestinal health. Crops like sweet potato, beetroot, and carrot offer tangible dietary solutions to vitamin A and iron deficiencies, while the polyphenols and organic acids found in lotus root, carrots, and potatoes contribute to antioxidant and anti-inflammatory defense mechanisms. Medical practitioners can recommend these crops as food-based interventions for patients vulnerable to anemia, diabetes, and digestive ailments, while also noting the need for moderation in the case of high-oxalate tubers like lotus root among individuals with kidney-related risks.

Beyond health, the promotion of roots and tubers carries vital ecological, economic, and cultural implications. These crops are climate-resilient, thrive in rainfed and marginal environments, and demand fewer chemical inputs, making them well-suited for smallholder and tribal farming systems under increasing climate stress. Their cultivation supports biodiversity, preserves agroecological knowledge, and can create livelihood opportunities for women and rural communities. From a policy perspective, integrating roots and tubers into national food and nutrition programs such as the Mid-Day Meal Scheme, Integrated Child Development Services (ICDS), and the Public Distribution System (PDS) can diversify diets and improve micronutrient coverage at scale. Targeted strategies could include the development of value-added tuber-based products to enhance shelf life and consumer appeal, the inclusion of these crops in hospital and school canteens, and the dissemination of IEC (Information, Education, and Communication) materials for ASHAs and anganwadi workers to promote awareness at the grassroots level.

Nevertheless, barriers such as urban taste preferences, limited culinary familiarity, and market invisibility must be acknowledged. Future research should examine bioavailability under typical cooking practices, consumer acceptance, and cost-effectiveness relative to existing staples. Addressing these gaps is crucial for evidence-informed policymaking and the design of culturally resonant nutrition interventions. In sum, repositioning roots and tubers from peripheral to strategic components of India's food system offers a powerful pathway to improve public health, support sustainable agriculture, and meet multiple Sustainable Development Goals in an integrated and inclusive manner.

Clinical trial number: Not applicable

Consent to Participate declaration: Not applicable

Ethical Considerations: This study relies exclusively on secondary data from publicly available sources, including the Indian Food Composition Tables (IFCT, 2017), NFHS-5, NNMB reports, and peer-reviewed literature. No human subjects were directly involved, and all data used were anonymized and aggregated. Ethical approval was not required, as the research did not involve primary data collection. All sources have been properly cited, and academic integrity has been maintained throughout.

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Table 1: Proximate Principles and Dietary Fiber Roots and Tubers

