Online ISSN : 2249-460X
Print ISSN : 0975-587X
DOI : 10.17406/GJHSS

Global Journal

of Human Social Sciences: A

Arts & Humanities

Psychology, Public administration, Library sciences, Sports, Arts, Media, Music



Political Polarization in Brazil

Montaigne: A Precursor to Freud

Highlights

Enchantment and Lived Experience

A Historical Study of Chuch Devaluation

Discovering Thoughts, Inventing Future

VOLUME 25 ISSUE 4 VERSION 1.0

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Volume 25 Issue 14 was originally issued as A4

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 25 Issue 14
Originally issued as A4

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 25 Issue 4 (Ver. 1.0)

Open Association of Research Society

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Open Scientific Standards

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United States of America
USA Toll Free: +001-888-839-7392
USA Toll Free Fax: +001-888-839-7392

Offset Typesetting

Global Journals Incorporated
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Global Journal of Human-Social Science: A
Arts & Humanities - Psychology
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Montaigne: A Precursor to Freud

By Dr. Francis Baudry

Introduction- *Philosopher c'est apprendre à mourir '(Socrates)*[1]

Montaigne(1533-1595) Was a man full of paradox, a most modern thinker under the garb of one of the greatest 16th century philosophers. (See also Masud Khan, 1975). Reading his essays I was impressed like others by his psychological mindedness and also that, some 320 years before Freud, he intuitively discovered many of the findings of psychoanalysis and the activity of the unconscious. This paper aims at acquainting an analytically minded audience with the scope of Montaigne's discoveries as there are very few papers written about the essays by mental health professionals. I discovered that there are over 300 references to his work in the Pep-web, either in papers written which mention him in passing him or in articles quoting from his writings. Yet there are only a handful of analytic papers devoted to his work mostly in the French analytic journals, and only two articles in the English psychoanalytic literature (Canestri (2009) and Wolf and Gedo (1975) though there are of course many books written about him in the classical literature section. One of the most famous is 'Montaigne en Mouvement' by Jean Starobinski (1982) which has been translated into English.

GJHSS-A Classification: *LCC: B785.M74*



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Montaigne: A Precursor to Freud

Dr. Francis Baudry

I. Introduction

Philosopher c'est apprendre à mourir '(Socrates)[1]

Montaigne(1533-1595) Was a man full of paradox, a most modern thinker under the garb of one of the greatest 16th century philosophers. (See also Masud Khan, 1975). Reading his essays I was impressed like others by his psychological mindedness and also that, some 320 years before Freud, he intuitively discovered many of the findings of psychoanalysis and the activity of the unconscious. This paper aims at acquainting an analytically minded audience with the scope of Montaigne's discoveries as there are very few papers written about the essays by mental health professionals. I discovered that there are over 300 references to his work in the Pep-web, either in papers written which mention him in passing him or in articles quoting from his writings. Yet there are only a handful of analytic papers devoted to his work mostly in the French analytic journals, and only two articles in the English psychoanalytic literature (Canestri (2009) and Wolf and Gedo (1975) though there are of course many books written about him in the classical literature section. One of the most famous is 'Montaigne en Mouvement' by Jean Starobinski (1982) which has been translated into English.

As an important figure, Montaigne's life and essays have been studied extensively by two literary scholars: Sarah Bakewell and Jean Starobinski. I will quote the latter in the course of this paper, but will first outline some of Bakewell's key insights as an introduction. She aptly observes that *"the Essays has no great meaning, no point to make, no argument to advance. It does not have designs on you; you can do as you please with it"* (Bakewell, 2010, p. 7). These essays, in her view, offer no overarching message—which makes writing about them a challenge. Bakewell addresses this difficulty by posing a question about life and offering twenty answers, each illustrating how Montaigne responded to it throughout his complex life.

I will first give a summary of his complex and rich life which he narrates so beautifully in his essays. This will also acquaint the reader with Montaigne's style so central to the appeal that the reader experiences while strolling through the nearly 1200 pages of the volume. I will next describe some of his essays, including the process of writing. After this necessary long introduction, I will spell out specifically many discoveries of Montaigne which seem to anticipate those of Freud. Some of these have been described in a book of essays written by literary scholars *Psychoanalytic Approaches to Montaigne* (1997) and also in Wolf and Gedo's paper.

II. Montaigne's Plan

Unlike the great Greek authors who wrote plays, with great psychological insight, Montaigne was able to spell out many of the nuances of our unconscious and origins of certain defense mechanisms including the role of sexuality in amazing detail. This was in part due to an acute capacity for honest self-observation and his emphasis on the process of writing as a tool to discovery, a bit similar to free association. The only weak point from a psychoanalytic perspective is his view of women rather characteristic of the XVIth century and its several limitations.

Montaigne was the first Renaissance author to create a literary genre out of self-revelation and self-exploration. It was based partly on the belief that each man carries within him the entirety of the human condition. Writing his essays also suggests that human observation is a worthwhile aspect of study—first for personal pleasure and eventually evolving to the scientific. Philosophy became transformed into psychology, aided in the late 1600s by the work of Descartes.

Montaigne is cautious about embarking on this road. He writes: 'Custom has made it a vice to talk about oneself and obstinately prohibits it, hating the boasting which always seems to be attached to any testimony about oneself. Instead of wiping the child's nose you cut it off.' (II, 6, p.424).

He justifies his efforts further: 'Here you have not my teaching but my study: the lesson is not for others, it is for me. Yet for all that you should not be ungrateful to me for publishing it. What helps me can perhaps help somebody else. Meanwhile, I am not spoiling anything: I am only using what is mine. And if I play the fool, it is at my own expense and does no harm to anybody. Such foolishness as I am engaged in dies with me: there are no consequences.' (II, 6, p.424).

That Montaigne achieved his goal is due to the fact that he does not consciously try to reach himself by

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[1] This means that to philosophize is to detach the soul from the body, and to teach us not to be afraid of dying. The usefulness of life lies not in its duration but in what you make of it.

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an effort, but rather avoids artificiality by simply observing what emerges without censoring. It is a prelude to free association. The only prior example in trying to attain a view of the self would be St. Augustine in his *Confessions*, which apparently Montaigne did not read. In his introduction to the reader, he is both openly self-confident, hidden under a seductive openness, skilfully warning the reader not to waste his time in reading him!

"You have here reader a book whose faith can be trusted, a book which warns you from the start that I have set myself no other end but a private family one… Here I want to be seen in my simple, natural, everyday fashion without striving or artifice, for it is my own self I am painting. Here drawn from life you will read of my defects." He ends his preface as follows:

"And therefore, Reader, I am the subject of my book: it is not reasonable that you should employ your leisure on a topic so frivolous and so vain." March 1st, 1580. (Screech, p. lxiii).

We would have to wait nearly 400 years before another author, Jean-Jacques Rousseau, in his *Confessions*, would make himself the subject of a book. In contrast to Montaigne, Rousseau was an angry, rather bitter man who had had a most unhappy childhood.

III. What is an Essay?

It is not easy to translate the French word 'essai' into English. The closest I can come to is 'trial effort', which suggests a degree of tentative uncertainty, an incomplete first stage, waiting to see what the result might be before proceeding further. (Telle, 1968). The scope of his *Essays* is truly amazing. The English edition of his works totals 1,283 pages. This includes 94 separate essays which were composed over a 20-year period. Reading the essays is a bit like traveling inside the mind of a very knowledgeable, cultured man, very familiar with great Greek and Latin authors such as Lucretius, Tacitus, Cicero, Heraclitus, Plato, and many other important historical figures, including several kings. At least one great author from the past is quoted in every essay. In search for truth, Montaigne justifies his reliance on the past: 'I think it is less risky to write about the past than the present[2], since the author has only to account for borrowed truth.'

The essay *'On Schoolmaster's Learning'* (I:25) reveals the ambivalence he felt towards his father's strict, controlling behavior in overwhelming him with Latin and Greek literature.

He was caught between his admiration of schoolmasters selected by his father and the frequent ridicule they were subject to in comedies, being seen as pedantic—having knowledge but unable to use it in any way. Montaigne stated that our minds are swamped by too much study and by too much matter, just as plants are swamped by too much water (p.151).

It should be added that Montaigne had a purpose in writing in French rather than Latin. In an essay *'On Some Lines of Virgil'* (III, 5, p.97), dealing very openly with sexuality in both genders, including all its organs and actions, he makes it clear that he thought many of his favorite readers would be women and that they would not be well-versed in Latin. He assumed they would take this essay in their private chambers. I will deal with this essay a bit later.

IV. Montaigne's Life and Character

Montaigne's life itself is a mixture of paradoxes not usually associated with the life of a great writer. Prior to a literary career, Montaigne had a government job for many years. He was first a Conseiller in the parliament in Bordeaux and eventually became mayor of Bordeaux for two successive terms during one of the most bloody and disturbed periods in the history of France, the period of the massacre of St Barthelemy and of the religious wars which tore the country apart.

Following in the footsteps of his father Montaigne first became a devoted public servant He helped negotiate between opposed religious factions and gave frequent counsel to Henri III and later Henri de Navarre the future king Henry the IV. He went to the court in Paris and traveled widely. In 1581 after having finished the first two volumes of his essays, Montaigne found himself traveling to Germany for a political trip. He was obviously held in high esteem. and was elected mayor of Bordeaux and reelected in 1583 for 2 more years.

As a political figure, Montaigne tells us that: "My voice is so strong and booming that when I have needed to have a word in the ear of the great on a matter of some gravity, I have often put them to the embarrassment of asking me to lower it." (III,13, p.1235) It is amazing how Montaigne was aware of the psychology of using his voice, and his capacity for self-humor. He continues:

"Volume and intonation contribute to the expression of meaning. It is for me to control them so that I can make myself understood. There is a voice for instructing, a voice for pleasing, or for reproving… When I am barking at my footman with a rough and harsh voice, a fine thing it would be if he came to me and said: 'Speak more softly, Master, I can hear you quite well.'" (III, 13, p.1235) Montaigne clearly enjoyed alternating banter and seriousness.

His father, from a devout catholic family, was also in the government in the town of Perigueux and became the mayor of Bordeaux. His mother (Antoinette de Lopez) of Spanish origin came from a Morrano well to do family from Aragon. Her family lived in Toulouse and was a business associate of the Eyquems. She

[2] By 'the present' Montaigne means contemporary external events, not his own thoughts or opinions.

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played an obscure role in his life. She is only mentioned twice in the essays. Wolf and Gedo(1975) suggest that the castle of Eyquem, the dowry she brought to the marriage, did not afford her the respect she deserved and that in her old age she bitterly complained about having been victimized by both her husband and her son. It was inferred she was rather cold and self centered.[3]

Montaigne was born the third child of 11 children and the oldest to survive. For the first 3 years of his life he was sent to live with a peasant family supposedly to develop close bonds with ordinary people. Montaigne writes about this unusual event: 'God gave me a good father (who got nothing from me apart from my acknowledgement of his goodness-one cheerfully given); from the cradle he sent me to be suckled in some poor village of his, keeping me there until I was weaned- longer in fact- training for the lowliest of lives among the people. He adds that his father hoped boys brought up in this manner would become accustomed to frugal and severely simple fares that they have to clamber down from austerity rather than scrambling up to it.' (3,13, p.1249) As if Montaigne feels he needs to justify this behavior further he adds; 'My father's humor had yet another goal: to bring me closer to the common- folk and to the sort of men who need our help; he reckoned that *he should be brought to look kindly on the man who holds out his hand to me* rather than on one who turns his back on me and snubs me. Montaigne adds that 'the reason why he gave me godparents at baptism drawn from people of the most abject poverty was to bind me and join me to them.

On his return home he was completely taken in hand by his devoted and strict father. The latter hired Latin speaking servants who spoke to him only in Latin and a German tutor to speak to him only in that language. He purposely was not taught French for several years. His father died when Montaigne was 35 in 1568 and his mother amazingly outlived Montaigne. She lived most of her life close to him.

A bit like Don Juan he began to pursue women very early: 'There is indeed some worry and wonder in confessing at what tender age I happened to fall first into Cupid's power- happened is indeed right for it was long before the age of discretion and awareness-so long ago that I cannot remember anything about myself then. You can wed my fortune to that of Quartilla who could not remember ever having been a virgin'. (3,13, p1234).

Montaigne married in 1565 Francoise de la Chassagne from a noble family and had 6 daughters only one of whom survived infancy. The first, Toinette died in 1570 at age 3 months. Montaigne obviously missed not having sons as this deprived him from reliving with his sons the sort of relationship he had enjoyed with his father. In 1571 Montaigne returned to his estates and started writing his essays, but he continued his political career at the same time traveling widely. His relationship with his wife was amicable but calm. Montaigne felt that passionate love was detrimental to freedom. He wrote that he was unsure whether he would not prefer' having produced a perfectly well formed product with the acquaintance of the muses rather than the acquaintance with his wife!.' As Montaigne enjoyed joking, it is not clear whether such statements should be taken at face value. This rather misogynist attitude towards women is however often exemplified throughout his work. In his last essay Montaigne quotes Alcibiades as 'asking in amusement how Socrates could put up with the sound of his wife's perpetual nagging he replied "just like those who get use to the constant grating of wheels drawing water from a well" (3,13. p1128)

In his adult life Montaigne first became an important political figure in Bordeaux where in 1557 he met the true love of his life, the writer La Boetie who died 5 years later (I will come back to the importance of La Boetie a bit later).

Later in life he was plagued by a number of illnesses including renal stones starting at age 40 which at times caused him much pain. As a result he wrote extensively about the importance of coming to terms with illnesses you could not control: 'I am of Crantor's opinion that we should neither resist illnesses stubbornly and rashly nor succumb to them out of weakness but yield to them naturally, according to our own mode of being and to theirs. We must afford them right-of-passage and I find that they stay less long with me who let them go their way.'(3,13, p.1235). One of Montaigne's most endearing traits was his honesty and his desire not to hide something contrary to be discovered after his death. In the essay (1,7) titled 'That our deeds are judged by our intentions and completed just before he died. He wrote: 'If I can I will prevent my death from saying anything not first said by my life' (p.29).

As one proceeds many characteristics of Montaigne's personality become evident: his equilibrium, his calm demeanor. He does not appear to have grudges or grievances. He seems happy, at peace with himself and willing to share whatever comes down his path without attempting to hide or cover up any aspect of his personality including his faults and weaknesses. He describes without shame in almost a detached manner his transitory impotence including some psychological antecedents and arrives at interesting views about the relation of his body to his mind. He is not stubborn, rather quite humble at the same time that there is a hidden narcissistic streak feeding his urge to write which he skilfully hides vi the opposite attitude. He also warns us that he is 'mal forme (poorly put together) and it is too late for him to be able

[3] I could not find data on which the above speculations were based. There is a brief passage I will quote which expands a bit on this way of upbringing. Both Wolf and Gedo are self psychologists.

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to change so we should not take him as a model! His motto was Que Scay-je ('What do I know') accompanied by the portrayal of a scale. He was clearly influenced by Socrates 'connais toi toi meme'. He portrays himself as a man welcoming the ideas of others, not insisting he must be right, open to dialogue and willing to admit he was wrong without shame or anger. He respects the truth even when spoken by someone he dislikes.

I will first describe one rich essay as it is unusually revealing about Montaigne's character and attitude towards life. It is the 6th essay in the second book titled 'On Practice'. written in 1569. My reason for dwelling on this essay is that it contains the detailed narrative of Montaigne's most frightening encounter with death. This will demonstrate Montaigne's unusual capacity for insightful description of his slow recovery including the re-emergence of self awareness and of returning memory. In a brilliant first section, he first describes how we can approach the experience of death through sleep:

'Our ability to fall asleep which deprives us of all action and sensation is useless and unnatural were it not that Nature by sleep teaches us that she has made us up as much for dying as for living and already in this life shows us that everlasting state which she is keeping for us when life is over to get us accustomed to it and to take away our terror (p.417-418)' He continues that it is not the moment of death which is frightening since it is so brief, it is the approaches to death which fill us with terror. It is: 'the power of imagination which makes the true essence factual sickness bigger by half (p.418). This certainly predates Freud's discovery of the role of fantasy in mental life.

Without any forewarning Montaigne then turns to what could have been an uneventful horseback ride in his estate. Suddenly seemingly out of nowhere, one of his servants who wanted to show off and get ahead of his companions, came barreling by on a huge farm horse crashing into Montaigne causing his horse to topple over. Montaigne fell, lost consciousness for a few hours and was feared dead by his terrified servants who carried him back to the chateau. This incident where he almost could have died further aroused his anxiety about the fragility of life. It could be taken away at any moment. Yet as though a dispassionate observer he gave his narrative of the event: the huge brown colored stallion barreling into him falling over his face bleeding cuts over his body several feet from his horse and his sword several meters away. Of course he could not remember what happened after he fell, but he obviously gathered the details from his domestics and constructed the narrative afterwards. When his servants straightened him up 'I threw up bucketfuls of pure clotted blood and I had to do the same several times on the way' (2:6 p.419) The closeness he came to death itself deeply impressed him. It could happen anytime. His sensations were closer to death than to life. One of the first things he did even in a preconscious state was 'to order a horse to be provided for my wife whom i saw struggling and stumbling along the road which is difficult and steep'. It might appear that such thoughts must have risen from a soul which is awake: nevertheless I played no part in them: they were empty acts of apparent thinking provoked by sensations in my eyes and ears' This again is a good prelude to the concept of splitting in part precipitated by the trauma of the fall.

As he describes his slow recovery he becomes aware of the power of his unconscious. He writes: Everyman knows from his own experience that he has a part of his body which often stirs erect and lies down again without his leave. Now such passive movements which only touch our outside, cannot be called ours (II, 6,422). This is an obvious reference to his erectile issues.

He obviously suffered from a concussion. Semiconscious he saw his house but did not recognize it. He felt no affliction for himself or others, rather a kind of lassitude and utter weakness without pain. Clearly in an altered state he writes (later) I was offered several medicines: I would not take any of them, being convinced I was fatally wounded in the head. It would have been-no lying- a very happy way to die'.(II, 6 p.423) Montaigne then gives us very accurate description of his slow recovery:

'When I began to come back to life and regained my strength, which was two or three hours later, only then did I feel myself all at once linked with pain again, having all my limbs bruised and battered by the fall; and I felt so ill two or three nights later that I nearly died a second time, but of a livelier death! (LL, 6, p. 423) Montaigne then shares with us the slow regaining of memory: 'The last thing I could recover was my memory of the accident itself; before I could grasp, I got them to repeat several times where I was going, where I was coming from, what time it happened. As for the manner of my fall, they hid it from me for the sake of the man who had caused it and made up other explanations. But some time later the following day, when my memory happened to open up and recall to me the circumstances which I found myself in on that instant when I was aware of that horse coming at me (for I had seen it at my heels and already thought I was dead, but that perception had been so sudden that fear had no time to be engendered by it), it appeared to me that lightning had struck my soul with a jolt and that I was coming back from the other world. (II, 6, p. 423).

What does Montaigne tell us of what he learned from this terrifying incident: 'In truth to inure yourself to death, all you have to do is to draw nigh to it' II, 6 p.424). It is significant that nowhere in his recounting of this terrifying incident does he blame his foolish servant for crashing into him. He does not express anger nor

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ever the wish to punish this man for his irresponsible behavior which nearly killed him.

V. Montaigne and la Boetie[4]

As mentioned before, the relationship with La Boetie was central to many aspects of Montaigne's psychology and very much a factor in his deciding to write his essays. A bit like Freud and Fliess, he developed an intense erotic attachment to his friend, saying, in explaining the relationship, the famous line: "*Parce que c'était lui, parce que c'était moi*" — "Because it was him, because it was me." This suggests an unexplainable necessity, having little to do with external reality, more like a *coup de foudre*, an unexplained, intense, explosive love like a union between two souls. Early in their relationship, La Boetie chided him for his many amorous escapades in his young adulthood. His grief over the latter's death stimulated him to write his essays partly in memory of his friend, but also as an identification with his friend and as a way of continuing a dialogue with him after death, especially since La Boetie gave Montaigne his entire library. Montaigne's desire to retreat in his tower was, for him, a way of dealing with his melancholy over the loss of his friend and also of his father, who died a few years after La Boetie. His loss fostered his creativity. He began writing his essays in 1570 while still continuing his political life. He tells us: "Recently I retired to my estate, determined to devote myself as far as I could to spending what little life I have left quietly and privately." (I, 8, 31).

We do not know if the relationship was ever consummated, but I suspect it was not. Montaigne emphasizes the importance of soul love as a basis for *Amitié* (I, 28), in contrast with sexual union, which is intense but vanishes after it is carried out, leaving no trace. He downgrades licentiousness in contrast to the loving relationship, which needs to be sacred and revered. "He shared the Platonic theory of mutual love that by kissing each other, lovers exchange souls and so literally 'live' in each other" (III, 5, p. 996). He makes clear that for him, women are incapable of responding to such familiarity (i.e., loving friendship) and mutual confidence to sustain that holy bond of friendship, nor do their souls seem firm enough to withstand the clasp of a knot lasting and so tightly drawn (I, 28, p. 210). The essay on *Affectionate Relationships* (I, 28) was to have been followed by 29 sonnets from La Boetie, but it was later decided by Montaigne to delete them from the final version. It may be relevant that Montaigne did not marry until three years after his friend's death. It will not be a surprise that mourning and death became a major topic in the essays, to which I will return.

As his friend was also a writer, composing his essays allowed Montaigne another path to identify with him. Montaigne also quoted from La Boetie's works in his essays and devotes one full essay to his sonnets. It is significant that the second essay 'On Sadness' allows us to come closer to the man. Knowing that Montaigne was deeply involved in the mourning of his friend, we are surprised to read that he considers himself among those who are most free of this emotion. Only in the course of reading do we discover that what he defined as sadness is an exhibitionistic display of emotions which he contrasts with the genuine deeply felt grief of melancholy such as occurred with the death of La Boetie.

VI. Organization of the Essays

One has to give up the idea that the title of each essay will be followed consistently or even broached except for the opening lines. His titles themselves can be even disorganized or, or sometimes playful 'Comme nous pleurons et rions d'une même chose' (book I, 38) or On a Monster child (book II, 30) or ': One is punished for defending a fort without a good reason.(I, 14).

He does not follow a well defined course. Rather like a bee going from one flower to another he interrupts himself, changes topics and drops the subject entirely or more likely will show how the ancient latins or even asiatic kings illustrated the point he wants to write about.

Until one gets used to it, you get the impression of penetrating into the room of a messy teenager, with clothing and books all over the place, wondering: "How did your mom allow you to get away with all this disorder!" But wait — in his own way, we are led to discover an extraordinary mind. In some ways, he is quite proud of not reaching for perfection. He writes (III, 5, p. 989): "I may correct an accidental slip (I am full of them, since I run on regardless), but it would be an act of treachery to remove such imperfections as are commonly and always in me."

What stands out most when you immerse yourself in his pages is his sensitivity to the world around him, his acute perception of himself, and his willingness to be open with all his faults, including those he is ashamed of, adding a touch of humor. He wrote in his last essay: "I am past the age of elementary schooling, old age has no other concern than to look after itself" (III, 13, p. 1231). Here are some of the titles of his essays to convey the breadth of his interests: From Book I: 'Our emotions get carried away beyond us', 'On liars', 'On idleness', 'On fear', 'One man's profit is another man's loss', 'On cannibals', 'On smells'. From Book II: 'How our mind tangles itself up', 'On not pretending to be ill'.

The essays were written during two periods; the first which included books 1 and 2 were composed between roughly 1572 and1580 and sent for publication. Book 3 was finished around 1588. Montaigne. also

[4] See also Charpentier Francoise(1988) Figure de la Boetie dans les Essais de Montaigne; Rev.fr.psychanal (52,(1):175-189)

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made many changes and additions as he matured and became more confident in his purpose. As he made progress the tone of his work changed, becoming more self revealing and less abstract.

He states very plainly in his last essay he ever wrote that in contrast with some kings who use their death as a permission to their followers to punish someone they did not dare kill when they were alive: 'If I can I will prevent my death from saying anything not first said by my life'(I, 7, P29).[5]

VII. Freud and Montaigne

Before tackling Montaigne's anticipation of psychoanalytic findings It is necessary to review how and when were psychoanalytically minded writers drawn to this extraordinary set of writings. I was surprised to see only 2 articles written by analysts on Montaigne. One by Canestri examines the psychology of old age and the use of diversion to manage getting old. The other by Wolf and Gedo (1975) also examines in detail some of the connections between Montaigne's discoveries and those of Freud. As mentioned before some essays using psychoanalytic theory were written by literary scholars I will mention one close to my thinking:' "Lire outre ce que l'auteur y a mis' by Gisele Matthieu-Castelani (p.5-17 in Montaigne Studies (1997).

It should be said first that there are aspects of Montagne's life where he parallelled Freud. One most obvious example is the nature and function of deep male friendship: Montaigne and La Boetie, versus Freud and Fliess. In each case the fantasies around the relationship provided emotional support, an important paternal transference and an outlet for passionate non carnal homoerotic feelings, and finally a role as a self object in the Kohutian mode also fostering meaningful creativity.

Perhaps Montaigne's greatest discovery was to observe calmly his mind in action, a prelude to free association. 'it seemed to me that the greatest favor I could do for my mind was to leave it in total idleness, caring for itself, concerned only with itself, calmly thinking of itself I hoped it could do that more easily since with the passage of time it had grown mature and put on weight[6]' (I,8,31) But to his surprise what he discovers instead is a prelude to free associations:' On the contrary {my mind} it bolted off like a runaway horse[7], taking far more trouble over itself than it ever did over anyone else; it gives birth to so many chimeras and fantastic monstrosities one after another without order or fitness, that, so as to contemplate at my ease their oddness and their strangeness, I began to keep a record of them hoping in time to make my mind ashamed of itself. (p.31) He labels his effort as 'farouche and extravagant' (fearsome and excessive). He writes further (3, 5, p.961);'

'But what displeases me about my soul is that she usually gives birth quite unexpectedly, when I am least on the lookout for them, to her profoundest, her maddest ravings which please me the most. Then they quickly vanish away because then and there I have nothing to jot them down on; it happens when I am on my horse, or at table or in bed-especially when on my horse, the seat of my wildest musings. 'by describing in great detail the workings of his mind Montaigne antedates then discoveries about the self (Grossman 1962) including the split between the experiencing self and the observing self. But the self is also defined as the true being which remains eternally one and unchanging. What is most admirable is that Montaigne understood the great value of what would have been considered as garbage by traditional philosophy.

One of the most significant discoveries of Montaigne is to discover three different levels to his productions first the clear and distinct ideas of reason (mirroring Freud's concept of the descriptive conscious of the topographic theory,) second the level of more subtle ideas and emotions less accessible and detached from the first layer including dream images which can disappear (Freud's preconscious). The third layer is what is discovered by the work of self observation clearly related to Freud's level of the descriptive unconscious. (see also Mathieu–Castellani 1997). It includes ideas, images, sensations not apparently connected to what Montaigne sees as his functioning mind and suddenly emerging unbidden in a disorderly fashion sometimes with no apparent meaning. Montaigne emphasizes here the power of instincts to bring to the surface another he at times does not recognize.

Without meaning to, he also foresaw some analytic concepts such as displacement as the following essay suggests: 'How our soul discharges its emotions against false objects when lacking real ones' (vol I, 4). He quotes Plutarch saying: 'of those who dote over pet monkeys or little dogs that the faculty for loving which is in all of us, rather than remaining useless forges a false and frivolous object for want of a legitimate one'(p.19).

In another essay (III, 11, p. 1161), he beautifully describes rationalization: "I realize that if you ask people to account for 'facts', they usually spend more time finding reasons for them than finding out whether they are true. They ignore the 'whats' and expatriate on the 'whys'."

Anticipating Freud he understands intuitively the value of free associations including paying attention to his dreams. He says:

[5] See Canestri(2009) for a consideration of the significance of old age in in Montaigne and in literature

[6] It is not entirely clear what Montaigne is expressing in his comparison of his mind with an overweight body

[7] It is likely that the metaphor of the horse is a reminder of the horse which nearly killed him earlier.

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I do not dream much: when I do it is of grotesque things and of chimeras usually produced by pleasant thoughts, more laughable than sad. And although I maintain that dreams are loyal interpreters of our inclinations, there is skill in classifying them and understanding them.(3, 13 p.1247).

He is astute in understanding human emotions anticipating Freud. For example he writes, ahead of Shakespeare's Othello[8]: 'Of all the spiritual illnesses jealousy is the one which has more things to feed it and fewer things which cure it (3, 5, P 977).

He is also aware of the advantage of fantasy over reality. He writes: 'And was Luna's humor not clearly lunatic when being unable to enjoy her beloved Endymion she went and put him to sleep for several months feasting herself on the enjoyment of a boy who never stirred but in her dreams. (3, 5, p.99).

Like Freud he notes 'the fact that our delights and our waste matters are lodged higgedly-piggedly together. and that its highest pleasure has something of the groanings and destruction of pain' (3, 5 p.992).

VIII. Montaigne and Sexuality

There are two essays in which Montaigne deals openly with sexuality and their different manifestations in men and women: 'On the power of imagination' and 'On some lines of Virgil'. in which he stresses the danger of women's sexuality for men and the failures of sexual union to satisfy some of the soul's desires.

There is perhaps no other topic which preoccupied Montaigne as much throughout his life. This is based on a number of reasons combining biological, psychological, and relational issues First Montaigne suffered his whole lifetime from a feeling of inferiority because his penis was far too small and inadequate to fulfill his needs. He suffered from periodic impotence and attempted to compensate for this insufficiency in a variety of ways. Writing became a pleasurable substitute for his deficient sexuality. He delighted in quoting from famous greek and latin authors on this topic reassuring himself that he was in good company. He feared that women could not love him properly.

He quoted Horace writing:

I am ashamed to find myself amid this green and ardent youth, whose member firmer stands in its undaunted pride, than a young tree upon a mountain side'(book 2,18.666). His persistent feeling of sexual inadequacy found two outlets. Montaigne used ancient poetry as Starobinski puts it 'as a prosthesis to make up for a deficit in the French language and for its taboos. (Starobinski 1982, p.206. This is reminiscent of Freud who used Latin to express sensorially certain feelings which German could not.

In one example Freud recommended the following treatment for one of his neurotically troubled female patients. Penis normalis dosim repetatur!' Here is Montaigne referring instead to the impact of having sex on a man; ''It is health bringing and appropriate for loosening up a sluggish mind and body; as a doctor I would order it for a man of my mold and disposition as readily as any other prescription so as to liven him upland, keep him in trim until he is well on in years and to postpone the onset of old age (3, 5, 1009).

The essay on some lines of Virgil deserves some closer attention as it reveals some of Montaigne's most personal views on sexuality. In this essay Montaigne does not quote the lines from Virgil which inspire him, until 12 pages of this over 60 pages long essay, in fact one of the longest he composed. The lines from the Aeneid VIII describe an erotic moment between Venus and one of her lovers. Not until this point in his essays does Montaigne broach the topic of sexuality and the difference between men and women in as great details, including the most intimate aspects of their relation including disturbances in his own sexual functioning. What would motivate him to do this? Shame, guilt or the wish to tease the reader or more on the surface a disinterest in orderliness and the wish to proceed in his own personal style of disordered order. Montaigne introduces the lines from Virgil by saying:'

Poetry can show us love with an air more loving than love itself. Venus is never as beautiful stark naked, quick and panting as she is here in Virgil. This suggests that Montaigne put greater value in the fantasy, spiritual aspects of love as was typical of the renaissance rather than on the purely carnal enactments. He adds that few men have married their mistresses without repenting of it. In general he does not see women as able to prefer the more spiritual aspects. He writes:' When Socrates was asked whether it was more appropriate to take or not to take a wife he replied" whatever you do you will be sorry" (3, 5, p 961). He adds: 'By my own design I would have fled from marrying wisdom herself if she would have had me. And a bit later: 'Most of my doings are governed by example not by choice (3, 5, p 962).

This essay openly confronts gender change, sexuality, penis envy and impotence due to castration anxiety and its management in men, again anticipating Freud's discoveries On one of his trips passing through Vitry le Francois, Montaigne met an old man who until age 22 was known as a girl called Marie. He said that Marie had been straining to jump at this time and his male organs suddenly appeared. He was named Germain and remained unmarried, developing a full

[8] After finishing this paper I came across the book 'Shakespeare's Montaigne' (2014) in which the editor Stephen Greenblatt pointed out that in all likelihood Shakespeare read The Florio translation of Montaigne and actually used two of his essays in his plays. This includes 'On the affection of Fathers for their Children for King Lear and "On the Cannibals' in the Tempest'' where there are a number of references including the name of the character Caliban clearly derived from the word cannibal.

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beard. Was this a case of transgender rather than hermaphroditism?

Montaigne then quotes a song from girls in the village warning each other not to take great strides lest they become boys like Marie Germain (I am not sure whether this is a fear or a wish!) Montaigne adds that it is not surprising that this sort of occurrence happens frequently. For if the imagination does have power in these matters, in girls it dwells so constantly and so forcefully on sex that it can (in order to avoid the necessity of so frequently recurring to the same thoughts and harsh yearnings) more easily make that male organ into a part of their body, (I, 21, p.121). Montaigne dwells at length on the general fragility of male members particularly vulnerable on the first encounter anticipating Freud's discovery of castration anxiety: He writes: Married men have time at their disposal: if they are not ready they shouldn't try to rush things. Rather than fall into perpetual wretchedness, by being struck with despair at a first rejection, it is better to fail to make it properly on the marriage-couch full as it is of feverish agitation and to wait for an opportune moment more private and less challenging. He adds that women are wrong to greet us with those affected provocative appearances of unwillingness which snuff out our ardor just as they kindle it (p.114) In another passage he refers to the power of the male member to become erect when it is not desired. This suggests two possibilities: either Montaigne was embarrassed to be aroused by other women or second that he was embarrassed by the intrusion of sexual arousal with La Boetie. We shall never know which or both are accurate,
In the same essay Montaigne gives vent to rather misogynistic attitudes towards women along with fearsome power. He mentions that:' In antiquity it was held that certain Scythian women were animated by anger against anybody; they could kill him simply by looking at him.[9]

A bit later he gives an accurate description of what Freud would later describe as the unconscious.: Our members have emotions proper to themselves which arouse them or quiet them down without leave from us. How often do compelling facial movements bear witness to thoughts which we were keeping secret so betraying us to those who are with us.? (p.117) He describes the close stitching of mind to body, each communicating its fortunes to the other. (p118).

As an Astute Observer of Projection he States;'

'It has angered me to see husbands hate their wives precisely because they are doing them wrong. At the very least we should not love them less when the fault is ours; at the very least they ought to be made dearer to us by our regrets and our sympathy. (3, 5 p 962). He is also aware of the trauma that angry parents may impose on future generations:' he writes of certain women: 'I know of some who sincerely complain that before the age of discretion they were dedicated to debauchery. Vicious parents may be the cause, or the force of necessity which is a cruel counsellor. (3,5,981).

In the latter part of this essay Montaigne highlights what he sees as the difference between men and women. The passage I am quoting was added after the essay was finished as an addendum. I am not sure whether the attitudes he ascribes to men is more than a projection of his own views! He writes again using the ancients as a screen:

'A young Greek called Thraconides was so in love with love, that having won his lady's heart he refused to enjoy her so as not to weaken glut and deaden by the joy of lying with her that unquiet ardor in which he gloried and on which he fed.(3,5 997).' he continues 'Foods are better when they are dear. Think how far kisses, the form of greeting peculiar to our nation, have had their grace cheapened by their availability. Montaigne is horrified by the thought of a body giving itself to him but lacking love. He is following the ideal of platonic love. He warns the danger women represent for men: 'He feels the role of women should be to 'accept, obey and consent. He adds: 'this is why nature has made them able to do it at any time: we men are only able to do it occasionally and unreliably' (3,5,1001) Montaigne sees women as ;'suffering from a base disorder which drives them to change so frequently and which impedes them from settling their affections firmly on one person whatsoever as we can see in that goddess Venus to whom is attributed so many changes of lovers'. (3,5,1001) It seems in his view that the danger of being unable to satisfy a woman is ever present. Women seem to seek more carnal satisfaction than real love.

Montaigne was also untrusting of women's capacity for deep love. In an essay; 'On three good wives'(2, 35. p.842) he wrote:

"It is no good widows tearing their and clawing their faces. I go and whisper straight in the ear of their chambermaid or private secretary" How did they get on? What were they like when living together? I always remember that proverbial saying: Jactantius moerent qua minus dolent[10] {women who weep most ostentatiously grieve least}.

I believe that the last paragraph of the essay deserves full attention as it reveals Montaigne's deepest wishes and fears. The entire process of writing becomes a substitute sexual outlet. Montaigne may feel a bit embarrassed in dealing so openly with the topic of impotence that he apologizes near the end referring to 'these infamous jottings which I have loosed in a diarrhea of babble -a violent and at times morbid

[9] This may be related to the power of the Medusa who could turn men who looked at her into stone

[10] Tacitus annals II

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diarrhea. Embarrassed by the almost uncontrollable flow of words (this essay is one of the longest, almost 71 pages) Montaigne then quotes some lines from Catullus:

'As when an apple secretly given by her admirer breaks loose from the chaste bosom of a maiden as she starts to her feet on hearing her mother's footstep, forgetting she had concealed it beneath her flowing robes; it lies there on the ground while a blush suffuses her face and betrays her fault.(3, 5 1016) Starobinski analyzes this poetic quote: 'The analogy has to do with making visible what is hidden.' The passage casts Montaigne in the role of a young maiden whose love is revealed by the token she is incapable of hiding. The power of poetry manifests itself one last time: it is rejuvenating, feminizing. It evokes the contact between the ripe fruit and the young breast in all its red heat. (Starobinski, 212) The apple then is clearly the gift Montaigne like a young maiden bestows upon us through his essays, a hidden love prize warm and erotic which also leads to the author's rejuvenation and transformation into a young blushing maiden. The apple is also a reminder of the apple Eve gave to Adam combining the awakening of knowledge with that of guilty sexuality.

IX. Last Essay: On Experience

This last essay could not be completed as Montaigne died before actually finishing it. It summarizes many of Montaigne's ideas about how to live one's life and deal with bodily ailments and concerns about his declining health Based on Epicure's philosophy his basic tenet was to take the time to live, to enjoy the current moment and not to rush: 'Festina lente' (rush slowly) as Erasmus said. The opening sentence of this last essay explains the title and is a quote from Aristotle's beginning of Metaphysics;' No desire is more natural than the desire for knowledge. We assay all the means that can lead us to it. When reason fails us we make use of experience.