Code	Food Name	Moisture (g)	Protein (g)	Ash (g)	Fat (g)	Dietary Fibre (g)	Insoluble Fibre (g)	Soluble Fibre (g)	Carbohydrate (g)	Energy (kJ)
F001	Beet root (Beta vulgaris)	86.95±0.50	1.95±0.14	1.46±0.21	0.14±0.01	3.31±0.32	2.60±0.30	0.71±0.06	6.18±0.61	149±9
F002	Carrot, orange (Daucus carota)	87.69±0.56	0.95±0.15	1.16±0.09	0.47±0.02	4.18±0.30	2.81±0.18	1.37±0.21	5.55±0.48	139±9
F003	Carrot, red (Daucus carota)	86.07±1.34	1.04±0.09	1.22±0.10	0.47±0.04	4.49±0.19	3.09±0.26	1.40±0.21	6.71±1.11	160±19
F004	Colocasia (Colocasia esculenta)	73.49±0.32	3.31±0.59	1.95±0.27	0.17±0.03	3.22±0.34	2.54±0.30	0.68±0.05	17.85±0.94	372±9
F005	Lotus root (Nelumbium nelumbo)	76.26±0.87	1.94±0.32	1.50±0.10	0.93±0.06	4.70±0.04	2.86±0.01	1.84±0.05	14.67±0.45	332±14
F006	Potato, brown skin, big (Solanum tuberosum)	80.72±0.40	1.54±0.17	0.92±0.08	0.23±0.02	1.71±0.03	1.13±0.02	0.58±0.04	14.89±0.40	292±7
F007	Potato, brown skin, small (Solanum tuberosum)	82.97	1.35	0.87	0.22	1.69	1.15	0.54	12.9	255
F008	Potato, red skin (Solanum tuberosum)	79.72	1.83	1.13	0.22	1.68	1.11	0.57	15.43	306
F009	Radish, elongate, red skin (Raphanus sativus)	89.32±0.29	0.67±0.03	0.73±0.02	0.13±0.02	2.46±0.16	1.96±0.03	0.49±0.15	6.71±0.12	134±3
F010	Radish, elongate, white skin (Raphanus sativus)	89.05±0.72	0.77±0.08	0.82±0.10	0.15±0.02	2.65±0.15	1.98±0.16	0.67±0.08	6.56±0.70	135±11
F011	Radish, round, red skin (Raphanus sativus)	89.68	0.89	0.91	0.16	2.29	1.56	0.73	6.07	130
F012	Radish, round, white skin (Raphanus sativus)	89.76	0.8	0.8	0.14	2.37	1.63	0.74	6.13	129
F013	Sweet potato, brown skin (Ipomoea batatas)	69.21±0.83	1.33±0.12	0.96±0.07	0.26±0.06	3.99±0.05	2.57±0.07	1.43±0.04	24.25±0.77	456±15
F014	Sweet potato, pink skin (Ipomoea batatas)	69.58±0.22	1.27±0.09	0.95±0.01	0.33±0.06	3.94±0.10	2.53±0.04	1.41±0.07	23.93±0.15	452±4
F015	Tapioca (Manihot esculenta)	75.23±0.55	1.03±0.10	1.12±0.11	0.20±0.01	4.61±0.12	3.85±0.08	0.76±0.05	17.81±0.57	334±10
F016	Water Chestnut (Eleocharis dulcis)	73.34	0.86	0.95	0.37	3.02	2.15	0.87	21.46	400
F017	Yam, elephant (Amorphophallus campanulatus)	74.39±0.31	2.56±0.28	1.29±0.10	0.14±0.02	4.17±0.05	3.25±0.03	0.92±0.03	17.46±0.55	353±5
F018	Yam, ordinary (Amorphophallus sp.)	74.28±0.63	2.18±0.26	1.64±0.19	0.17±0.02	4.08±0.07	3.32±0.32	0.76±0.25	17.65±0.57	349±12
F019	Yam, wild (Dioscorea villosa)	69.35	3.07	1.76	0.3	4.57	3.29	1.29	20.95	430

Source: Indian Food Composition Tables, NIN – 2017

Table 2: Water Soluble Vitamins Roots and Tubers

Code	Food Name	Thiamine (mg)	Riboflavin (mg)	Niacin (mg)	Pantothenic Acid (mg)	Total B6 (mg)	Biotin (µg)	Folates (µg)	Ascorbic Acid (mg)
F001	Beet root (Beta vulgaris)	0.01±0.001	0.01±0.002	0.21±0.01	0.26±0.04	0.07±0.011	2.56±0.19	97.37±7.06	5.26±0.85
F002	Carrot, orange (Daucus carota)	0.04±0.003	0.03±0.003	0.22±0.02	0.30±0.03	0.11±0.016	1.50±0.23	24.04±2.07	6.22±1.99
F003	Carrot, red (Daucus carota)	0.04±0.017	0.03±0.016	0.25±0.05	0.27±0.04	0.07±0.012	1.30±0.14	23.67±3.25	6.76±1.56
F004	Colocasia (Colocasia esculenta)	0.06±0.007	0.03±0.002	0.51±0.09	0.12±0.02	0.17±0.038	3.69±0.22	19.91±2.90	1.83±0.64
F005	Lotus root (Nelumbium nelumbo)	0.07±0.008	0.05±0.023	0.43±0.05	0.20±0.02	0.19±0.017	2.85±0.32	26.49±6.85	26.63±7.02
F006	Potato, brown skin, big (Solanum tuberosum)	0.06±0.004	0.01±0.001	1.04±0.14	0.38±0.06	0.10±0.008	1.35±0.17	15.51±1.66	23.15±3.98
F007	Potato, brown skin, small (Solanum tuberosum)	0.05	0.01	1.36	0.49	0.12	1.82	13.85	26.41
F008	Potato, red skin (Solanum tuberosum)	0.06	0.01	1.13	0.39	0.1	1.68	17.83	25.04
F009	Radish, elongate, red skin (Raphanus sativus)	0.03±0.007	0.02±0.004	0.31±0.02	0.13±0.01	0.07±0.002	2.65±0.07	24.65±5.84	17.63±3.89
F010	Radish, elongate, white skin (Raphanus sativus)	0.02±0.004	0.02±0.003	0.30±0.03	0.15±0.03	0.07±0.008	2.48±0.21	29.75±8.30	19.91±5.69
F011	Radish, round, red skin (Raphanus sativus)	0.03	0.02	0.3	0.18	0.07	2.92	24.59	15.69