It is very central to Montaigne that priority is given to feeling rather than pure intellectual knowledge." In this universe of things I ignorantly and negligent let myself be guided by the general laws of the world. I shall know it well enough when I feel it'(2,6,379) Does this not anticipate the emphasis Freud placed on the role of feelings and the defensive possibility of intellectualization.

Montaigne's curiosity and search for more is endless;'

'It is only our individual weaknesses which make us satisfied with what has been discovered by others or by ourselves in this hunt for knowledge: an able man will not be satisfied with it. (3, 13 p 1211) His technique is well defined: I study myself more than any other subject. That is my metaphysics that is my physics (3, 13, p.1217).

Montaigne is very astute in how we don't like to hear criticism;(3, 13, 1222) You need good strong ears to hear yourself frankly judged; and since there are few who can undergo it without being hurt those who risk undertaking it do us a singular act of love, for it is to love soundly to wound and vex a man in the interests of his improvement.

Dealing with his increasing renal colic occupied much of his preoccupations. He wrote:

But is there anything so delightful as that sudden revolution when I pass from the extreme pain of voiding my stone and recover in a flash the beautious light of health full and free as happens when our paroxysms of colic are at their sharpest and most sudden. (3,13p.1241). Montaigne devised the best way to deal with his pain; 'Just put up with it that's all you need no other prescription: enjoy your sport, dine ride, do anything at all if you can: your indulgences will do you more good than harm. (3,13,1242). He adds a bit later:' anyone who is afraid of suffering suffers already of being afraid.

'We must learn to suffer whatever we cannot avoid. Our life is composed, like the harmony of the world of discords, as well as of different tones sweet and harsh, sharp and flat, soft and loud. If a musician liked only some of them, what could he sing?

As expected death preoccupies him throughout this last essay;' You are not dying because you are ill, you are dying because you are alive. Death can kill you well enough without illness to help her'(3,13,1239) one of the ways he manages his preoccupation with death is to focus on the immediate present'.

When I dance, I dance. When I sleep, I sleep; and when I am strolling alone through a beautiful orchard, although part of the time my thoughts are occupied by other things, for part of the time too I bring them back to the walk, to the orchard, to the delight of being alone there and to me.(3, 13, p1258).

As he ponders the course his life has taken he comes to terms with the best way to look at his trajectory: Our duty is to bring order to our morals not to the material for a book not to win provinces in battle but order and tranquility for the conduct of our life Our most great and glorious achievement is to live our life fittingly. Everything else– reigning, building, laying up treasure- are at most tiny props and small accessories. In one of the latter pages he clarifies how he comes to accept the inevitability of death:

'That is why I so order my ways that I can lose my life without regret, not however because it is troublesome or importunate but because one of its attributes is that it must be lost. Above all now when I see my span so short, I want to give it more ballast; I want to arrest the swiftness of its passing by the swiftness of my capture, compensating for the speed with which it drains away by the intensity of my

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enjoyment. The shorter my lease of it the deeper and fuller I must make it.

X. Conclusions

I can find no better way to conclude my paper than with a quote from Voltaire who wrote about Montaigne in a letter from Paris to Comte de Tressan in August 1746:

'He bases his thoughts on those of the celebrated figures of antiquity; he weighs them up; he wrestles with them. He converses with them, with his reader and with himself. Always original in the presentation of his objects, always full of imagination, always a painter and what appeals to me is that he was always capable of doubt'.

In a sense we profited from Montaigne's sexual inadequacy, as it prodded him to write one of the richest and detailed descriptions of one of the greatest minds of the 16th century as enriched by an encyclopedic knowledge of the greatest Greek and Latin authors.[11]

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[11] After i finished the paper a colleague told me about a Florida State University thesis by Jennifer Countryman (2012) with the title. Two ways to think or Montaigne and Freud on the Human Paradox. Although the topic relates to my work it is written in a very abstract manner and is not well related to my approach. I also was informed by an editor of the existence in Montaigne studies of an issue titled 'Psychoanalytic Approaches to Montaigne. I quote one article which was relevant by Mathieu-Castellani.

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Global Journal of Human-Social Science: A
Arts & Humanities - Psychology
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Women, Church, and Power: A Historical Study of Chuch Devaluation and Gender Inequality

By Silvia C. Scholtus

Abstract- Due to the broad scope of the study of the feminine universe, this article, seeks to limit itself to reviewing the influence that Christianity received in the face of crises that, during its expansion into different regions, caused the modification of adoption of practices related to the role of women that were not the empowering and liberating practices initiated by Christ. To this end, the study realizes a bibliographic review and an analysis of various biblical texts and their interpretations in an attempt to understand the aspects of inequality between men and women. The topic is articulated by presenting a review of the teachings and practices of Christ and the apostolic age. Then, it proceeds by briefly describing the following centuries up to the present day, examining how the mixture of different cultures and interests, both internal and external to the Church, produced syncretism, hybridization, or religious inculturation within Christianity in its diversity. This situation leaded to the devaluation of women within the ecclesiastical sphere due to issues of power. The study concludes that the history of ecclesiastical devaluation of women has occurred due to syncretism between the Christian religion and its environment and due to internal power issues stemming from difficulties or biases in the interpretation of the biblical text. This situation has not yet been fully resolved in the 21st century. There are still challenges for theological and ecclesiastical studies to improve the status of women.

Keywords: christianity history, biblical interpretation, women, leadership, gender inequality, early church, syncretism, ecclesiastical practices, feminist theology, apostolic traditions.

GJHSS-A Classification: LCC: BT704, HQ1236



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Women, Church, and Power: A Historical Study of Chuch Devaluation and Gender Inequality

Mujeres, Iglesia y Poder: Un Estudio Histórico de la Devaluación Eclesiástica y la Desigualdad de Género

Silvia C. Scholtus

Abstract- Due to the broad scope of the study of the feminine universe, this article, seeks to limit itself to reviewing the influence that Christianity received in the face of crises that, during its expansion into different regions, caused the modification of adoption of practices related to the role of women that were not the empowering and liberating practices initiated by Christ. To this end, the study realizes a bibliographic review and an analysis of various biblical texts and their interpretations in an attempt to understand the aspects of inequality between men and women. The topic is articulated by presenting a review of the teachings and practices of Christ and the apostolic age. Then, it proceeds by briefly describing the following centuries up to the present day, examining how the mixture of different cultures and interests, both internal and external to the Church, produced syncretism, hybridization, or religious inculturation within Christianity in its diversity. This situation leaded to the devaluation of women within the ecclesiastical sphere due to issues of power. The study concludes that the history of ecclesiastical devaluation of women has occurred due to syncretism between the Christian religion and its environment and due to internal power issues stemming from difficulties or biases in the interpretation of the biblical text. This situation has not yet been fully resolved in the 21st century. There are still challenges for theological and ecclesiastical studies to improve the status of women.

Keywords: christianity history, biblical interpretation, women, leadership, gender inequality, early church, syncretism, ecclesiastical practices, feminist theology, apostolic traditions.

Resumen- Dada la amplitud del tema de estudios del universo femenino, este artículo busca circunscribirse a revisar la influencia que fue recibiendo el cristianismo ante crisis que, durante su expansión hacia diferentes regiones, hizo que se modificaran o asumieran prácticas en relación con el rol de la mujer que no eran las de empoderamiento y liberación iniciadas por Cristo. Para esto se hizo una revisión bibliográfica y se analizaron diferentes textos de la Biblia y su interpretación en procura de comprender estos aspectos de desigualdad entre hombres y mujeres.

El tema se articula presentando una revisión de las enseñanzas y las prácticas de Cristo y de la época apostólica, y avanza describiendo brevemente los siguientes siglos hasta la época actual revisando cómo la mezcla con diferentes culturas e intereses internos y externos a la Iglesia fueron produciendo sincretismo, hibridación o inculturación religiosa dentro de la diversidad del cristianismo dando lugar a la desvalorización de la mujer dentro del ámbito eclesiástico por cuestiones de poder. El estudio concluye que la historia de desvalorización eclesiástica de la mujer ha ocurrido por sincretismos de la religión cristiana con su entorno y por cuestiones internas de poder debido a dificultades o sesgos en la interpretación del texto bíblico. Esta situación aún no ha sido resuelta completamente en este siglo XXI. Todavía hay desafíos de estudios en el área teológica y eclesiástica para mejorar la situación de la mujer.

Palabras Clave: historia cristianismo, interpretación bíblica, mujer, desigualdad de género, liderazgo, iglesia primitiva, sincretismo, prácticas eclesiásticas, teología feminista, tradiciones apostólicas.

I. Introduction

It has been observed that, since the mid-20th century, a large number of studies on women began to be published. These have diverse orientations and approaches.

The historiographical stories that come down from antiquity are the work of men, since women could rarely leave a written legacy. These stories were based on the dichotomy of male dominance and female submission (L. Sevares Canalejo, 2016; S.A. Ochoa Torres, 2019; J. Torres, 2019). However, there are documentary, epigraphic and archaeological records showing that, in the early days of Christianity, women had an active participation and had been empowered in the private and public spheres because of the gospel (M.A. Pérez Reyes, 2003; Torres, 2019; F. Rivas, 2020; J. Sánchez Herrero, 2022). There are studies that describe how the Early Church, due to the teachings left by Christ himself, began promoting several countercultural changes in its practice by valuing women and promoting equality in the reception of divine grace.

Among these studies on the feminine universe from a Christian perspective, there are varied and complex attitudes. Sometimes fluctuating in their support for women between the 2nd and 5th centuries. Over the centuries, it has been seen that the attitude that brought contempt to women became more pronounced (S. Santelia, 2015). Within Christianity, this also affected

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and disrupted concepts of value, sin, justice, and others, gradually damaging the Church's influence at the social, cultural, and religious levels (L. González Seara, 1968). It has been observed that this did not always occur from the Church outward, but rather from outside the Church inward. That is, it was a mutual impact resulting from syncretism, hybridization, or inculturation.

In general, the practices in any sphere of society arise from ideological support. These ideologies are modified, adjusted, or perverted in the course of their practice (H.M. Rasi, 2000). For example, considerations about the sexes produced asymmetries, leading to the use of the term "gender." This term became a substitute, beginning in the 20th century, to refer to women from a more neutral perspective, one that did not emphasize the differences between men and women. This situation is framed within feminist proposals. Contemporary studies have focused on a more ambiguous expression, leading to studies that seek to differentiate terminologies regarding gender perspectives and ideologies. This is due not only to the goal of eliminating discrimination derived from the fact of "being a woman" but also any obstacle that impedes the free choice of sexual orientations (M. Miranda Novoa, 2012). In this regard, some ecclesiastical circles mislead these new guidelines for free choice of sexual orientation, blaming or attributing this to feminist movements. These issues are derived from other agendas, but are not the same.

From what it is observed so far, it can be deduced that gender differences have always been a source of debate in various field: scientific, biological, ecclesiastical, cultural, social, legal, and more. Below are some examples of debate in these areas.

In the biological and medical field, it is noted that studies on women have been comparatively recent in promoting the improvement of their health. The lack of consideration for women in previous centuries clouded "science" in each era. This led to a lack of interest in improving women's condition, as they were considered inferior beings. Therefore, it was considered pointless to waste time learning about aspects of their biology or other factors associated with women (S.C. Scholtus, 2024).

In the field of biblical interpretation, the question arises: where does the problem of the devaluation of women begin? It likely begins with the interpretation of the biblical book of Genesis 3:16, which foretells the consequences that sin would bring to women. They would be mistreated by their male counterparts. This passage is a subject of discussion among interpreters, trying to define whether it records a divine mandate or a premonition of the consequences of sin. The former interpretation brought dire consequences to the devaluation of women. However, those who adopt the latter do so in relation to Genesis 3:15, where God forgives woman, making her the channel through which he would bring salvation to humanity, and this would cause her to suffer at the hands of the serpent in his destructive attempt to prevent the fulfillment of the divine promise. The rest of the biblical text records these attempts, especially during the gestation process in Mary and the upbringing of Christ as a child. This second interpretation also considers the importance of differentiation between the two types of leadership present in the biblical text: dominion versus service out of love. All those who subscribe to the leadership of man's dominion over woman would be following the leadership of the serpent, and those who seek a leadership of service and love would be following the leadership of God. Christ himself emphasized this last leadership in his teachings (Matthew 20:25-28) (S.C. Scholtus, 2017a). The predominance of the first interpretation gradually affected the sphere of ecclesiastical practice. Furthermore, in the interpretation of Genesis (3:15), it was not scientifically known that women also carried "seed," a clear allusion to "ovum." Therefore, interpreters never considered the concrete possibility that the term "seed" could refer to something carried by women. This fact was passed on to considering women as a collective concept of humanity. This is probable the reason for children's stories that refer to men as the ones who plant the seed and women as the nest or womb for its development (Scholtus, 2024). In this area as well, especially during the last two centuries after the discovery of the egg cell in 1827 by biologist Karl Ernst Von Baer (Scholtus, 2024), there has been a proliferation of studies seeking to review the interpretation of various passages that were historically used to devalue women in ecclesiastical practice.

Regarding the cultural and social field, it is observed that they reflect concepts that emerge from scientific reflections and religious interpretations that are transmitted from generation to generation (L. Itchart and J.I. Gonati, 2014). The asymmetries of institutionalized power between groups of women and men are complexly intertwined with other social identities and vary across cultures (M.M. Lazar, 2007). The use of media alters, intercepts, and shapes or deforms ideologies (J.B. Pelcher, 2021).

As described, from the scientific, biological, ecclesiastical, cultural, and social perspectives, women have historically suffered devaluation and inequality in relation to men. Ideologies regarding gender issues began in Greece and Rome. These influenced the mythologies created by men to establish, sustain, and maintain the patriarchal system for centuries (Molas Font et al., 2006, p. 228) and were passed down through generations, initiating a cultural mainstreaming that may have affected the understanding and interpretation of biblical passages. This Greco-Roman culture, with its burden of violence against women, laid the foundations for "Western civilization" (ibid., 230).

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T. Kuhn (1972) studied that crisis caused by events or situations produce anomalies that cannot be resolved within the current paradigm, which generates questioning and change. History records that women emerged in different historical contexts who sought to defend their interests as a result of questions in various areas. For example, the fight for access to education, for the right to inheritance, and others. When, starting in the 19th century, women gained greater access to education, even at a higher level, and their intellectual capacity became evident, this promoted changes in the way women were viewed in subsequent generations. This led to new generations adopting a new group identity that provoked confrontations with the ideologies and practices of the previous ones (T. Allen Lambert, 1972; J.J. Callejo González, 2010; M.A. Mosqueira, 2013 and 2014).

As already mentioned, to better understand this situation, there are numerous studies in different disciplines (social sciences, health sciences, linguistics, political sciences, religious sciences, to name a few), some of which have led to discussions about utopia and praxis.

Due to the breadth of the topic, this article seeks to limit itself to reviewing the influence Christianity received in the face of the crises that, during its expansion into different regions, caused the modification or adoption of practices related to the role of women that were not the empowering and liberating practices initiated by Christ. To this end, this article realized a bibliographic review, and analysed various Biblical texts and their interpretations in an attempt to understand these aspects of inequality between men and women.

The topic is articulated by presenting a review of the teachings and practices of Christ and the apostolic age, and progresses by briefly describing the following centuries up to the present time, intercepting how the mixture with different cultures and interests internal and external to the Church were producing syncretism, hybridization or religious inculturation within the diversity of Christianity, giving rise to the devaluation of women within the ecclesiastical sphere for reasons of power.

Before addressing the historical topic, some questions about syncretism are first presented.

II. The Impact of Syncretism on Christianity

When it comes to understand religious syncretism, studies show that it is a dynamic process in which women also play a role as cultural actors and agents. What women understand or have learned about how they are defined has led to adaptations that create new forms of spirituality, and it has also become a form of resistance to cultural and religious domination that prevents women from affirming their own identity in different cultural contexts.

As apostolic Christianity spread to other cultures in different directions, it suffered several cultural clashes. Some of these were recorded in the New Testament by different apostles. For example, the Book of Acts describes the approaches Paul and other evangelists had to use as they traveled through different regions of the Roman Empire promoting Christian beliefs. Even the Pauline letters address the apostle's confrontations with those who had accepted Christianity and came from different cultures, warning of the danger of introducing practices alien to those taught by the gospel (for example: 1 and 2 Thessalonians; 1 and 2 Corinthians; Galatians).

In almost every place where Christianity has been introduced, it has had to confront the social, political, cultural, and religious aspects of its environment. Even today, studies on the subject of syncretism, hybridization, and inculturation are observed in all religions. Therefore, it can be said that there is a mixture of concepts that affect doctrine and practice within all branches of Christianity.

Syncretism, hybridization, or inculturation refers to the fusion of different religious traditions and elements to create new beliefs and practices. Specifically, inculturation involves a process of integrating the Gospel with a particular culture, resulting from dialogue and adaptation, seeking to enrich the faith and open it to the process of spreading the Gospel. Ultimately, these processes are due to the influence of interaction with various spheres outside the Church, which lead to modifications of the original beliefs, producing a slow transformation into another religious system with practices alien to the original doctrines. Within Christianity, these syncretic aspects have historically given rise to various reform movements at different times.

Over the centuries since the beginning of the early Church, the world has undergone many changes. It is very different today from what it was in the first century. Even within Christianity, the way we refer to God has different implications for the “Christianities” within Christendom. Some have analysed the secular transformation of religion into a process they call “civil religion,” which had its origins in J. J. Rousseau (R.N. Bellah, 2005), that is, when the state appropriates religious terminology and adapts it to its political ends.

Political syncretism in Christianity has been analysed in different historical periods, for example, R. Rukini and R. Oliver (2019) found that, by the 4th century AD, a priestly-episcopal leadership emerged in Christianity that was a consequence of the schism between Judaism and Christianity as an event of acculturation or contextualization of Christianity with political and social concepts present at that time

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(Forerunner Chronicles, 2016). The trajectories of different syncretism within Christianity are studied by scholars within their respective geographical regions and historical periods, and they indicate that there is an intersection with internal movements resulting from the transmission and reception of the Christian message in marginal sectors, which are even affected by confrontation due to polarization and competition with other religions (for example, Islam) (L. Sanneh, 2007; idem, 2015; C. J. Anderson, 2020).

There is evidence that traditional limitations on the role of women have come from secular cultural sources that have been allowed to control the position of the church (R. M. Groothuis, 1994). These studies showed that whenever a change occurs in secular society regarding the role of women, this role will change in the church as well. This has not always been the case. Christ sought to improve the role of women within the church, and this liberating event promoted some social changes, which were then distorted and appeased over time, producing the reverse process of influence from society to church, rather than from church to society.

Therefore, the first-century church is not the same as that of the following centuries. The interpretation of the apostles' practices and biblical writings gradually led the church toward a syncretism based on all kinds of ideologies. Concepts about the role of women were not left out in these centuries.

The syncretism that distorted Christianity led to a lack of recognition, both internally and externally, of the value of Christian concepts and doctrines—that is, the Bible as the foundation of faith and the gospel. Various religious organizations contributed to the construction and development of epistemologies, within a historical context and organizational structures that shaped the acceptance of the knowledge conveyed by the Christian gospel (F. Parra, 2004).

Although those with higher levels of education are likely to have fewer sexist attitudes, active participation in Christian churches that do not value the role of women can reinforce sexism and legitimize gender inequality (P. Glick, M. Lameiras and Y.R. Castro, 2002).

Between the 19th and 20th centuries, and even today, purported scientific evidence in biology, psychology, and other sciences has been used to justify this inferiority of women. That is, science and culture, as influential elements in the Christian religion, combined to undervalue and undermine women. The rise of evolutionary theory coincided with the widespread repression of women in American society. Social Darwinism created categories among human beings, with white men having the highest rank over all women, Jews, and people of color (F. Hiebert, 1998). This led to women being disrespected in various areas of daily life and community life. Currently, in the 21st century, we can see a tendency in scientific studies to review these studies and detect their inconsistencies. For example, in the fields of psychiatry and psychology, biases were observed as a result of using measurement instruments for women that were based solely on male standards. This prevented women from being identified according to their own interests or needs (M.G. Hubbard, 1992).

Some scholars suggest the need for a doctrinal and structural deconstruction of contemporary Christianity with the aim of recovering beliefs and concepts that were distorted by syncretism (R. Kerbs, 2022; F. Canale, 2002). Some have even proposed rethinking the theory of religious deinstitutionalization (J. Algranti, M. Mosqueira, D. Setton, 2018, p. 109). Although this is difficult to achieve, at least these are voices that warn about the importance of reviewing what each Christian believes and practices in order to call themselves as such. But above all, it is important to better teach biblical concepts about women, to prevent women from believing that in order to practice biblical teachings they must be submissive or subordinate, considering themselves inferior to men (S. Harris Howell and K. Duncan, 2018).

G. Cruz Jaimes (2008) said that syncretism impacts women's daily lives, relationships between women and men, and relationships with institutions. What follows is a brief historical review to note the impact of various syncretic elements and their influence on the role of women in the church and society.

III. Christ, the Apostles and the Ecclesiastical Practice in the 1st Century

The Gospel records present Christ valuing women by addressing their health needs, their concerns as mothers, and even accepting their leadership in evangelism (Matthew 9:20-22; Mark 10:11-14; John 4:8; 20:16-18). These were revolutionary and countercultural concepts for the time, when both women and children were considered inferior members of society and even restricted in their public activities.

The apostles continued this line of Christlike treatment. Historical and biblical studies provide evidence that there were attempts to integrate women alongside men in receiving the gifts and the mission. The biblical book of Acts recounts this aspect in the first chapters, since Christ's instructions in chapter 1 promise the sending of the Holy Spirit to equip these first believers as witnesses first in Jerusalem and then in other places (v. 8). And the group of believers awaiting this event was made up of men and women who received the gifts equally.

Consensus on the role of women in the ecclesiastical sphere was not always easy or unanimous, as accounts show that several concepts that still persisted in the minds of the new converts to

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Christianity had to be dealt with. Initially, the community of early believers was made up mostly of Jews and proselytes. They held diverse interpretations of the role of women.

That is to say, women who embraced Christianity in its early days played an active role in the evangelizing and leadership work carried out by the early Church at the time of Pentecost. However, the spread of the gospel to other cultures, coupled with internal conflicts over the composition of the Church with people of Jewish origin and from other cultures, led to conflicts regarding the active role of women.

Below are some aspects related to beliefs about the role of women in the early centuries.

a) Jews and Women

In the first century, during the administration of the great Rabbi Gamaliel, the Great Council of Jerusalem drafted laws that applied to the relationship between Jews and Gentiles, and sought to preserve peace between them, as well as improve the position of women (G. Klein, cited in R. Santala, 2005).

The diversity of opinions regarding the role of women among first-century Jews is evident today in the diversity of Jewish communities and schools of thought. In the time of Christ and the apostles, there are several groups described as Pharisees, Sadducees, and Scribes. Each had its own traditions and interpretations of the biblical text.

Today, to simplify the matter a little, the main ethnic groups are Ashkenazim, Sephardim, and Mizrahim, each with its own history, culture, and linguistic traditions. Within religious practice, there are different currents of Judaism, such as Orthodox, Conservative, Reform, Reconstructionist, Secular, and Messianic.

This is because Jews have suffered certain religious and cultural syncretism due to the empires that dominated the area in different historical periods. Added to this is the biblical and historical account of the time the Jewish people had to live in Babylonian and Persian exile. It was during the first century that both Jesus and his apostles had to confront interpretive traditions that damaged the message of the Hebrew Scriptures. This led to constant corrections from Christ in his sermons and public statements.

b) Pentecost and the First Meetings of Christians

After Christ's death, Jesus' disciples were to wait together for the outpouring of the Spirit before going out to spread the gospel (Acts 1:8). The Bible records that when the gifts of the Spirit were poured out on the day of Pentecost, the gifts were given without discrimination. Men and women gathered in prayer received them (Acts 2:17). The apostle Peter, when explaining the phenomenon (Acts 2:17), drew on the prophetic passage of Joel 2:28, which promises the outpouring of the Spirit on men, women, and children.

Despite the diversity of groups within first-century Judaism, the impact of the preaching of the gospel produced widespread acceptance. Of course, this brought some problems to the rising church (Acts 2:41; 4:4; S.C. Scholtus, 2006). Accepting Christ as the Messiah and his gospel led to persecution. Some families welcomed those who accepted the new faith and were expelled from their homes. In other words, the Spirit also granted the gifts of hospitality and generosity to address the problems that the rising church was facing (Acts 2:43-47). This hospitality led to the organization of groups of Christian believers who met in homes.

Two important aspects of the dissemination of Christ's teachings through the apostles and early believers can be summarized: (1) the Holy Spirit granted gifts without gender or age discrimination to participate in the mission and proclamation of the gospel; (2) the early believers had to gather in homes, where they found refuge after losing their own. And, although at first these were safe places, later they became the first places where they were sought by the rulers' emissaries during the first persecutions at the hands of the Jews. The Book of Acts records that Saul, later the apostle Paul, was also among them (Acts 8 and 9).

These house church meetings opened the door for greater participation of women in leadership roles.

c) Women Leaders in House Churches

There are records that in ancient Mediterranean society, among Jews and non-Jews, women often played social and political leadership roles (B. Brooten, 2020).

These roles are likely rooted in women's authority within their homes, where they were dedicated to administration (Proverbs 31). Most business and trade were conducted around the homes of the wealthy. These households were often large and included immediate family members, non-immediate family members, servants or slaves, and employees. In the ancient world, men and women could be owners and bosses. Some historians describe women's experience as managers of these properties, their social authority, economic power, and political influence, which established their leadership in other areas of Greco-Roman society, which, by the beginning of the Christian era, had achieved a certain emancipation, overcoming the roles traditionally imposed on it (K. Milnor, 2009). This experience seems to have also been practiced within Judaism, as women assumed leadership roles in the synagogues of Jewish society in which some served as elders (D. M. Gill and B. Cavaness, 2009).

The Bible records that God also bestowed His gifts of prophecy and explanation of the law upon women, and even the gift of being a judge. This can be seen, for example, in the case of Deborah (Judges 4 and 5). These leadership positions were not always

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accepted by the various schools of thought within Judaism. This is observed in the records of oral tradition and the Talmud. The Talmud only records the scholarship of two women in the explanation and interpretation of Scripture. For example, Bruriah (wife of Rabbi Meir) is described as participating in Jewish legal debates, challenging the rabbis of the time; and Yalta (wife of Rabbi Nachman and daughter of the Exilarch) is noted for her scholarship (G. Patt-Shamir, 2010; D. Samuels, 1994).

Currently, there are synagogues led by female rabbis. This situation stems from a long process of reclaiming rights since approximately the 19th century. Some feminist movements highlight this struggle within Judaism (P.S. Nadell, 2019).

But continuing with the first century, the early church's meeting place included private homes, considered the setting for women's activities. Some authors point out that gradually, the administrative leadership of these small house-churches came to be in the hands of those who served as domestic leaders, exercised mostly by women (F.F. Esler, 2000), since, at that time, Christian corporations or societies were not legal (R. Krautherimer and S. Ćurĉić, 1992).

This made it easier for women, who were accustomed to exercising authority, to become patrons and function as protectors, hostesses, and shelterers for church leaders. This is because some women were wealthy, educated, and had high social status in their communities, such as those who supported the ministry of Christ and his apostles (Matthew 27:55; Luke 8:1-3). Biblical records mention believers or churches meeting in women's homes (Colossians 4:15; 1 Corinthians 1:11; Romans 16:1-2; Acts 16:15; A.J. Levine, ed., 1991).

But not all women recorded as exercising leadership were wealthy. Two slave women were deaconesses ["ministers" is translated from Latin for the Greek term *diákonos*] (Pliny, Ep. X.96, cited in J. Stevenson, 1987). Although not everyone agrees with the mention of women in leadership among early Christians, some record that early Christian texts mention women who financially supported Christian groups and were benefactors of synagogues (G. Clark, 2004).

It can be observed from the analysis of the biblical text and the historical record that the practice of the early Christian church included women in leadership. This leadership included the apostleship, eldership, and other offices. For example, G. Bilezikian (2006) stated that "the openness of the early church to women in leadership positions was such that the designation of 'apostle' for a woman was received without difficulty" (p. 152).

By taking into account the background of Christ and the early Christian believers in their consideration of the role of women in the ecclesiastical sphere, including as leaders, we now review some Pauline texts that are controversial and appear to present some contradictions, according to the interpretation of different biblical scholars.

IV. Paul and the Oral Law

The apostle Paul, in his biography, mentioned that he was a disciple and completed his education at the feet of the great Rabbi Gamaliel (Acts 22:3; S. C. Scholtus, 2017b). This background is important when trying to understand Paul's writings. As already mentioned, Gamaliel promoted an improvement in the conditions of women and better treatment for those from non-Jewish (Gentile) cultures or nations.

In the Pauline letters we see that the apostle showed zeal to help the Gentiles in their needs (2 Corinthians 9:1-5), as well as some advice to improve the situation of women in which he sought to counteract some practices of the cultures in which he had to do missionary work (Galatians 3:28; 2 Corinthians 6:12-13; 1 Corinthians 7:6-11, 20,24-27,40; 11:7; Ephesians 5:25, 28,32-33; 1 Timothy 3:11-12 and Titus 1:6).

Pauline studies reveal certain statements about women that may seem contradictory if one ignores the context in which the apostle wrote them. After accepting Jesus' messiahship, Paul wrote a biography indicating that he not only studied at the school of Gamaliel and received a degree, but that he was also made a teacher in Christ's school (Galatians 1 and 2). His life apparently embodied the principles of love and respect for all human beings in need of divine grace. Although the underlying theme of support for the poor, women, and those from other nations is evident in the Pauline epistles, some passages are still controversial among biblical interpreters today. It is likely that some only look at the text without observing the historical and linguistic context of the Pauline epistles and the Bible in general. This diversity of interpretations is due to the different schools of interpretation that exist within biblical scholarship.

In some cases, the apostle's counsel regarding local situations that perverted the concepts of Christ's gospel regarding the role of women in the church are taken as principles of general and universal application. In biblical scholarship, there are those who do not consider the Bible as a whole and analyse what the authors said individually without integrating it with the rest of the writing. Regarding the Pauline letters, there is no consensus among scholars as to whether all the Pauline letters appearing in the biblical canon are truly from the apostle's pen. Therefore, when problematic passages are interpreted in isolation, without considering the complete body of Paul's letters or Scripture, interpretive conflicts arise.

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Some Examples

Women can Prophesy in the Church

In 1 Corinthians 11:3-16, the apostle Paul argued that women should cover their heads when praying or prophesying in church, and he equates covering with long hair (v. 15). In this passage, Paul declared that women could pray and prophesy in church, that is, that women could express themselves in the ecclesiastical sphere, something unusual within the practice of first-century Judaism (R. C. Prohl, 1957; G. Inrig, 1975).

Women can also Teach

In 1 Corinthians 14:34-35, is Paul attempting syncretism or issuing a command? Some studies explain that the phrases that seem to restrict women are not Pauline expressions, but rather Pauline quotations from non-biblical texts to argue against them. If these texts were interpreted as Pauline, Paul would be guilty of contradicting himself. Hence the varied opinions of scholars.

Some have attempted to resolve this apparent Pauline contradiction by saying that it is a note added by a commentator and copied and incorporated into later manuscripts of the letter. This claim of appealing to textual criticism on the grounds of late interpolation carries no certainty or weight (G. Fee, 1987; D. W. Odell-Scott, 2000; W. L. Richards, 2004; P. B. Payne, 2009; K. R. MacGregor, 2018). Some report that 1 Cor 11:4–5 and 14:34–35 appear to have come from different writers, although no manuscript has been found that omits the verses (D. B. Wallace, 2004). Therefore, this apparent attempt to resolve the situation is difficult to prove.

However, if we look at the context, considering that 1 Corinthians 14:34-35 is Pauline, then we would have to say that Paul contradicts himself, since Paul's central point in that chapter is that, in the church, anyone, regardless of gender, could be taught by anyone. He said,

> What do we conclude, brothers? That when you come together, each one can have a hymn, a teaching, a revelation, a message in tongues, or an interpretation. All these should be done for the edification of the church… You can all prophesy, one by one, so that all may learn and all may be encouraged. (vv. 26, 31)

The commands of silence and submission about which Paul was consulted in 1 Corinthians 14:34-35 are explicit in the Oral Torah or Jewish oral law; they do not appear in the Old Testament text (*Mishnah*, 2020, Ketub 7:6; Josephus, *Against Apion*, Book II, 24.201; Philo of Alexandria, c.50, *Hypothetica* [*Apology for the Jews*], par. 7.14). Therefore, it seems that Paul transcribed the Corinthian consultation in 1 Corinthians 14:34-35. This consultation could be a syncretic or hybrid attempt by Jews who had accepted the gospel but wished to continue their Judaizing practices. They tried to support their claims on a "law" to restrict women's freedom in manifesting the gifts granted by the Spirit in the ecclesiastical sphere. This is why the apostle Paul strongly opposed this attempt of syncretism. Paul repeatedly confronted the Oral Law or Torah in his writings as an invalid authority for believers in Christ, to the point that observing it meant rejecting Christ (Galatians 4:11; 5:1-4).

Another Attempt of Syncretism in Ephesus

In other passages, we see the apostle Paul's struggle to avoid further syncretic attempts in spreading the gospel among those who were not originally Jewish. 1 Timothy 2:11-12, a controversial passage in its interpretation, is actually a reflection of an attempt of hybridization or syncretism with the culture of Ephesus. The apostle said, "Let the woman learn in silence [Greek, *esuchía*], with all subjection. But I suffer not a woman to teach, nor to usurp authority [Greek, *authentein*] over the man, but to be in silence [Greek, *esuchía*]." What does the phrase "nor to usurp authority over the man" (1 Tim 2:12) mean? When the text is analysed in its original language, the Greek word "*authentein*" is a hapax legomenon, meaning it is the only time it is used in the biblical text. Normally, the biblical word for "authority" used in the New Testament is *ezousía*, but Paul does not use it in this passage. He's using a different expression. The meaning of the word "*authentein*" that appears in the letter is a word with very negative connotations. It includes dominance, but a dominance that takes control, even in sexual matters. Some propose translating it as "dedicating oneself to fertility practices" (C. Kroeger, 2005). And, although this interpretation has been debated, it has allowed us to observe that traditional lexicons always need to be revised.

In line with this proposed interpretation, it is observed that, in extrabiblical literature, the use of this term is associated with violence. This suggests that women who came from the cult of Diana and had accepted Christianity were usurping the leaders' authority through violence. Paul had said enough. Paul's command was not related to women in general or to being a woman, but to this particular group of women due to their behaviour inconsistent with the gospel of Christ in a particular context.

Therefore, this passage is an example of the difficulties within the church in the time of the early Christians regarding possible religious syncretism. In this passage from 1 Timothy, Paul is not prohibiting women from exercising leadership or teaching, or even learning, but rather defining the manner in which they should do so.

Scripture shows that God is not exclusive when incorporating women into the mission of spreading his kingdom on earth. At the beginning of the biblical account in Genesis, we see the choice of woman as the

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protagonist in God's mission to save the fallen race during the struggle between good and evil that subsequently broke out (Genesis 3:15). There is biblical evidence to indicate that both men and women can speak and prophesy in the name of God. In his letters, Paul himself mentioned several women who were tasked with preaching and serving congregations (Romans 16:1-5).

What was the Apostle Paul's Proposal Regarding Women?

In short, it is clear that when we analyze Scripture as a whole, we see that God did not prevent women from accessing theological knowledge or leading as part of the mission. Paul's writings echo Christ's liberating mission in relation to those who were marginalized and mistreated, whether women, children, or people from cultures alien to the gospel (Luke 4:18; Galatians 3:28).

Given Paul's liberating emphasis on the Oral Law, it is difficult to imagine that he could have demanded silence from women in the church as a result of obedience to the Oral Torah. These practices, originating in the Judaizing factions of the church, required strict obedience to that law to achieve salvation, and Paul vehemently confronted them. These Judaizers identified themselves in the Letter to the Corinthians and questioned Paul's apostleship (1 Corinthians 9:1-18). That is why Paul defended this last aspect in 1 Corinthians 14:37-38. Paul's characterization of these individuals sounds harsh. He called them false apostles and deceivers who were posing as apostles in his second letter to them (2 Corinthians 11:13), and he warned the Corinthians that these so-called apostles (2 Corinthians 11:5; 12:11) preached a gospel different from Jesus' and had a harmful spirit (2 Corinthians 11: 3-4). During his earthly ministry, Jesus also confronted the oral tradition of the Jews, calling it "the leaven of the Pharisees" (Matthew 16:6, 11). Paul called it "old leaven," "the leaven of malice" in 1 Corinthians 5:7-8.

In the early Church, and following the guidance of Christ and the apostles, efforts were made to avoid any syncretic intention that would prevent the inclusion of women in the mission.

V. The Dynamic Leadership of the Early Church

As evidenced by the records presented, women played a dynamic role, including leadership, in the early church. Some notable examples of leadership are presented below.

a) Phoebe and the Diaconate

Phoebe was called a "deacon" of the church (Romans 16:1). In this passage, the Greek term describing the leadership role is masculine. This indicates that in the early days, no distinction was made between the feminine and masculine forms of the term (S. Heine, 1987).

The apostle commented on Phoebe's leadership qualities when he wrote the final remarks of his letter, calling her a "*prostátis*" (Greek), or patron (Gill and Cavaness, 2009). A similar term, albeit in a verbal form, is used in 1 Timothy 3:4 (Greek, *proistamenon*) when referring to the qualities of a bishop (*episcopo*).

These concepts about Phoebe's leadership as a deacon and patroness seem to indicate that she exercised important leadership, given that Paul mentions her in the same way as he does male leadership.

Junia: Apostle or misreading of a woman's name?

A controversial leadership is that of the apostle Junia, recorded by the apostle Paul in Romans 16:7. In theological circles, there is debate as to whether it was a man's or a woman's name. Paul not only mentions Junia as an apostle, but also extols her status among the apostles. This name has led to various biases in interpretation. The Greek word Iunian can be translated into English in two ways: Junia (a woman's name) or Junias (adding an "s" at the end, like a man's name).

Álvarez Valdés (2015) clearly explains that it was a woman's name. The testimony of the oldest biblical manuscripts (c. 180 AD), the oldest translations of the New Testament into Syriac, Coptic and Latin (c. 200 to 300 AD), and the almost absolute unanimity of the testimony of the Fathers of the Christian Church until the 12th century all considered it to be a woman's name.