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F012	Radish, round, white skin (Raphanus sativus)	0.03	0.02	0.24	0.15	0.07	2.59	22.6	14
F013	Sweet potato, brown skin (Ipomoea batatas)	0.07±0.085	0.04±0.012	0.67±0.09	0.89±0.10	0.12±0.006	5.19±0.78	15.62±2.13	17.94±1.40
F014	Sweet potato, pink skin (Ipomoea batatas)	0.06±0.012	0.04±0.001	0.69±0.12	0.56±0.34	0.09±0.007	5.71±0.28	14.44±2.06	22.20±2.32
F015	Tapioca (Manihot esculenta)	0.07±0.003	0.02±0.001	0.45±0.01	0.17±0.05	0.09±0.006	1.93±0.09	25.64±0.47	15.51±3.19
F016	Water Chestnut (Eleocharis dulcis)	0.02	0.02	0.74	0.52	0.13	1.08	9.8	5.26
F017	Yam, elephant (Amorphophallus campanulatus)	0.04±0.004	0.05±0.017	0.61±0.10	0.23±0.03	0.22±0.044	4.51±0.37	20.54±2.42	15.22±1.84
F018	Yam, ordinary (Amorphophallus sp.)	0.04±0.003	0.02±0.006	0.56±0.06	0.32±0.04	0.17±0.06	4.19±0.41	15.68±1.61	13.88±3.43
F019	Yam, wild (Dioscorea villosa)	0.121	0.015	0.7	0.23	0.2	4.09	21.01	14.06

Source: Indian Food Composition Tables, NIN – 2017

Table 3: Fat Soluble Vitamins Roots and Tubers

Code	Food Name	Ergocalciferol (µg)	α-Tocopherol (mg)	β-Tocopherol (mg)	γ-Tocopherol (mg)	δ-Tocopherol (mg)	α-Tocotrienol (mg)	β-Tocotrienol (mg)	γ-Tocotrienol (mg)	δ-Tocotrienol (mg)	α-Tocopherol Equivalent (mg)	Phylloquinones (µg)
F001	Beet root (Beta vulgaris)	0.18±0.01	0.09±0.01	0.09±0.01	–	–	–	–	–	–	2.98±0.94	–
F003	Carrot, red (Daucus carota)	1.39±0.09	0.19±0.03	0.20±0.03	0.03±0.01	0.22±0.03	–	–	–	–	18.75±0.81	–
F005	Lotus root (Nelumbium nelumbo)	0.27±0.06	0.73±0.11	0.73±0.11	–	–	–	–	–	–	44.45±4.37	–
F007	Potato, brown skin, small (Solanum tuberosum)	0.22	0.07	0.07	–	–	–	–	–	–	1.8	–
F008	Potato, red skin (Solanum tuberosum)	0.2	0.06	0.06	–	–	–	–	–	–	2.3	–
F009	Radish, elongate, red skin (Raphanus sativus)	0.04±0.02	0.01±0.01	0.01±0.01	–	–	–	–	–	–	2.10±0.12	–
F011	Radish, round, red skin (Raphanus sativus)	0.05	0.01	0.01	–	–	–	–	–	–	2.6	–
F012	Radish, round, white skin (Raphanus sativus)	–	–	–	–	–	–	–	–	–	–	–
F013	Sweet potato, brown skin (Ipomoea batatas)	1.26±0.31	0.01±0.01	0.01±0.01	–	–	–	–	–	–	3.00±0.84	–
F015	Tapioca (Manihot esculenta)	0.13±0.01	0.19±0.02	0.19±0.02	–	–	–	–	–	–	2.80±0.83	–
F017	Yam, elephant (Amorphophallus campanulatus)	1.30±0.23	0.06±0.01	0.69±0.04	0.03±0.01	0.17±0.02	0.34±0.02	–	–	–	4.80±1.46	–
F019	Yam, wild (Dioscorea villosa)	1.18	0.4	0.28	0.05	0.13	0.53	–	–	–	6	–