This unanimity was interrupted by Epiphanius of Salamis (310-403), a bishop who, in his work *List of the Disciples* (*Index Discipulorum*), purports to list the 72 disciples sent by Jesus, and said: "Junias, who is mentioned by Paul, was appointed bishop of Apameia in Syria." This is the only voice that considered the term masculine. However, scholars consider his words to be unreliable (Álvarez Valdés, 2015; E.E. Richter, 2022 and 2023).

From the 13th century onwards, with Aegidius of Rome (1243-1316), the term began to be considered masculine. He was an Italian theologian and philosopher of the Order of the Hermits of Saint Augustine. He was a disciple of Saint Thomas Aquinas. Aegidius stated in his commentary on Romans, *Opera Exegetica, Opuscula I*, that Andronicus and Junias were "admirable men" and began calling him "Junias" (p. 97, cited in B. Brooten, 1977, p. 141). Although he did not base his claim on any evidence or argument, he offered the explanation that a woman could not have been an apostle. This prejudice became the main argument against what had always been asserted until the 13th century, namely, Junia's femininity. This hypothesis of Aegidius's soon took on considerable proportions and gained adherents. Among those who adhered to this was Martin Luther (1483–1546), who, in his famous German translation of the

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Bible (1522), introduced the masculine name for Junia. From that moment on, this name was considered masculine in all Protestant Bibles (Álvarez Valdés, 2015; Richter, 2022 and 2023).

Since it was evident that "Junias" did not exist as a male name, the "hypocoristic" hypothesis arose in the 17th century. New studies have finally ruled out this hypothesis that the name Paul cites was a male name or an abbreviation of "Juniano" (H. Lietzmann, 1928; J. Piper and W. Grudem, 1991; Álvarez Valdés, 2015).

Despite this, some Bibles erroneously translate the term as masculine. This is because the critical edition of the Greek New Testament lists Junia as feminine in the earliest editions, but beginning with the 13th edition (1927) abruptly changed, without explanation or footnotes, and made the name masculine (Junias). This sounded the death knell for Junia in the following decades of exegetical scholarship among biblical scholars who relied solely on this critical edition of the Greek. It was not until the latest edition, the 28th (1993), that it was again corrected to be feminine (E. E. Richter, 2021).

To summarize what has been said about Junia, commentators on the text up to the 13th century considered it feminine. The same was true of ancient translations of the Pauline text. Doubts only began in the 13th century, with Aegidius of Rome, not for exegetical reasons, but rather due to cultural syncretism that created a conflict with the role of women at that time. Modern scholarship has reaffirmed that it is a feminine name. Therefore, this suggests that women also held leadership roles in the early Church. In the case of Junia, this woman was praised as an apostle and leader in her time.

As can be seen from the examples given, women exercised leadership in the early Church, although later attempts were made to silence these Scriptural testimonies through syncretic efforts. The following section presents how the transition from home meetings to institutional structures brought about changes in the way women's leadership roles were viewed.

VI. Transition to Institutional Structures

Continuing to study the centuries following, it is noted that centralized administration of community corporate properties did not appear until the 3rd century (P. Lampe, 2003; B. Whiterington, 1988).

As time goes by and generational changes occurred, syncretic intentions became more pronounced. The church gradually incorporated concepts alien to the originally preached gospel. Discussions over interpretation and ecclesiastical practice, coupled with external influences in the political and social spheres, appear to have been influential factors. Gradually, certain biases emerged that perverted doctrines and practices, supported by arbitrary interpretations of biblical texts and the beginning of an oral tradition that contradicted biblical teachings.

As already seen, the apostle Paul warned against this situation in almost all of his letters. The biblical description of the apostles' time shows that there were proposals and interpretations that undermined the gospel. It was already mentioned that the liberating effects of Jesus' inclusive words, his resurrection and Pentecost, and the holding of private meetings in homes, which were considered places of influence for women, opened the door for women to exercise their gifts in a more gender-equal context in the life and witness of the early church (S.C. Scholtus, 2021). Of course, this liberating air felt by women brought problems by producing clashes both internally within the church and externally as the gospel spread to different cultural traditions. This may have been one of the reasons why Paul expressed himself regarding the relationship between the sexes in several of his letters, seeking to balance women's feelings and men's reactions.

The shift in meeting places from the home to public church buildings (between the 2nd and 4th centuries) documents a loss of freedom, especially for women, whose proper spheres of activity had been considered largely within the home (Witherington, 1988). In some places, the early church accepted prevailing social and cultural norms and attitudes and limited or prohibited women's leadership roles, but not everywhere.

The standardization of worship and the canonization of beliefs and Scripture led to bishops and tradition taking over in many churches, rather than apostles, prophets, and the guidance of the Holy Spirit. Writer E. H. White (1954) reflected that the beginning of the great apostasy of the early church "was in seeking to supplement the authority of God by that of the church" and "ended by forbidding what He had explicitly enjoined" (p. 289).

According to W. Frend (1984), everything was done according to oral tradition. It was not legal to do anything apart from what the elder said, even baptizing or holding a feast (Ignatius, *To the Smyrnaeans*, V111, cited in J. Stevenson, 1987). Male bishops, whose gifts could be in the areas of administration and/or teaching, assumed leadership roles, protected by the concept of imitating a typological priesthood restricted to men, and some could even buy their position in the Catholic Church (T. Whiting, 1988). This interpretation of an exclusively male ecclesiastical priesthood, based on the Levitical priesthood abolished after Christ's death, blurred and annulled the universal priesthood of believers (1 Peter 2:9; Revelation 1:6), which begins with the creation of the first couple and continues, in the

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biblical description, until the restoration of the earth and into eternity (S. C. Scholtus, 2019). This priesthood includes also women.

The influence of leadership models from political life impacted the church (K. J. Torjessen, 1995). Next, we examine how the process of the ecclesiastical sphere's transition from domestic to public life affected women's role in the church, as the structure of ecclesiastical leadership changed through slow and persistent attempts at syncretic action.

Formation of the Leadership Structure

a) In the early Church

Different types of leadership responsibilities are highlighted in the New Testament texts. In addition to the apostles, the early Church gradually added other types of leadership based on the gifts bestowed upon the Church.

i. *Deacons*

The New Testament texts emphasize that every member of the church enters as a minister or servant ("deacon" in Greek), since Christ called all believers to serve as he served (Matthew 20:27-28), and, as the apostle Paul clarified, this inclusiveness made no distinction based on sex (Galatians 3:28). And it is in this process of serving that it is important to understand that everyone is commanded to be a deacon or servant:

> Y hay diversidad de ministerios, pero el Señor es el mismo. Y hay diversidad de operaciones, pero Dios, que hace todas las cosas en todos, es el mismo. Pero a cada uno le es dada la manifestación del Espíritu para provecho. (1 Corinthians 12:5-7).

The apostle Paul was a deacon (Ephesians 3:7, the word "deacon" is translated into Latin as "minister" in some versions) and, along with Timothy, considered themselves itinerant servants (deacons) or evangelists of God. Both visited and instructed scattered Christian groups, naming the local leadership represented by the terms "elder" and "elderess" as the church grew.

Therefore, the Bible mentions the service or diakonia of all the gifts bestowed by the Spirit. Some of these gifts were used to exercise leadership that would properly guide the community of believers. From the beginning of the New Testament church, to establish order as in any community, the primary leadership among believers was assigned to the "twelve" apostles (or envoys) indicated by Christ, because the number 12 represents divine government. That is, in this way Christ inaugurated the leaders of a people or church that would spread his gospel. This concept of the number 12 is present in the biblical record, since there were 12 tribes of Israel whom God chose to form a people that would spread his salvation; similarly, Christ chose 12 apostles from among those who followed him to form the new people of God, or church. This concept is used in the book of Revelation to symbolize or represent, in various scenarios, God's government in the universe.

ii. *Elders*

Among the gifts bestowed upon the Church were those of administration, teaching, and using the familiar Jewish model of instructing the people in the synagogues, that is, the eldership. Hence, the "apostles and elders" responded as leaders of the church (Acts 15:22). However, all considered themselves deacons or servants, as Paul and Timothy did. These deacons, who were also evangelists, were responsible for appointing elders in the churches they founded (Acts 14:23).

The first leaders chosen to collaborate with the apostles in the diakonia, or service of the church, were of Greek origin. They helped solve the problem of the apostles' lack of time in the face of the demands for the constant growth of the Church (Acts 6:1-7). "Seven men of good reputation, full of the Holy Spirit and wisdom" were chosen (Acts 6:3). That is, these leaders were chosen for service just as the apostles were. They administered the church's resources, as was considered the service of "tables" (Acts 6:2), and had gifts of instruction, preaching, and going forth as evangelists. This is evident from the description of their activities in the following accounts from the book of Acts. These types of leaders were known among the Jews as "elders" when they were in charge of a group or church locally, similar to those dedicated to that task in the synagogues of the Jewish people, or they were called "evangelists" when they extended their diakonia, or service, to an itinerant community.

The term "elder" comes from the Old Testament. It refers to those who held an important position as heads of families or tribes. Moses chose "elders" from among the best leaders of his people to guide them in judging common matters (Numbers 11: 16-17; Deuteronomy 1:16-17). This role has always been maintained among the Jewish people.

Although the basic definition of "elder" refers to age or experience, its use in the New Testament followed the Old Testament's outline, which describes the appointment of individuals who were tribal leaders and leaders in the nation of Israel. These individuals were responsible for serving the needs of their area of influence and for judging. Women recognized in this line also served in this capacity, as was the case with the prophetess and judge Deborah (Judges 4).

These initial hierarchical structures initially followed the model of Jewish tradition, which established a government of elders (presbyters) presided over by another elder, who in apostolic times became James, the brother of Jesus. For communities of Gentile origin, the church was also governed by elders (presbyters or bishops) who were in charge of its administration.

To represent the interests of all, they met in a council of "elders" that decided the interests of the people in general (Numbers 11:24; 2 Kings 23:1; 2 Chronicles 24:39; Psalm 107:32; Jeremiah 26:17). The

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role of the elder continued despite the addition of priestly and royal authorities. The term came to have an additional meaning, such as "leader" or "representative," even "judge" (Exodus 18:22; Acts 13:20). The functions of the elders, priests, and kings are also compared to those of look after a flock, and for this reason they were called "shepherds" (Isaiah 56:10-11).

In the New Testament, the words "elder," "bishop," and "presbyter" are used interchangeably (1 Timothy 3:1-7; Titus 1:5-9). The term "elders" refers to mature, reputable, and experienced individuals. This does not mean that only older individuals could act as church elders. As mentioned earlier, in the Old Testament, tribal leaders were elders, and these were not necessarily all elderly. Paul's instruction to Titus to "appoint in every city presbyters [elders]" and "elder women" (Titus 1:5; 2:2-3) indicates that women could assume ecclesiastical leadership. It is not clear from the biblical text that the fact of an election implied any practice now considered an ordination ritual.

With this practice as a model, this structure has continued in various forms that have been modified over time as the organization and tradition of the Church have been imposed on ecclesiastical practice. In the beginning, the disciples in general, not just the twelve, spread the gospel and accompanied the development of the Christian community. When the first apostles died, the elders and evangelists assumed the leadership of the church.

Thus, it was observed that there were two types of leadership in the New Testament church: apostles and elders, both were recognized as deacons (servants), regardless of gender.

b) In the Post-Apostolic Church

Subsequently, post-apostolic history witnessed a turning point. The term "deacon" was changed to be used exclusively in reference to men, and the feminine equivalent "deaconess" was used for the leadership of women who assigned tasks to other women in various churches (J. Laporte, 1982).

If one considers that in the early Church, the diaconate referred to service in the church with various gifts, we can understand why deacons (also translated as "minister" or "servant"), such as Paul and Timothy, were responsible for appointing elders in the churches.

By 100 AD, there is evidence of standardization in many church practices (Krautherimer and Ćurĉić, 1992). By the 3rd century, bishops, elders (presbyters), and deacons were classified within a hierarchy of ritually ordained professionals and as publicly recognized officials of church buildings (Stevenson, 1987) to differentiate those who dedicated their time exclusively to church work in order to receive monetary compensation (salary) from those who were voluntary servants. The term "deacon" was restricted in use and came to be considered a lesser category of church leadership, rather than an umbrella term that allowed for service without gender discrimination.

When the first Christians organized themselves into communities, they lacked hierarchies, but they maintained an orderly exercise of functions appropriate to their gifts, and everything was shared. Mutual aid was the basis of life in these communities, which were entered into after baptism (Acts 4).

When the first charismatic authorities (apostles) disappeared, hierarchical structures gradually emerged that resembled those of the societies from which the ecclesiastical communities originated. During the Roman regime, the churches adopted the concept of ordination (from the Latin "ordo"), which emulated the class stratification within the empire. J. F. Romano (2014) describes this hierarchical structure as having far from pious intentions and had limited influence.

This initial hierarchical structure gave rise to the conditions for aspiring to become an elder or bishop, which was similar to that required of deacons and those who were considered auxiliaries to bishops.

Later, higher hierarchies emerged that claimed to represent Christ in their priestly functions. From this appeared the concept of priesthood and later papal authority in the Roman Catholic Church (S.G. Selvam, 2019). The established liturgy promoted an exchange between human beings and the divine that oriented Roman society toward God and protected the dominion of the priesthood. Since the new priesthood hierarchy was based on the Levitical priesthood of the Old Testament, women were marginalized in the exercise of the priesthood.

Therefore, the new ecclesiastical hierarchies and order of functions that were inconsistent with the practices of the early Church were: priesthood, bishops or presbyters (formerly elders), and deacons. This presents challenges for study. For example, why was a priesthood established that was not present in the ecclesiastical organization indicated by Christ? Why were deacons considered a lesser hierarchical service when previously they were the umbrella under which all the gifts upon the Church were bestowed?

It is evident that political, social, and religious syncretism influenced these changes in leadership designations, the organization of functions, and hierarchies within the Church. These new introductions of ecclesiastical hierarchies, even debated today, purported to be protected by the biblical text, although in reality they were strongly rooted in oral tradition and the Church's Magisterium. This gave rise to discrimination and devaluation of women in the ecclesiastical sphere, which, combined with social factors, brought oppression and gender abuse within the Christian Church itself.

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c) Women Leaders between the 2nd and 5th Centuries

From the 2nd to the 4th century AD, there is historical and archaeological evidence that women were ordained as bishops and presbyters in some areas of the church, and were held in high esteem in the community (R. Gryson, 1980; Krautherimer and Ćurčić, 1992; Torjessen, 1995; L.E. Eisen, 2000).

Rather than continuing a path of liberation from the oppression of women as Christ did during his ministry, it was already evident that in the time of the apostles, there was discussion within the Church about the role of women, a result of some attempting to maintain Jewish traditions. The devaluation of women and the continued oppression of women gradually took hold in the following centuries. There were several factors, but one of them was the attempt to merge the interests of the Church with the political power of the time from the 4th century onward.

Although some women were ecclesiastically denied ordination, they had the qualities to be bishops and were very influential in activities that included supervision, care and administration of large numbers of people (Gryson, 1980; K. Torjessen Malcom, 1982; E.A. Clark, 1983; Frend, 1984; Esler, 2000).

Over time, women, who held positions of power in many churches, were restricted. Gradually, women were prohibited from holding church offices, and warnings were given about listening to women teachers, denouncing what they said as heretical doctrines. Evidence of this is found in Canon 19 of the First Council of Nicaea in 324 AD, which states that Paulinists (followers of Paul of Samosata) who returned to the Catholic Church had to be rebaptized and, if they had a good name, could be reordained. Female deacons, on the other hand, and those who had registered as pastors were only allowed to be counted among the laity (Eisen, 2000).

Meanwhile, the history of the Roman Empire, between the 3rd and 5th centuries, records that women were gaining greater opportunities, such as owning land, writing wills and appearing in court, being orators, and more. This situation was mostly an opportunity for women of the upper or wealthy classes, since there were always slaves and freed women who were oppressed and easily forced into prostitution (R. Bauman, 1992; B.W. Frier and T.A.J. McGinn, 2004; D. Johnson, 1999; Y. Thomas, 1994).

Over the centuries, increasing restrictions have been observed on the possibility of women in the Christian Church assuming ecclesiastical administrative positions that would allow them to rule over men (D. Rocco Tedesco, 2012). The theme of the Church and power is a summation of the internal and external power of the Church in collusion with political power. Since Tertullian, a current of thought has been developing that sought to confine women to the sphere of the home, and they could only participate in the Church by keeping their place to avoid offending the male sex (R. Teja, 1999). This aspect has been maintained in different currents of Christianity.

It is evident that, at the beginning of the early church, women were active in many ways, including in leadership roles as apostles, prophets, and bishops. But also, from the very beginning, there was controversy over the role of women in the church, which became more evident with the changes in the venue of believers' meetings. As meetings moved from homes to public buildings, communities began to become more closed on the issue of granting women participation in the ecclesiastical sphere, as evidenced in the documentation of the period. Even the scarcity of writings left by women, compared to those left by men, is noticeable. This led to the loss of the voice of women within the church. The influence left by attitudes against them, in political, social, and cultural norms, which were syncretic factors in the decisions of church councils, and in the canonization of some sacred books and the destruction or prohibition of other documents written by women, is notable (Whiterington, 1988).

That is, leadership in church buildings took on a dominant form of one person over another, hence the hierarchization and exclusion in different forms, giving rise to elite leadership.

Without the leadership of the apostles and prophets, and with the loss of the female voice in the church, the period that followed the early Church was given a name, the “Dark Ages” (Frend, 1984, p. 828). And, as already mentioned, this was due to the fact that the tradition of interpreting the Church's magisterium was considered authoritative above Scripture, the voice of the Spirit, and the experience of the early Church. It can be deduced, then, that not only did the Judaizers invent oral laws excluding women, but that Christian leaders did the same over the centuries, imposing "laws" from an oral, non-biblical tradition on the Christian Church.

By following the traditions and concepts emanating from the Catholic Church, Protestant churches continued to maintain the orders and hierarchies of deacons, elders, bishops, or presbyters. This did not fully reflect the practice of the early Church. The Protestant legacy of *Sola Scriptura*, as a pillar, left pending the revision of important practices of early Christianity and did not completely abandon the Christian oral tradition (A.S. Santrac, 2015; R.R. Tornalejo, 2017). This means that within the different Christian denominations, there were no major changes regarding the consideration of the role of women in the ecclesiastical sphere.

In short, from the very beginning of Christianity, there have always been those who defended or attacked women's participation in theological and ecclesiastical fields. It is a topic that continues to be debated within the Catholic Church itself (V. Rue, 2008)

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and several Protestant and Evangelical churches. A wide range of literature is available on these topics from different perspectives within the Christian churches in general.

VII. Conclusive Summary

This article sought to contribute to the dialogue on the reasons for gender inequality in the ecclesiastical sphere. Based on the review made in the preceding sections, it can be seen that the devaluation of women in the ecclesiastical sphere is rooted in social concepts and practices, reflecting political, social, cultural, and religious syncretisms. It is evident that the influences of the environments in which the gospel spread brought conflicts within the church from its very beginning. Both Christ and the apostles presented their attempts to guide a correct understanding of the Hebrew Scriptures.

According to the evidence presented, this conflict to avoid syncretism in theology and ecclesiastical practice extended throughout all the centuries of Christian history. These syncretic processes promoted the oppression and marginalization of women, something absent in the gospel of Christ, and this prevented women from fully exercising their gifts granted by the Spirit and from providing service (diakonia) within the church by collaborating in the spreading of the gospel.

These syncretic processes within the church had a back and forth. Not only were external influences introduced syncretically into the church, but the church also influenced, through the believers themselves, the exclusion and oppression of women also at the social and political levels, as indicated by Harris Howell and Duncan (2018), because women themselves believed they should be subjugated by men, as they were taught by interpretations of biblical passages.

Biblical and ecclesiastical records reveal how the devaluation of women within the Christian Church occurred due to syncretic reasons. The lack of ecclesiastical recognition of women's leadership and gifts of the Spirit was syncretized with the devaluation of women at the social level. In this way, concepts of inequality and the superiority of men over women were strengthened.

As in other areas, despite struggles spanning centuries to improve the status of women, there is still a long way to go, as evidenced by the continued demands of various movements seeking recognition of women in various spheres, including the ecclesiastical sphere.

Christ began his ministry by leading a proposal to free the oppressed,

> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. (Luke 4:18-19)

It is encouraging to note the various attempts by various Christian communities to improve the role of women. Although it is still difficult to understand the original direction after so many historical failures. Contemporary Christian society calls for more inclusive and liberating practices similar to those pioneered by Christ and the apostles.

Based on the themes presented in this article, several possible lines of study emerge. Discussions and historical records require a review that includes better descriptions of women's influence in different spheres. In the theological sphere, the use of updated lexicons and documentation in linguistic discussions is suggested to avoid biased interpretations of the biblical text. Ecclesiological discussions should take care to avoid the introduction of syncretic processes with ongoing social or political ideologies. It would also be important for ecclesiastical practice to include studies to improve teaching processes for all parishioners with a more faithful interpretation of the biblical text, both for women, who in some ecclesiastical spheres have the least access to theological knowledge and instruction, and for men to avoid the perception of women as inferior.

The value a woman receives from the humblest surroundings of her home to the way she is respected in the church, in society, and her contribution to the economy of any country increases her personal and community benefits.

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Global Journal of Human-Social Science: A
Arts & Humanities - Psychology
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Neologisms and Political Polarization in Brazil on Social Media Platforms X and Facebook

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Abstract- This research aims to analyze neologisms on the social media platforms *X* (formerly *Twitter*) and *Facebook* in Brazil, focusing on the formation and use of loanwords in politically themed posts. The theoretical framework is based on works by Alves (2004, 2007), Biderman (1978, 2001), Carvalho (2000, 2006), Guilbert (1975), Sablayrolles (2019), among others. The findings indicate that loanword neologisms, often creatively adapted into Portuguese through morphological and semantic processes, reflect speakers' strategies to express criticism, humor, and political positioning within a highly polarized digital environment. Most of these items display some degree of adaptation, suggesting an active process of lexical appropriation for argumentative, mocking, or ironic purposes. Their frequency during specific periods, such as elections and health crises, highlights the connection between neologisms and socio-political events in Brazil.

Ultimately, this study underscores the dynamic role of social media in shaping contemporary lexical innovation and political expression.

Keywords: *neologisms, loanwords, social media platforms, politics.*

GJHSS-A Classification: *LCC: P120.V37*



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Neologisms and Political Polarization in Brazil on Social Media Platforms *X* and *Facebook*

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Abstract- This research aims to analyze neologisms on the social media platforms *X* (formerly *Twitter*) and *Facebook* in Brazil, focusing on the formation and use of loanwords in politically themed posts. The theoretical framework is based on works by Alves (2004, 2007), Biderman (1978, 2001), Carvalho (2000, 2006), Guilbert (1975), Sablayrolles (2019), among others. The findings indicate that loanword neologisms, often creatively adapted into Portuguese through morphological and semantic processes, reflect speakers' strategies to express criticism, humor, and political positioning within a highly polarized digital environment. Most of these items display some degree of adaptation, suggesting an active process of lexical appropriation for argumentative, mocking, or ironic purposes. Their frequency during specific periods, such as elections and health crises, highlights the connection between neologisms and socio-political events in Brazil.

Ultimately, this study underscores the dynamic role of social media in shaping contemporary lexical innovation and political expression.

Keywords: neologisms, loanwords, social media platforms, politics.

Resumo- Esta pesquisa tem como objetivo analisar neologismos nas redes sociais *X* (antigo *Twitter*) e *Facebook* no Brasil, com foco na formação e no uso de empréstimos linguísticos em postagens de temática política. O arcabouço teórico está fundamentado em Alves (2004, 2007), Biderman (1978, 2001), Carvalho (2000, 2006), Guilbert (1975), Sablayrolles (2019), entre outros. Os resultados indicam que os neologismos por empréstimo, frequentemente adaptados de forma criativa ao português por meio de processos morfológicos e semânticos, refletem as estratégias dos falantes para expressar crítica, humor e posicionamento político em um ambiente digital altamente polarizado. A maioria desses itens apresenta algum grau de adaptação, sugerindo um processo ativo de apropriação lexical para fins argumentativos, irônicos ou de ridicularização. A frequência desses termos em períodos específicos, como eleições e crises de saúde, destaca a relação entre neologismos e eventos sociopolíticos no Brasil. Por fim, este estudo ressalta o papel dinâmico das mídias sociais na construção da inovação lexical contemporânea e da expressão política.

Palavras-Chave: neologismos, empréstimos linguísticos, redes sociais, política.

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I. Introduction

In recent years, social media platforms have played an increasingly prominent role in mediating political discourse and shaping public perception. In Brazil, this dynamic has been especially evident during moments of institutional crisis, government transitions, and socio-political polarization. Platforms such as *X* (formerly *Twitter*) and *Facebook* have become arenas where political actors, journalists, and citizens alike debate urgent national issues, mobilize public opinion, and construct collective narratives. These environments encourage not only the rapid circulation of information but also the emergence of creative, context-bound linguistic expressions.

In this scenario, a notable phenomenon is the emergence of neologisms, particularly those formed through linguistic borrowing. Borrowed terms in Portuguese are often derived from English and are adapted and recontextualized by users to reflect, criticize, or satirize political developments. The flexibility of digital discourse, combined with its interactivity and immediacy, enables the creation and rapid dissemination of new lexical items that capture the tone and values of a specific sociohistorical moment.

This study aims to describe and analyze neologisms formed through linguistic borrowing in politically oriented posts on X and Facebook between 2018 and 2021. This period was marked by heightened political activity surrounding the presidency of Jair Bolsonaro, the Covid-19 pandemic, and intensified public debates on misinformation, public health, and democratic values. In this context, users coined novel terms to express political alignment, dissent, or ironic commentary, often drawing on foreign lexical material and adapting it morphologically or semantically to conform to Portuguese linguistic norms.

The theoretical framework is based on the works of Alves (2004, 2007), Biderman (1978, 1998, 2001), Carvalho (2000), Guilbert (1975), Sablayrolles (2019), among others, who provide foundational insights into the classification of neological processes and the dynamics of lexical innovation, particularly through borrowing. By analyzing fourteen representative cases of borrowed neologisms, this study highlights the intersection of linguistic creativity and political expression in digital spaces, showing how language

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adapts to serve both as a mirror of social reality and as a tool for criticism in polarized environments.

II. Neologisms

Neologisms are phenomena that emerge from communicative interaction and the concrete use of language by speakers, who mobilize the resources available in the linguistic system to assign new meanings to preexisting lexical units, as well as to create new word forms or incorporate elements from other linguistic systems. According to Alves (2004), the Portuguese lexicon has historically been influenced by Latin and enriched through processes such as derivation and compounding. In addition to these morphological mechanisms, other structural strategies inherent to the language also contribute to the expansion of the vocabulary. Since its formation, Portuguese has incorporated numerous borrowings resulting from contact with other languages and cultures, which highlights the ongoing lexical renewal driven by sociocultural and historical factors.

Bastuji (1979), as cited by Carvalho (2006, p. 193), proposes that neologism is characterized as a two-stage process: initially, it emerges as an individual creation linked to the enunciative activity of a subject, whether identified or not; subsequently, it undergoes social diffusion, at which point the new lexical unit is adopted in different discourses or appears as a citation, gradually becoming part of the common usage of a group or the broader linguistic community. From this perspective, lexicalization serves the purpose of discursive economy by fixing mobile combinatory units into synchronically stable forms, thereby promoting the social codification of objects and concepts.

Technological advancement constitutes a key factor in the creation of neologisms, as speakers are constantly engaged in interaction. The speed at which information circulates amplifies the impact of linguistic transformations. Ultimately, every neologism originates from a communicative need—whether to name something new, fill lexical gaps, construct identities, or respond to contextual demands. Barbosa (1998) presents a procedural view of neologism, outlining the various stages a neological unit undergoes: (a) the moment of creation itself; (b) the post-creation stage, which involves reception by interlocutors, their judgment of acceptability, and eventual incorporation into the vocabulary of a given sociocultural group; and (c) the moment of "deneologization", that is, when the unit ceases to be perceived as new (Barbosa, 1998, p. 35).

In this regard, Carvalho (2000 p. 198) observes that many neological units tend to be forgotten, while others become fully integrated into the lexicon to the point that they are no longer recognized as neologisms. Thus, a neologism can be understood as a lexical unit perceived as "new" by a linguistic community at a given historical moment, although this condition may be temporary: the unit may fall into disuse or, alternatively, reemerge in another temporal context. Social usage is, therefore, the primary determinant of the permanence or disappearance of a new lexical unit.

The process of deneologization can take two main forms: (i) the neological term may simply cease to be used; or (ii) it may be incorporated into the general dictionary of the language. As stated by Correia and Almeida (2012, p. 29), general language dictionaries seek to encompass the widest possible range of lexical units and their meanings, including not only standard forms but also colloquial, informal, specialized, and literary usages. In this sense, the dictionary plays a legitimizing role: once a neologism is recorded in such a reference work, it is no longer perceived as peripheral or provisional, but as part of the officially recognized lexical repertoire.

Biderman (1978, p. 201) reinforces this perspective by describing the dictionary as the physical and institutional repository of a language's lexical heritage, capable of preserving oral lexias that might otherwise vanish, and ensuring their conservation, sometimes for centuries. The inclusion of a neologism in a general dictionary, therefore, is a strong indicator of its productivity, diffusion, and integration into the linguistic community's shared vocabulary.

Accordingly, dictionary inclusion represents both a milestone in the process of deneologization and a fundamental criterion for excluding items in research focused on the identification of neologisms. Correia and Almeida (2012, p. 22) highlight that research teams working in neology, in their search for objective criteria, adopt the lexicographic criterion to delimit neological units, based on the assumption that general dictionaries reflect the state of the lexicon at a given historical moment.

Neologisms ultimately depend on the actions of speakers, who create them in response to expressive and communicative needs. Sablayrolles (2019, pp. 256–270) points out that these processes of lexical creation are closely linked to the conditions of enunciation, in which the speaker introduces and conveys new lexical units. It is this movement that constitutes the structural basis of the neologism, determining its circulation and interpretative reception. As the neologism spreads, it may acquire different forms and meanings, driven by multiple motivations. Therefore, speakers occupy a central position in this process, acting as driving agents of lexical innovation and of the neological dynamic itself.

a) Linguistic Borrowing

The linguist Jean Dubois-Guilbert (1975) was one of the pioneers in recognizing the significance of linguistic evolution and, consequently, the importance of neology studies. According to his definition, neologisms may arise either from internal processes within the

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language itself or through the influence of external elements. Therefore, borrowings are also considered neological entities, as the author demonstrates:

> From the perspective of the study of neology, can borrowing be considered a linguistic creation? If it is true that it brings a new element into the national linguistic system and enriches the collection of linguistic segments endowed with meaning, one may wonder to what extent it is not a disruptive element within the system, and under what conditions it functions as an integrated element within the system. In reality, it involves the transplantation of a term created within another linguistic system according to phonetic, syntactic, and semantic rules that are not perceptible to the speaker of the community where it is introduced, except if they have a perfect knowledge of the lending language. [...]. It is not the borrowing speaker who accomplishes the creation, which consists in the conscious attribution of a meaning content to the linguistic segment, or who endorses this creation by accepting and interpreting it according to the motivation that results from the relationship between its elements; rather, they receive this creation as an accomplished fact. Therefore, the neology of borrowing does not consist in the creation of the sign but in its adoption (Guilbert, 1975, p. 92) (our translation[1]).

In this vein, a foreign lexical unit is incorporated into the recipient language either in its original form or in an adapted version, respecting to a greater or lesser extent the phonetic, semantic, and syntactic rules of the new system. In such cases, the speaker adopts the ready-made item wi thout needing to create it from the internal mechanisms of the target language. For the aforementioned author, then, loanword neology is conceived as a process of adoption rather than lexical creation.

The ongoing lexical renewal reinforces the view that the lexicon is an open system in a constant state of transformation. As Biderman (2001) argues, linguistic evolution ceases only with the death of the language, since its vocabulary is continually expanding. Similarly, Biderman (1978, p. 161) states that the search for greater expressiveness is intrinsic to the nature of language. Thus, even unconsciously, speakers tend to perceive the language as worn out or devoid of expressive force, which motivates the creation of new lexical forms and the adoption of borrowings as a strategy for revitalizing discourse.

Correia and Almeida (2012, p. 71) present an important distinction between *loanwords* and *foreignisms*. According to the authors, a loanword refers to a lexical unit imported from another language without any formal adaptation to the recipient language system. A foreignism, on the other hand, refers to a word that was originally foreign but has been adapted to the linguistic system of the receiving language—in the case of Portuguese, that has undergone *aportuguesamento* (Portuguese adaptation).

In certain domains of knowledge and social practice (such as information technology, sports, fashion, politics, among others), the use of terms originating from foreign languages has become common and often necessary. In many cases, these lexical items are used exactly as they appear in the source language. From the perspective of communicative functionality, using the original term may be more direct and effective than searching for an equivalent in the target language, which often fails to capture the specificity of the concept or the communicative intent involved.

Alves (2007, p. 72) proposes a classification of loanword neology into four categories: foreignism, translation of foreignism, integration of loanword neologism, and calque.

I. *Foreignism:* "Foreignisms are typically used in contexts related to a culture that is alien or external to that of the language in focus" (Alves, 2007, p. 72). In other words, the use of a foreign lexical unit often carries a stylistic effect, aiming to evoke, express, or convey the "local color" of the foreign country or region to which it refers. Their presence is particularly frequent in technical and specialized vocabularies. Alves (2007) provides examples such as *pole position*, *leasing*, and *know-how*.

II. *Translation of Foreignism:* Frequently, when a speaker uses a borrowed lexical unit (foreignism) that may not be readily understood by other speakers, it appears accompanied by a translation to clarify its meaning. This strategy ensures the communicative effectiveness of the foreign term while preserving its original form. Alves (2007, p. 76) provides the following example: *"In Argentina, the Partido Blanco de los Jubilados is growing rapidly, while in the United States, the so-called gray power (o poder grisalho) is alarming all presidential candidates."*

III. *Integration of Loanword Neologism:* Alves (2007) offers an important reflection on the relationship between borrowed lexical items and the Portuguese

[1] "Dans la perspective de l'étude de la néologie, l'emprunt peut-il être considéré comme une création linguistique? S'il est avére qu'il apporte un élément nouveau dans le système linguistique national et enrichit la collection des segments linguistiques pourvus d'une signification, on peut se demander dans quelle mesure, il n'est pas un élément de trouble dans le système, et à quelles conditions il fonctionne comme élément intégré au système. Il s'agit en réalité de la transplantation d'un terme créé dans le cadre d'un autre système linguistique selon les règles phonétiques, syntaxiques et sémantiques non perceptibles pour le locuteur de la communauté où il est introduit, sauf s'il connaît parfaitement la langue des prêteuse. [...]. Ce n'est pas le locuteur emprunteur qui acomplit la création, consistant dans l'attribution consciente d'un contenu de signification au segment linguistique, ou qui cautionne cette création en l'accueillant et en l'interprétant selon la motivation qui résulte de la relation entre ses éléments; il reçoit cette création comme un fait accompli. La néologie de l'emprunt consiste donc non dans la création du signe mais dans son adoption."

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language. According to the author, the neological phase of a foreign lexical unit begins when the item starts to integrate and interact with the recipient language. This integration may occur at the graphic, morphological, or semantic level. In such cases, the borrowed term undergoes a process of adaptation that aligns it more closely with the structural and usage norms of the target language, indicating a more advanced stage of lexical assimilation.

(a) *Graphic Level:* Orthographic integration of foreign words does not follow a strict set of rules; however, based on borrowings that have already been assimilated and are registered in dictionaries, it can be observed that the borrowed lexical unit tends to approximate the graphic conventions of Portuguese. This process reflects the adaptation of the term to the visual and phonological patterns of the recipient language. For example, the French word *tournée* becomes *turnê* in Portuguese through orthographic integration.

(b) *Morphological Level:* An interesting phenomenon occurs when a foreign lexical item begins to generate derivatives or compounds within the recipient language. This indicates a deeper level of integration, in which the borrowed element becomes morphologically productive. One example is the compound *fast-foda* (Lourenço; Burgo, 2018, p. 52), used in homosexual discourse to refer to quick or casual sex. In this case, the English adjective *fast* ("quick") combines with the base of the Portuguese noun *foda* (a colloquial term for "sex"), resulting in the hybrid compound *fast-foda*. This instance illustrates how borrowed elements can participate in native word-formation processes, contributing to the lexical innovation of the language.

(c) *Semantic Level:* Borrowing at the semantic level occurs when a foreign lexical item initially enters the recipient language with a single, specific meaning (i.e., as a monosemic unit). However, through frequent use and interaction with different socio-cultural contexts, the term may develop additional meanings, becoming polysemic. This semantic expansion reflects the appropriation of the borrowed unit by speakers who reinterpret or adapt its meaning based on new discursive needs. An illustrative example is the expression *skinhead do samba*, which combines the subcultural identity associated with the English term *skinhead* and the Brazilian musical genre *samba*. In this context, *skinhead* acquires a localized, metaphorical meaning that diverges from its original referent, demonstrating semantic adaptation and the potential for polysemy in loanword neology.

This typology proposed by Alves (2007) offers a comprehensive framework for understanding the various degrees of integration and adaptation that characterize loanword neologisms in Portuguese. From foreignisms that retain their original form and evoke external cultural references, to fully integrated items that undergo graphic, morphological, and semantic transformations, the classification illustrates how borrowed lexical units gradually become embedded in the recipient language. Such processes not only enrich the lexicon but also reflect sociocultural dynamics and the creative agency of speakers, who reconfigure foreign elements to meet local communicative and expressive needs. By distinguishing between stages of assimilation, this model provides valuable analytical tools for examining how global linguistic influences are negotiated within specific discourse communities.

b) Morphosyntactic Aspects of Loanword Neologisms

Concerning grammatical class, Alves (2007, p. 80) points out that neologisms incorporated into Portuguese are most frequently productive in the noun class, and only rarely as adjectives or verbs. However, she provides examples from the adjective class, such as the item *must* — a modal verb in English — which is used in Portuguese with an adjectival function, meaning "a new trend" or "something new and stylish." Another example is the noun *bear* (meaning "urso" in Portuguese) which, according to Lourenço and Burgo (2018), in homosexual discourse functions adjectivally to describe an overweight and hairy gay man.