Source: Indian Food Composition Tables, NIN – 2017

Table 4: Carotenoids Roots and Tubers

Code	Food Name	Lutein (µg)	Zeaxanthin (µg)	Lycopene (µg)	γ-Carotene (µg)	α-Carotene (µg)	β-Carotene (µg)	Total Carotenoids (µg)
F001	Beet root (Beta vulgaris)	28.6±10.9	4.57±2.69	10.14±2.52	12.88±1.58	–	–	–
F003	Carrot, red (Daucus carota)	224±45.1	15.49±4.61	871±95.9	1128±179	2706±298	7570±412	–
F005	Lotus root (Nelumbium nelumbo)	13.0±1.58	–	–	–	156±19.5	–	–
F007	Potato, brown skin, small (Solanum tuberosum)	7.86	–	–	–	125	224	–
F009	Radish, elongate, red skin (Raphanus sativus)	8.68±1.90	2.38±0.93	1.62±0.37	17.61±5.77	–	–	–
F011	Radish, round, red skin (Raphanus sativus)	7.8	2.5	1.2	13.07	–	–	–

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F0 12	Radish, round, white skin (Raphanus sativus)	–	–	–	–	–	–	–
F0 13	Sweet potato, brown skin (Ipomoea batatas)	282±56.1	146±22.7	–	–	5376±816	8653±749	–
F0 15	Tapioca (Manihot esculenta)	5.93±1.86	2.38±0.95	–	–	–	–	60.90±8.50
F0 16	Water Chestnut (Eleocharis dulcis)	8.12	2.5	–	–	–	–	93.08
F0 17	Yam, elephant (Amorphophallus campanulatus)	168±14.8	10.43±2.76	–	32.32±3.56	176±19.3	599±70.0	–
F0 18	Yam, ordinary (Amorphophallus sp.)	273±51.3	8.69±3.43	–	–	158±31.8	51.04±7.68	–
F0 19	Yam, wild (Dioscorea villosa)	11.39	1.2	8.95	230	94.53	–	–

Source: Indian Food Composition Tables, NIN – 2017

Table 5: Minerals and Trace Elements Roots and Tubers

Code	Food Name	Aluminium (mg)	Arsenic (µg)	Cadmium (mg)	Calcium (mg)	Chromium (mg)	Cobalt (mg)	Copper (mg)	Iron (mg)	Lead (mg)	Lithium (mg)
F0 01	Beet root (Beta vulgaris)	33.21±2.70	0.57±0.11	0.002±0.001	0.008±0.002	36.33±4.84	306±26.9	0.25±0.05	69.44±0.83	0.30±0.09	–
F0 03	Carrot, red (Daucus carota)	18.83±7.02	0.20±0.05	0.008±0.002	0.011±0.006	25.81±11.63	267±15.7	0.29±0.14	60.69±7.21	0.34±0.09	–
F0 05	Lotus root (Nelumbium nelumbo)	26.58±1.74	1.40±0.81	0.002±0.000	0.023±0.008	74.30±7.54	611±105	4.61±4.35	20.63±1.33	0.35±0.11	–
F0 07	Potato, brown skin, small (Solanum tuberosum)	22.34	0.16	0.003	0.013	37.9	474	0.28	3.97	0.38	–
F0 09	Radish, elongate, red skin (Raphanus sativus)	13.34±1.14	0.09±0.01	0.011±0.007	0.005±0.002	27.51±6.96	255±6.0	0.13±0.01	24.73±2.82	0.16±0.02	–
F0 11	Radish, round, red skin (Raphanus sativus)	0.17	–	35.76	0.003	–	–	0.03	0.42	–	–
F0 13	Sweet potato, brown skin (Ipomoea batatas)	0.15±0.16	0.001±0.000	–	27.50±5.24	0.002±0.001	0.002±0.002	0.17±0.02	0.35±0.03	–	–
F0 15	Tapioca (Manihot esculenta)	0.26±0.18	–	25.89±6.52	0.005±0.001	0.002±0.001	0.19±0.04	0.81±0.18	0.001±0.001	0.001±0.001	
F0 17	Yam, elephant (Amorphophallus campanulatus)	0.72±0.19	0.001±0.001	–	46.91±5.12	0.009±0.003	0.006±0.004	0.17±0.04	1.22±0.11	0.001±0.001	0.001±0.000
F0 19	Yam, wild (Dioscorea villosa)	0.21	0.001	–	44.13	0.003	–	0.21	1.04	0.006	–

Source: Indian Food Composition Tables, NIN – 2017

Table 6: Starch and Individual Sugars Roots and Tubers

Code	Food Name	Total CHO (g)	Total Starch (g)	Fructose (g)	Glucose (g)	Sucrose (g)	Maltose (g)	Total Free Sugars (g)
F0 01	Beet root (Beta vulgaris)	6.04±0.94	1.69±0.43	1.67±0.02	1.46±0.02	1.21±0.03	–	4.35±0.02
F0 02	Carrot, orange (Daucus carota)	4.48±0.65	1.24±0.27	0.11±0.02	1.15±0.03	1.98±0.02	–	3.23±0.03
F0 03	Carrot, red (Daucus carota)	5.35±0.03	1.39±0.05	1.08±0.02	1.13±0.02	1.75±0.02	–	3.96±0.03
F0 04	Colocasia (Colocasia esculenta)	14.78±0.71	13.88±0.74	0.54±0.03	0.25±0.03	0.12±0.02	–	0.90±0.05
F0 05	Lotus root (Nelumbium nelumbo)	13.46±0.78	13.22±0.82	0.07±0.02	0.11±0.02	0.07±0.02	–	0.24±0.04
F0 06	Potato, brown skin, big (Solanum tuberosum)	11.79±0.76	11.47±0.71	0.24±0.02	0.05±0.02	0.04±0.02	–	0.32±0.02
F0 07	Potato, brown skin, small (Solanum tuberosum)	10.73	10.29	0.26	0.08	0.1	–	0.44
F0 08	Potato, red skin (Solanum tuberosum)	13.46	13.08	0.22	0.1	0.05	–	0.38
F0 09	Radish, elongate, red skin (Raphanus sativus)	1.56±0.04	0.41±0.02	0.48±0.06	0.27±0.04	0.40±0.04	–	1.15±0.03
F0 10	Radish, elongate, white skin (Raphanus sativus)	1.54±0.11	0.59±0.09	0.31±0.05	0.03±0.01	0.62±0.03	–	0.95±0.04
F0 11	Radish, round, red skin (Raphanus sativus)	1.5						

Source: Indian Food Composition Tables, NIN – 2017

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Table 7: Fatty Acid Profile Roots and Tubers