With respect to gender and number, Alves (2007, p. 81) explains that gender marking in borrowings tends to "follow the gender of the donor language"; for example, the Spanish foreignism *recuerdo*. In the case of English, which does not mark gender grammatically, Portuguese assigns gender based on its own grammatical rules, as observed in expressions such as *no ranking* (masculine) and *na university* (feminine). As for number inflection, Alves (2007) notes that in Brazilian media, the original plural form of the foreign word is often maintained; nevertheless, when the term is adapted to Portuguese, pluralization follows Portuguese morphological rules. An example of the original plural form being maintained is *businessmen*.

III. Methodology

We chose to use the social media platforms *X* and *Facebook* in this study because they are widely accessed and their dynamics facilitate both the rapid circulation of information and the immediate emergence of debates on a wide range of topics. *X*, in particular, is frequently consulted as a source for political updates, largely due to the constant activity of journalistic profiles that post real-time news. A distinguishing feature of this platform is the possibility of direct interaction between users and public figures. These interactions can vary in tone: in some contexts, they reflect cordiality and emotional proximity; in others, they take on a

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confrontational character, serving as a vehicle for expressing criticism, dissatisfaction, or demands related to social, political, or economic issues.

Similarly, *Facebook* also proves to be highly productive in three key respects. Firstly, as on *X*, politicians or public figures use the platform to express political opinions, prompting interaction with network members. Secondly, the platform hosts thematic groups (often private) that bring together users with ideological affinities; in these spaces, participants organize to advocate for their positions or criticize their opponents. Lastly, *Facebook* facilitates the wide dissemination of political news and content, which holds particular relevance in the Brazilian context and is readily identifiable on the platform.

Regarding search tools, *X* offers features that facilitate the retrieval of specific lexical items, such as its search mechanism and the "Latest" function, which displays the most recent posts. These features proved to be highly effective for the purposes of this study, enabling us to establish parameters to determine whether a given construction had been used within a specific time frame or remained in circulation at the time of the search. Importantly, we chose not to disclose the identities of users whose posts were analyzed, in order to preserve their privacy.

In order to analyze the types of word formation processes potentially resulting in neologisms, we proceeded as follows: (a) to identify the lexical item; (b) to check whether the item appears in Portuguese dictionaries (Aurélio, Houaiss, Michaelis, Caldas Aulete, and Dicio); (c) to classify the type of process present in the neological construction; (d) to determine, among the processes found, which were formed by borrowings; (e) to analyze the interactional contexts in which the units were used and the meaning effects produced on the interlocutors.

Following Alves (2004), we used dictionaries as a criterion to determine whether a lexical item is already integrated into the language. Because neologisms may arise from cultural trends or borrowing, they are often unstable or ephemeral. Accordingly, the dictionaries served as a lexicographic exclusion tool to confirm whether the terms identified were indeed neologisms or already part of the general lexicon.

For the classification of neologisms, we sought to interpret each term by examining user interaction, aiming to uncover either an explicit explanation or an inferred motivation for its creation. Such neologisms often lack a clear meaning outside their immediate context, and this interpretive effort highlights the linguistic richness at play and contributes to the analytical depth of the research. Although usage frequency was moderate, it played an important role in identifying neological occurrences. As Borba (2003, p. 126) states, "there are words that, despite their low textual frequency, are of interest because they serve as witness words, that is, neologisms that, in a way, characterize a specific moment in social life."

IV. Discussion

Loanword neologisms consist of foreign elements employed within a linguistic system different from the vernacular. Borrowings are naturally incorporated into a language in response to formal or semantic needs; the language user opts to employ the resources that best suit their communicative intentions, whether based on conventional usage or personal choice. In our data, a significant number of loanword neologisms are related to the English language, given English's global influence. The neologisms identified in our corpus were classified into foreignisms, morphological adaptations, and semantic adaptations.

In what follows, we examine representative examples from each category, highlighting the linguistic strategies employed by social media users to appropriate and transform foreign lexical items. These examples illustrate not only the structural mechanisms involved in borrowing but also the socio-discursive functions that such neologisms serve in politically charged digital interactions.

a) Foreignism

In the following two examples, we identify lexical units of English origin that do not belong to the Portuguese lexical inventory; nevertheless, the semantic core of the borrowed items remains intact.

(1) *Minha Fanfic Perfeita:* Um lake sexvideo 40 do bozo com um homem e ele sendo massacrado com uma chuva tomates com agrotóxicos e a crentalhada chorando hahahah. (*Facebook*)

(2) *My Perfect Fanfic:* A lake sex video 40 of Bozo with a man and him being massacred with a rain of tomatoes with pesticides and the crowd crying hahahah.

Gente, o episódio de hj da série CPI da Pandemia terminou teve um final maravilhoso! Roteirista tá de parabéns, não esperava esse *plot twist* no final. Quero muito ver o que vem aí (*X*)

Guys, today's episode of the series *Pandemic CPI* ended with a wonderful finale! The scriptwriter deserves congratulations, I didn't expect that *plot twist* at the end. I really want to see what's coming next.

In example (1), a loanword neologism occurs, which consequently constitutes a foreignism. The lexical item *fanfic* is derived from the English expression *fan fiction*, meaning "fiction created by a fan." *Fanfics* are widely known, as they are typically unofficial stories written by fans who are deeply engaged with a particular narrative (whether in the form of books, TV shows, comics, films, etc.) and wish to share their interpretations or continuations with others. In this context, speakers draw on neologism to ironically

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portray events from Brazilian political life as if they were fictional or potentially fabricated scenarios.

As illustrated in example (2), we once again observe the occurrence of a foreignism. The English noun *plot* can be translated as "storyline" or "narrative," while *twist* conveys the idea of a "turn" or "plot twist." This foreignism typically pertains to the realm of television series and films, where an unexpected event surprises the audience; however, it has increasingly been used to refer to the Brazilian political context.

b) Morphological Adaptations

A foreignism is an element external to the mother tongue and, from a lexical perspective, does not originally belong to the language. Neologism, therefore, occurs when this external element is integrated into the vernacular. Such integration takes place at the morphological level, through the formation of derivatives and compounds. In our research, we identified five examples of this type. These instances illustrate how borrowed elements undergo adaptation processes that allow them to function productively within the target language's morphological system, thereby enriching its lexicon and expressive capacity.

(3) @CarlosBolsonaro colocando os *bolsobots* para fazer o trabalho sujo da "familícia"... previsível! (*X*)
@CarlosBolsonaro putting the *bolsobots* to do the dirty work of the "familícia"... predictable!

(4) "Enorme popularidade" – eu fico imaginando o cara escrevendo isso. Será que realmente acredita? Entre os *bolsolovers* e cupinchas, certamente, a popularidade e alta. Quanto ao resto da população brasileira, porém... a coisa e beeeeemmmmmm diferente. (*X*)
"Huge popularity" – I keep imagining the guy writing that. Does he really believe it? Among the *bolsolovers* and cronies, certainly, popularity is high. But for the rest of the Brazilian population... it's reaaaallly different.

(5) Soundcheck no EUA tá 2mil *bolsocoins* eu não tenho nem 10 reais (X)
The soundcheck in the US costs 2,000 *Bolsocoins* and I don't even have 10 reais.

(6) Será que Heinze, Wizard, médicos *cloroquiners,* CFM e tantos outros que apoiaram esse genocídio não serão responsabilizados? (*X*)
Will Heinze, Wizard, *chloroquiners* doctors, CFM, and so many others who supported this genocide not be held accountable?

(7) Resumão do discurso do Bolsonaro. .... *** *Fakenewzento*[2]. Não aguanto, quero u litrão no bar commeus BFFF. (*Facebook*)
Summary of Bolsonaro's speech: … … … … Just a *Fakenewzento* ****. I can't take it anymore, I want a big beer at the bar with my BFFFs.

In process (3), a neological formation is observed through the integration of a loanword neologism with morphological characteristics. "Bot" is an abbreviation of *robot*, an English term meaning "robot." Bots imitate or replace human users on the internet, acting rapidly due to their automated nature. Consequently, speakers began using this term to refer to various fake accounts aimed at disseminating positive information about the former government. In instance (4), neological formation also occurs through the integration of a loanword neologism of morphological nature. The term "lovers," borrowed from English, means "lovers." Speakers thus coined this term to denote unconditional fans of the ex-president Jair Bolsonaro. In some instances, this process carries a humorous or ironic intent, highlighting the playful appropriation of foreign elements to construct politically engaged, and often satirical, expressions in digital discourse.

As shown in example (5), we find a loanword neologism. The term "coin," which means "currency" in English, is combined with the noun "Bolso" — referring to the then-President of the Republic, Bolsonaro — to designate the name of a Brazilian currency. In this post, the user humorously employs the neologism *Bolsocoins*, a mock currency named after Jair Bolsonaro, to satirize economic disparity or perceived absurdities in financial priorities. The term functions as a lexical blend and political commentary, combining "Bolsonaro" with "coin" to evoke associations with crypto-assets or fictitious monetary systems linked to the Bolsonaro administration. This creative borrowing serves both as a linguistic innovation and a vehicle for sociopolitical critique within digital discourse.

Referring to example (6), we observe the formation of a morphologically integrated loanword neologism. The suffix *-er*, borrowed from English, conveys the meaning of "one who performs the action," functioning similarly to the Portuguese suffix *-or*, which serves to adjectivize verbs. In this neological process, the English suffix is employed satirically to label individuals who advocate for the use of hydroxychloroquine as an "early treatment" for COVID-19. This topic was highly controversial in Brazil, with the then-president Jair Bolsonaro publicly endorsing chloroquine in 23 official speeches.

In neological occurrence (7), the term *fake news* (false news) originates from English. In this neological formation, the borrowing of the expression *fake News* — an element external to the Portuguese language — is combined with a nominal suffixation process through the

[2] The phrase *fakenewzento do **, commonly used in Brazilian Portuguese social media, combines *fake news* with the pejorative suffix *-zento* (similar to *nojento*, meaning "disgusting"), to mock or criticize someone who spreads fake news or nonsense related to it. The expression is often used in an informal and sarcastic way to emphasize disdain toward the subject. The placeholder *** typically represents a censored or offensive word.

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suffix - *ento*, which confers an adjectival form in Portuguese. This characterizes the integration of a loanword neologism through suffixation. In this example, we observe the creation of the neologism *fakenewzento*, a hybrid term that fuses the English borrowing *fake news* with the Portuguese suffix *-ento*, commonly found in pejorative adjectives such as *nojento* (disgusting) or *barulhento* (noisy). This construction intensifies the critical tone, portraying the subject (Bolsonaro) as someone intrinsically associated with the repeated dissemination of misinformation.

The remainder of the post reinforces an affective and colloquial register typical of digital discourse, with expressions such as *não aguento* ("I can't take it anymore") and *quero u litrão no bar commeus BFFF* ("I want a big beer at the bar with my BFFF"), conveying a desire to escape political reality through social interaction. The acronym *BFFF* — likely a pluralized and playful adaptation of *BFF* ("best friends forever") — illustrates the creative incorporation of English expressions into informal Brazilian Portuguese.

(8) *Fakenaro* sempre foi um político medíocre. É tão surreal ele estar na presidência. (*X*)
Fakenaro has always been a mediocre politician. It's so surreal that he's president.

(9) PTralhas, esquerdopatas e *fakeopatas*... Vamos divulgar e denunciar pessoal! São verdadeiros criminosos.(*X*)
PTralhas, leftopaths, and *fakeopaths*... Let's spread the word and report them, folks! They're true criminals.

(10) um fio branco bem no meu topete, a era cruella tá chegando. get ready *quarenteners.* (*X*)
A white hair right in my quiff — the cruella era is coming. Get ready, *quarenteners.*

(11) Se a DEUSA Persefone quiser, e ela vai querer... Bolsonaro não vai *Tankar* o dano do lula. (*Facebook*)
If the GODDESS Persephone wants, and she will... Bolsonaro won't tank Lula's damage.

Excerpt (8) refers to the false news disseminated by the former President of the Republic, Jair Bolsonaro. The neologism observed in this item results from borrowing, but with integration manifested morphologically. This process arises from the president's repeated public statements, which often contradict scientific consensus. A clear example is the headline published on the front page of the Portuguese newspaper *Diário de Notícias* on March 24, 2021: "Bolsonaro lies nine times in three minutes to Brazilians." Thus, speakers coined yet another lexical item to refer to the president.

In item (9), a loanword neologism also occurs, with morphological integration. It is important to highlight that a segment of the community frequently uses the term "psychopath" to emphasize madness or extreme behavior. In this case, the neological process is motivated by a "pathological" inclination to seek out unfounded news or content detached from reality. In lexical item (10), a loanword neologism is once again formed through morphological integration. The use of the suffix *-er*, borrowed from English, conveys the meaning of "one who performs the action," equivalent to the Portuguese suffix *-or*, typically used to adjectivize verbs. In this case, the English suffix is employed to label individuals who chose to remain in quarantine during the COVID-19 pandemic.

In (11), there is the formation of a loanword neologism with morphological integration, involving the use of the Portuguese verbal suffix *-ar*. The lexeme "tank," originating from English, translates directly as "tank," referring to heavily armored war vehicles; however, this neologism in Portuguese derives from the gaming universe, such as *League of Legends* and *Dota 2*. In these games, the champions or characters known as "tanks" are strong and capable of absorbing significant amounts of damage. Consequently, speakers have transferred this meaning to political discourse.

c) Semantic Adaptations

The integration of loanword neologisms at the semantic level relates to the polysemous meanings that a lexical unit acquires in different contexts. In this process, we identified three neological formations.

(12) A prova viva que a Odete Roitman estava certa, quando dizer O brasil e uma mistura de raças que não deu certo... que estamos aqui hoje celebrando o *Bolsonaro day!* Que esse bando de gado elegeu. (*Facebook*)
Living proof that Odete Roitman was right when she said Brazil is a mixture of races that didn't work out... that today we're celebrating *Bolsonaro Day!* That bunch of cattle elected him.

(13) Depois do FIASCO da manifestação *corona day,* já tá pra internar o PRESIDENTE!! O mundo todo em ALERTA, para proteger sua nação, porem no Brasil de bolsonaro isso não passa de histeria!! Até quando povo!???? (*X*)
After the FIASCO of the *corona day* protest, the PRESIDENT is already ready to be hospitalized!! The whole world is on ALERT to protect their nations, but in Bolsonaro's Brazil, this is nothing more than hysteria!! How much longer, people!????

(14) O gay virou uma *fascistinha good vibes* o cara que cantava aquelas músicas de aquecer o coração do forfun mds que c*. (*Facebook*)
The gay has become a *good vibes little fascist,* the guy who used to sing those heartwarming forfun songs, OMG what a sh*t.

In process (12), we observe a neological formation through the semantic integration of a loanword. The term "day," from English, means "dia" in

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Portuguese. The use of this foreign term is quite frequent in Portuguese, and in this construction, it refers to April 1st, the date on which April Fools' Day is celebrated in Brazil. Thus, speakers who oppose the former president Bolsonaro often use hashtags across various social networks to celebrate "Bolsonaro Day[3]," portraying the Brazilian ex-president as a liar.

As shown in example (13), we again observe a neological formation through the semantic integration of a loanword, as previously explained. This process became widespread due to a demonstration in support of the former president, Jair Bolsonaro, held on March 15, 2020[4], which generated significant public outrage. According to the news outlet G1, Brazil had only 200 confirmed COVID-19 cases on that date[5]. The event unsettled the population because of the ex-president's encouragement for people to take to the streets to protest social isolation measures.

In excerpt (14), there is a loanword neologism with integration manifesting morphologically. This process introduces a new characterization through the use of "good vibes," an expression originating from English that can be translated as "good vibes" or "positive feelings." This example refers to those who adhere to metaphysical and esoteric ideas and attitudes, generally associated with the New Age movement, and who like to promote positivity but defend fascist and authoritarian ideals. Speakers use this term to label such people who tend to propagate positivity while simultaneously endorsing fascist ideas. We classify this as a morphological adaptation, as diminutives like "vibezinha" are quite common in Portuguese.

V. Final Remarks

Language embodies social dynamics and continual shifts in communicative practices, particularly within digital platforms where interaction is rapid and widespread. Contemporary discourse on these media reveals processes of lexical innovation and adaptation, influenced by sociopolitical factors and user engagement. Our analysis of neological items revealed that borrowing, especially from English, has become a productive and dynamic process for users engaging in political commentary and satire. These neologisms (often creatively adapted to Portuguese through morphological and semantic integration) reflect speakers' strategies to articulate criticism, humor, and political positioning within a highly polarized digital environment. Most items exhibit a certain degree of adaptation, suggesting an active process of lexical appropriation by speakers who employ these units for argumentative, mocking, or ironic purposes.

Neologisms, therefore, serve not only to highlight the linguistic creativity of users but also to illustrate how political discourse becomes deeply embedded in communicative practices marked by irony, fatigue, and shared emotional responses. The employment of loan-based neologisms, often subject to morphological and semantic adaptation, exemplifies the active role of speakers in shaping language to express ideological perspectives and affective nuances within digital contexts.

The study demonstrates that borrowing is more than a matter of lexical importation; it typically involves the reconfiguration of terms to fulfill communicative purposes. The findings also underscore the role of social media as spaces of intense linguistic innovation, where new expressions can circulate at a fast pace and contribute to shaping public discourse. As shown, these platforms enable immediate, dialogic, and affective interaction among users, fostering the emergence of shared vocabularies linked to political identity, criticism, and resistance.

Ultimately, this study confirms that neologisms, especially those formed by borrowing, serve not only as linguistic innovations but also as markers of collective experience. They encapsulate moments of tension, irony, and resistance, contributing to the construction of a politically engaged and socially aware lexicon. Further research could expand on this work by analyzing the longevity of such neologisms, their potential for dictionary inclusion, and their impact on broader language change in Brazilian Portuguese.

[3] https://www.redebrasilatual.com.br/politica/2019/04/dia-da-mentira-e -rebatizadocomo- bolsonaro-day-nas-redes-sociais/.

[4] https://g1.globo.com/politica/noticia/2020/03/15/cidades-brasileiras-tem-atos-pro-governo.ghtml.

[5] https://g1.globo.com/bemestar/coronavirus/noticia/2020/03/15/brasil-tem-176-casos-de- coronavirus-segundo-relatorio-do-ministerio-da-saude.ghtml.

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Global Journal of Human-Social Science: A
Arts & Humanities - Psychology
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Enchantment and Lived Experience in Contemporary Actor's Art

By Jose Tonezzi
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Abstract- This is an empirical account of audience engagement as part of an academic study by the Federal University of Paraíba. The article explores the role of ephemerality in contemporary theatrical performance, emphasizing its impact on audience reception and their intersubjective experience. Thus, the experience described here points to the ephemeral as a tool for creating enchantment. The reflection focuses on the audience's reaction to the words and actions of a performer juggling at the entrance to a theatre in João Pessoa, Brazil. References include Lev Semionovich Vygotsky's proposal on the psychology of actor-creation, as well as the relational aesthetics described by Nicolas Bourriaud. The study detects a possible connection between what is understood as a mirror neuron and the Russian term "perezhivanie," highlighting the degree of emotional engagement of the spectator and reflecting on the active role of the audience in a theatrical performance. Through an interdisciplinary analysis, this case study aims to effectively contribute to artistic research methodology and contemporary theatrical practices.