Code	Food Name	Capric (C10:0)	Lauric (C12:0)	Myristic (C14:0)	Palmitic (C16:0)	Stearic (C18:0)	Arachidic (C20:0)	Behenic (C22:0)	Lignoceric (C24:0)	Myristoleic (C14:1)	Palmitoleic (C16:1)	Oleic (C18:1n9)
F001	Beet root (Beta vulgaris)	57.23±5.65	6.98±0.71	31.17±3.30	21.96±2.57	64.21±6.24	–	–	–	–	–	–
F003	Carrot, red (Daucus carota)	246±0.3	24.10±0.25	88.91±1.03	18.27±0.53	270±0.3	–	–	–	–	–	–
F005	Lotus root (Nelumbium nelumbo)	291±23.3	123±8.9	249±20.3	84.12±3.38	414±31.1	–	–	–	–	–	–
F007	Potato, brown skin, small (Solanum tuberosum)	54.34	73.68	44.03	11.94	128	–	–	–	–	–	–
F009	Radish, elongate, red skin (Raphanus sativus)	23.71±1.6	33.02±4.55	42.65±3.07	7.29±0.74	56.73±5.71	–	–	–	–	–	–
F011	Radish, round, red skin (Raphanus sativus)	21.18	54.67	46.08	6.08	75.85	–	–	–	–	–	–
F013	Sweet potato, brown skin (Ipomoea batatas)	96.29±7.72	19.52±0.67	66.10±3.26	4.10±0.60	116±8.3	–	–	–	–	–	–
F015	Tapioca(Manihot esculenta)	78.47±5.88	12.83±0.98	59.50±2.11	9.20±0.72	91.29±6.85	–	–	–	–	–	–
F017	Yam, elephant (Amorphophallus campanulatus)	–	–	31.01±3.20	4.72±0.52	6.75±0.92	–	–	–	–	–	–
F019	Yam, wild (Dioscorea villosa)	–	–	67.83	11.68	22.66	–	–	–	–	–	–

Source: Indian Food Composition Tables, NIN – 2017

Table 8: Amino Acid Profile Roots and Tubers

Code	Food Name	Histidine	Isoleucine	Leucine	Lysine	Methionine	Cystine	Phenylalanine	Threonine	Tryptophan	Valine
F001	Beet root (*Beta vulgaris*)	8.76±0.71	3.51±0.25	7.52±0.76	28.73±0.85	3.37±0.44	3.35±0.32	4.28±0.36	2.76±0.56	–	–
F003	Carrot, red (*Daucus carota*)	10.23±2.20	2.47±0.13	15.01±0.32	28.68±0.42	3.07±0.47	5.50±2.64	3.97±0.68	1.74±0.03	–	–
F005	Lotus root (*Nelumbium nelumbo*)	5.11±1.11	5.57±0.58	26.00±5.38	14.81±2.20	3.91±0.43	3.16±0.96	4.33±0.23	2.70±0.11	–	–
F007	Potato, brown skin, small (*Solanum tuberosum*)	5.63	3.55	9.76	19.04	3	3.19	4.17	2.94	–	–
F009	Radish, elongate, red skin (*Raphanus sativus*)	7.36±0.11	4.53±0.01	9.70±0.96	28.02±1.14	4.08±0.05	4.29±0.13	4.33±0.05	1.62±0.30	–	–
F011	Radish, round, red skin (*Raphanus sativus*)	7.12	4.89	10.1	24.98	4.12	4.84	4.01	1.43	–	–
F013	Sweet potato, brown skin (*Ipomoea batatas*)	8.00±1.11	3.48±1.23	22.80±1.34	9.65±0.44	4.90±0.66	3.83±0.07	5.21±0.44	3.26±0.41	–	–
F017	Yam, elephant (*Amorphophallus campanulatus*)	2.89±0.11	3.36±0.24	6.00±0.56	2.99±0.38	1.55±0.16	1.66±0.10	6.46±0.71	3.81±0.33	1.13±0.04	5.84±0.49
F019	Yam, wild (*Dioscorea villosa*)	2.37	3.27	6.09	3.13	1.18	1.76	6.23	4	1.25	5.98

Source: Indian Food Composition Tables, NIN – 2017

Table 9: Organic Acids Roots and Tubers

Code	Food Name	Total Oxalate	Soluble Oxalate	Insoluble Oxalate	Cis-Aconitic Acid	Citric Acid	Fumaric Acid	Malic Acid	Quinic Acid	Succinic Acid	Tartaric Acid
F001	Beet root (*Beta vulgaris*)	71.37±13.10	30.15±1.79	41.21±12.20	45.43±3.34	134±16.2	0.02±0.01	0.33±0.18	–	0.29±0.12	–
F002	Carrot, orange (*Daucus carota*)	17.45±6.32	12.63±5.24	4.82±4.30	37.50±1.80	222±11.2	5.62±0.33	4.83±1.42	–	5.58±1.00	–
F003	Carrot, red (*Daucus carota*)	16.41±7.00	15.43±7.09	0.98±0.09	39.15±2.74	105±0.8	–	5.01±1.22	–	5.13±0.01	–
F005	Lotus root (*Nelumbium nelumbo*)	364±33.9	26.03±2.84	116±186	0.85±0.03	55.38±1.77	1.48±0.33	84.39±1.25	4.89±0.77	85.92±3.20	
F007	Potato, brown skin, small (*Solanum tuberosum*)	13.63	10.71	2.92	15.63	56.81	1.82	94.52	7.11	–	
F009	Radish, elongate, red skin (*Raphanus sativus*)	12.73±2.11	5.37±1.13	7.36±1.01	4.20±1.14	2.94±0.52	1.34±0.27	4.53±1.12	2.59±0.39	–	
F011	Radish, round, red skin (*Raphanus sativus*)	12.27	9.12	3.15	3.27	6.12	1.36	6.41	2.82	–	
F013	Sweet potato, brown skin (*Ipomoea batatas*)	14.39±4.70	6.56±1.55	6.27±4.47	15.66±0.41	1.92±0.64	127±3.2	652±8.2	6.42±0.76	–	
F015	Tapioca (*Manihot esculenta*)	16.86±3.83	10.93±1.91	5.93±1.94	1.21±0.07	8.83±0.41	1.87±0.89	8.82±1.50	167±1.9	18.23±1.38	
F017	Yam, elephant (*Amorphophallus campanulatus*)	15.58±3.80	12.39±4.77	3.18±1.93	1.63±0.23	354±5.3	5.92±0.90	122±1.5	15.88±1.71	16.18±4.13	
F019	Yam, wild (*Dioscorea villosa*)	13.45	3.63	9.82	–	286	1.11	138	10.48	20.65	

Source: Indian Food Composition Tables, NIN – 2017

Table 10: Polyphenols Roots and Tubers

Code	Food Name	Quercetin -3-β-galactoside	Isorhamnetin	Myricetin	Resveratrol	Hesperetin	Naringenin	Hesperidin	Daidzein	Genistein	(-)-Epicatechin
F001	Beet root (*Beta vulgaris*)	0.38±0.08	–	–	–	0.34±0.08	–	–	0.15±0.05	–	–
F002	Carrot, orange (*Daucus carota*)	2.66±0.41	5.35±0.58	–	–	2.66±0.25	1.49±0.22	0.54±0.09	–	–	–
F003	Carrot, red (*Daucus carota*)	4.57±0.45	5.89±0.03	–	–	3.64±0.69	1.67±0.05	0.63±0.00	–	–	–
F004	Colocasia (*Colocasia esculenta*)	2.01±0.61	1.55±0.15	–	–	–	–	–	–	–	–
F005	Lotus root (*Nelumbium nelumbo*)	0.37±0.04	–	–	–	–	–	–	–	–	–
F006	Potato, brown skin, big (*Solanum tuberosum*)	2.98±0.32	–	2.99±0.29	–	0.11±0.02	0.15±0.02	6.87±0.71	–	–	–

Source: Indian Food Composition Tables, NIN – 2017

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Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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