Keywords: *staging, juggling, theatrical play, the ephemeral on stage, performance art, circus activity.*

GJHSS-A Classification: *LCC: PN2071.A92*



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I. Introduction

In some languages, especially French, dramatic art falls within the scope of what is designated as living arts. Accordingly, as to what is discussed here, it is crucial to start from an essential characteristic that constitutes such understanding. In the case of a happening that places living beings before others, voluntarily positioned for appreciation, we will start from a classic and unquestionable element that constitutes dramatic art (or theatre): ephemerality.

Due to its immediacy, dynamics and singularity, a work of dramatic art acquires a processual character with each presentation, requiring constant and necessary updating. In its literary aspect, in which the text was adapted or originally written to be performed on stage, dramatic art is initially characterized by incompleteness, as it is a text that calls for the advent of agents to give it life.

According to Franco Ruffini (*apud* FÉRAL, 1999), dramatic literature naturally has two components: the “text of the text” and the “scene of the text.” The first is linked to the more literary element, structured to drive the plot, develop the fable and establish the conflict. In turn, the scene of the text deals with the character and things that concern him, "including the replicas and micro-situations that remain outside the conflict and the fable, giving rise to a certain unpredictability and free rein for the director and the actor" (p. 9). This concept expands the parameters related to the composition and presentation of a theatrical work, making understandable the exchange of activities involved in scenic creation, such as acting, writing a literary text and staging (which involves scenography, costumes, lighting and, sometimes, sound). This evolution affects the use of the stage space, which conventionally considered the stage of a theater as the only place for the representation of a text from dramatic literature.

For Aristotle, according to McLeish (2000), considering that dramatic art is based on an imitation that represents the human being in action in real life, the structure of this imitation however imposes differences in relation to reality. One of them refers to the imitated object that, although associated with the reality of life, becomes a matter of art, here made a means for imitation. Another difference concerns the method, as the object can be brought to the scene or imitated in different ways: through narrative or through the act of representation. In this sense, with regard to speech on stage, a brief reflection on art and feeling is in Vygotsky (1999).

Lev Semenovitch Vygotsky mentions a thought that was widely considered in the early twentieth century, in which the feeling experienced by the observer before a work would be linked to a common feeling (of joy, anger, sadness or any other), assuming art as a resonator, an amplifier or even a device transmitting a certain feeling that infects it. Vygotsky disputes this understanding and suggests that, to understand what art is, it would be necessary to add something more to the contagion of a familiar feeling. To this end, an example is used: one thing is the feeling aroused in the representation of a speaker, whose objective is “expressiveness,” and another thing is the feeling aroused in the representation of a poet, which aims at “amazement.” Just as wine is to the grape, art collects its material from life, producing something that is not yet in the properties of that material, something that is above it.

> By itself, not even the most sincere feeling is capable of creating art. To this end, it not only lacks technique and mastery because even the feeling expressed in technique can never produce a lyrical work or a symphony; both things also require the creative act of *overcoming* this feeling, its solution, the victory over it, and only then does *this* act

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> appear, *only then* is art realized. This is why the perception of art also requires creation, because for this perception it is not enough to simply experience with sincerity the feeling that dominates the author, it is not enough to understand the structure of the work itself: it is also necessary to creatively overcome one's own feeling, find one's catharsis, and only then will the effect of art be manifested fully. (Vigotski, 1999 p. 314)

In the then interwar period on the European continent (1920–1930), the Czech Jindrich Honzl recorded: "Action – the very essence of dramatic art – fuses the word, the actor, the costume, the setting and the music in the sense that we recognize them as conductors of a single current that crosses them, passing from one to another or through several at the same time" (Honzl, 1988, p. 145). Scenography abandoned the strictly complementary and decorative role it played until the end of the 19th century, making greater use of lighting resources and incorporating its effects into the malleability of the stage space, which also began to develop outside the so-called Italian stage. Thus, costumes and props stand out more and more as elements of dynamic meaning in the actor's body. In this context, it is also worth mentioning that ancient Andalusian poetry celebrated "the primitive union of poetry, music and dance (...) requiring the presence of a body, in the incessant restart of an encounter," as stated by Federico Garcia Lorca (*apud* Zumthor, 2007 p. 61). In other words, such poetics did not occur in the writing, reading or recitation of a literary text, but rather in the encounter and juxtaposition of various artistic expressions. It is also possible to see this practice in traditional Asian manifestations, where there is a combination of various artistic expressions, as is the case of Indian dramatic dance.

Such practices and understandings are important for what we intend to present in this look and reflection that focuses on a work presented at the Lima Penante Theater (Figure 1), located in the city of João Pessoa, Brazil, as a scenic exercise of the undergraduate course in Theater of the Federal University of Paraíba. The scene presented was composed as a preamble to a play, performed outdoors, in front of the theatre, which remained closed while the audience waited for it to open. It is a solo work in which the performer, typically dressed in costume, interacts with the spectators through speeches and the performance of activities related to the circus, such as juggling and fire-eating. Initially, the audience was waiting for the building to open to watch a play, when the artist appeared as someone who intended to enter the building, which he considered to be a castle where a party was being held. While the theatre was closed, the artist spoke to the spectators and then spoke about life and art, juggling clubs and, finally, the use of clubs with fire.



Fig. 1: Presentation in front of the Lima Penante Theatre. Photo by Osvaldo Anzolin.

The growing complexity of human relationships with the world and with life has led dramatic art to transcend imitation and make use of reality itself, proposing interaction with the spectator, who becomes a co-participant in the composition and execution of the scene. In a dramaturgy that deals with issues and practices unrelated to imiitation, its composition shifts the axis of the action, which can now consist of events and tactile, auditory and olfactory sensations, going far beyond the verbal constitution.

II. An Emancipation of the Gaze?

At the end of the performance at the Teatro Lima Penante, the actor-performer, pretending to be dead, remains lying on the floor. Since the scene preceded the performance of a play that would take place inside that theatre, one of the characters of that play opens the door of the building and invites the audience to enter.

Although presented with the characteristics of an intervention linked to the play that would take place inside the theater, that scene presented the conditions to become an isolated show. If in that context it was the foreshadowing of a work that would come later, there was a legitimate interest of the actor-performer in transforming his work into a separate show, preserving its characteristics of intervention. There were several reasons for this and the event experienced there invited us to reflect.

The combination of conventional artistic expressions (circus, theater, singing, dance), which have been intensely separated throughout history, has become common in recent times, which has resulted in the compositional restructuring of theater. As "significant polyphonies", in the sense presented by Dort (1988), multifaceted performances have begun to emerge not only in theater, but in each of these expressions. Such occurrence requires the spectator not only the ability to see and recognize, but also to conceive and participate in what is presented to him. In the context of scenic

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textuality, it would be what De Marinis (1987) calls "levels of reception," separated into extra- and intratextuality, enabling conditions to predict, already in the creation of a dramatic work, in which of these levels the spectator will be framed. At the intratextual level of the stage text, the receiver (hypothetical, ideal, virtual) will be led to a certain understanding through strategies contained in the writing, while at the extratextual level, the reading procedures will be triggered during the understanding of the text, and the spectator will be called to determine, for themself, a highly particular understanding of the scenic result.

It is possible to observe in circus activities, such as juggling and the act of spitting fire, a cathartic power that provide a certain relief and renewal to the viewer. The body that experiences such activities does not dissociate life from the spectacle and, by the artist's dexterity, provides some enchantment to the laws of physics. According to Mário Fernando Bolognesi (2003), the use of words plays a secondary role in circus performances, because in its emergence the circus brought the adoption of the body as a fundamental element, establishing the image of a person who overcomes the limits of the possible, fulfilling certain topics of the poetic struggle of the romantic movement.

In the work presented in João Pessoa, Brazil, the actor-performer Cassiel Campos, member of our study group registered in the National Research Council (CNPq), conducted circus activities while verbally discussing art and life. The purpose was to encourage the audience to witness and participate in his acts and thoughts. The artist sought to lead viewers to perceive, in what they experienced, something connected to their daily life or their life story. The juggler's relationship with the flaming clubs and his act of breathing fire may be associated with frustrations and successes arising from life expectations, maintaining the audience's attention. The artist's mastery and dexterity, who gradually increased the number of clefs used, associating them with the Holy Trinity while playing with three clefs, then with the four elements of nature, and finally with quintessence, drewing looks of involvement and admiration from the spectators. Superimposed on words, such activities served as a means for re-signifying what was spoken by the artist, an instrument to shift the meaning that, in principle, would be based on the word and was now in the field of polysemy.

III. For the Future of an Enchantment

Juggling involves the manipulation of various objects, with the best known being the act of throwing and keeping one or more objects in the air at the same time with the use of the hands and, sometimes, also the feet.

The aforementioned scene, which occurred in front of the theatre, fits into what is called scenic juggling, a work composed for a public presentation. Its composition can result in three types, namely: a number, a show or an intervention. According to Santos (2012, p. 245), the first refers to a presentation lasting up to ten minutes, which can show the actor's dexterity in the manipulation of one or more objects. In turn, a juggling show can last up to ninety minutes long and occur as a theatre show or play. An intervention takes place in open spaces, interacting with the audience and without predetermined duration. Therefore, the abovementioned work is equivalent to an intervention.

As there is interaction with viewers, the proposed scene is updated and a new sign element can be chosen at each moment of the presentation. By stimulating empathic impulses, such initiative is in line with the relational aesthetic:

> The artist's practice, their behavior as a producer, determines the relation that will be established with their work: in other words, what they produces, in the first place, are relations between people and the world through aesthetic objects. (Bourriaud, 2009 p. 59)

According to Vygotsky, the object of art – or aesthetic object – emerges from differentiated elements that compose it, such as the form and material used. He agrees with the idea that these components, however, do not integrate directly into the aesthetic object, but rather through the emotional tone they can bring:

> (...) the aesthetic reaction resembles the act of playing piano: it is as if each component of the work of art touched the respective sensory key of our organism, receiving a sensory sound or tone as a response, and every aesthetic reaction consisted of emotional impressions that arise in response to keystrokes. (Vigotski, 1999 p. 259)

Continuing the reasoning, the author states that none of these elements that compose a work of art – its form or material – is important, as they are just keys. The impressions they evoke are very weak compared to the strong effects of the aesthetic reaction evoked by the work.

Considering that, in Performing Arts, the work occurs as a result of the presence and act of performing artists, the relation that is established with their work is linked to the relation that performers allow and develop with the audience. Depending on how this occurs, the viewer can become a co-author and consequent part of the work. Accordingly, the above scene contributes and makes us think, as it is the performance of circus activities in an intervention scene. In showing extreme skill in juggling up to five clubs, the artist Cassiel Campos, even uses his shoulders and feet in the performance, causing an empathic impulse in those who see him. His presentation also involves a speech about art and life, simultaneous to the juggling of clubs with and without fire. Rather than simple witnesses, some spectators compose the scene when they are called to balance a club. Subsequently, others are led to

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hold torches and, finally, much of the audience together with the artist cry out for the opening of the theatre door.

In this interaction, spectators become participants and are led to exercise alterity, having the feeling of acting and being together with the artist in his simultaneous speech and juggling. Seemingly, by leading spectators to perform together and fostering in them the impulses that evoke the sensation of identification and empathy, it can be said that this scenic work triggers what, in neuroscience, is called mirror neurons. And, if so, this happening brings to light the understanding for the term *perezhivanie* – or переживание in Russian – used by neuroscientist Lev Semenovich Vygotsky in reflections on art. The term can mean lived experience in the sense of a state of mind aroused by the experience of a powerful impression or feeling.

At the end of the presentation, the use of burning clubs generates the involvement of the audience through visual perception of the fire "spit" by the artist. Here, vision captures what, according to Vygotsky, would be a technical element: fire is the key that provides the emotional tone of the aesthetic object. It is worth thinking whether this would not be the source for a possible state of enchantment in the viewer.

By constituting itself as a set, a system or a connection of signs, the staging of a work in theatre becomes scenic writing or text, raising this art to the proper place of intersubjectivity, a natural result of mutual bonds that foster empathy with instrumental signs that affect the spectator's state of soul.

For a long time, theatre was seen as a system founded on a regularly verbal basis of representation, setting limits to dramatic action and keeping the spectator in the role of receiver. It is evident that an open and polysemic scene gives the theatre audience an active role, with the power of co-authorship in the course of the aesthetic object.

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Global Journal of Human-Social Science: A
Arts & Humanities - Psychology
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Preventing Corruption in Sports: Russian Experience

By Dr. Sergei Plokhov

Abstract- This article explores Russia's comprehensive approach to preventing corruption in sports. It outlines key legal mechanisms, including mandatory compliance frameworks, prosecutorial oversight, administrative and criminal sanctions, and anti-corruption review of legal acts. Drawing on case studies and legislative analysis, the paper highlights the Russian Federation's efforts to strengthen institutional integrity and protect the fairness of competition. The article contributes to the global discourse on sports governance by presenting the Russian model as an example of holistic anti-corruption policy in practice.

Keywords: *corruption, sports, compliance, prosecutorial oversight, russian legislation, match-fixing, anti-corruption policy, legal accountability, sports governance, institutional integrity.*

GJHSS-A Classification: *LCC: GV717.5*



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I. Introduction

Corruption in sports presents a substantial challenge worldwide, undermining public trust, fair competition, and the integrity of athletic institutions. Russia has developed a comprehensive legal and institutional framework to prevent and combat corruption in the sports sector. This article provides an overview of the Russian experience in this area, highlighting legal definitions, compliance obligations for sports organisations, prosecutorial oversight practices, and the enforcement of sanctions. The analysis is structured around four key pillars of anti-corruption policy: compliance, inspection, enforcement, and legal review.

II. Legal Framework

According to Russian legislation[1], corruption is defined as the abuse of power, bribery, commercial bribery, or other illegal use of one's official position contrary to the lawful interests of society and the State to obtain benefits such as money, valuables, other property, or property-related services for oneself or others. It also includes the unlawful provision of such benefits by other individuals or on behalf of a legal entity.

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Countering corruption[2] includes 3 elements:

a) Preventing corruption by identifying and eliminating its causes,
b) Identifying, preventing, suppressing, exposing, and investigating corruption offences,
c) Minimizing or eliminating the consequences of corruption offences.

Based on Russian anti-corruption legislation, several key areas for countering corruption in sports can be identified:

- Implementing compliance measures by sports organisations,
- Conducting inspections of sports organisations and government bodies by prosecutors,
- Detecting, suppressing, and investigating corruption offences and holding guilty parties accountable,
- Conducting anti-corruption evaluation of legal acts.

Let us examine each of the aforementioned key areas.

III. Compliance Measures in Sports Organisations

According to Article 13.3 of the Federal Law "On Combating Corruption", organisations must develop and implement measures to prevent corruption. These measures may include:

- Designating officials responsible for preventing corruption,
- Cooperating with law enforcement agencies,
- Developing and implementing standards and procedures for organizational integrity,
- Adopting a code of ethics and official conduct for staff,
- Preventing and resolving conflicts of interest,
- Preventing the preparation of informal accounting records and the use of forged documents.

This requirement applies to all organisations, regardless of ownership or sector, including sports organisations. It should be noted that, unlike in Russia, anti-corruption compliance is not mandatory for all organisations in many other countries and is generally

[1] Article 1, Paragraph 1, Federal Law No. 273-FZ, December 25, 2008, "On Combating Corruption".

[2] Article 1, Paragraph 2, Federal Law No. 273-FZ, December 25, 2008, "On Combating Corruption".

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required only for state-owned enterprises, transnational corporations, or large companies[3].

The list of measures provided by law is neither mandatory nor exhaustive and can be supplemented with additional measures aimed at preventing corruption offences, or otherwise modified in accordance with the specific nature of an organisation's activities, including its own assessment of corruption risks. Thus, while Russian legislation establishes an imperative requirement for all organisations to develop and implement anti-corruption measures, it simultaneously grants them the discretion to independently determine the necessary scope and content of such measures.

In light of such regulatory provisions, the development of an effective system of anti-corruption measures by corporate executives places particular importance on the availability of relevant methodological guidance and the practical experience in applying Article 13.3 of the Federal Law on Combating Corruption by other organisations — including that reflected in judicial decisions and prosecutorial oversight practice.

The Ministry of Labour and Social Protection of the Russian Federation has published guidelines on preventing and combating corruption, which are available on its official website. It is recommended that every organisation, including sports organisations, develop its own anti-corruption policy and ensure that it is known to all employees.

Examples of general obligations for employees include:

- Refraining from engaging in corruption offences,
- Reporting any instances of being solicited to commit corruption to a superior or designated official,
- Reporting known cases of corruption involving other employees or third parties,
- Disclosing potential conflicts of interest.

Organisations are also encouraged to develop a code of ethics, conflict of interest policies, and rules regarding business gifts. Regular corruption risk assessments with external auditors are advisable, as well as implementing a due diligence policy for new business partners, including anti-corruption clauses in contracts and organizing anti-corruption trainings and individual counseling of employees[4].

In addition to the Federal Law "On Combating Corruption", Russia has specific regulations to prevent corruption in sports.

According to the Federal Law "On Physical Education and Sport in the Russian Federation", one of the main principles is the prohibition of unlawful influence on the results of official sports competitions. Such unlawful influence includes bribing athletes, judges, coaches, or team managers, as well as receiving money or other benefits in exchange for manipulating competition results. To prevent such influence, competition organizers must include a ban on gambling and betting in their competition regulations[5].

This Federal Law outlines the responsibilities of government authorities, sports federations, and competition organizers in preventing and combating unlawful influence on sports results.

All-Russia sports federations, regional and local sports federations, and professional sports leagues are obliged to:

1) Ensure that athletes, sports judges, coaches, team managers, and other participants suspected or charged with corruption crimes do not participate in official sports events until a court verdict is reached or the criminal proceedings are terminated,
2) Impose sanctions within their jurisdiction after a guilty verdict is issued. These sanctions may include disqualification of athletes and penalties against the sports organisations they are affiliated with, especially in cases of illegal influence on the outcomes of official sports competitions,
3) Enforce penalties within their competence against athletes, sports judges, coaches, team managers, sports agents, and other participants for violating the prohibition on participating in gambling, betting, or sweepstakes.

IV. Prosecutorial Oversight and Inspections

Organisations' compliance with anti-corruption measures is subject to prosecutor inspections. These inspections may be initiated by appeals, legal cases, or

[3] See, e.g., Yu. V. Truntsevsky et al., Combating Corruption in the Business Sphere: A Scientific and Practical Guide (T. Ya. Khabrieva & O. S. Kapinus eds., Inst. of Legislation & Comp. L. under the Gov't of the Russ. Fed'n 2020) (in Russian);
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Nguyen Duc Dung & Nguyen Thi Thanh, Private Sector Corruption in Vietnam: From Legislation to Its Impact on the Economy, Int'l J. Prof. Bus. Rev., Feb. 2023, at 1;
Corporate Compliance on a Global Scale: Legitimacy and Effectiveness (S. Manacorda & F. Centonze eds., Springer Int'l Publ'g 2022).

[4] See Methodological Recommendations of the Ministry of Labor of the Russian Federation on the Development and Implementation by Organizations of Measures to Prevent and Combat Corruption (issued Mar. 28, 2014, amended Nov. 10, 2018), Ministry of Labor and Social Protection of the Russian Federation, https://mintrud.gov.ru/ministry/programms/anticorruption/015/0 (last visited July 5, 2025) (in Russian).
[5] Article 26.2, Federal Law No. 329-FZ, December 4, 2007, "On Physical Education and Sport in the Russian Federation".

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information obtained through media monitoring and cooperation with civil society.

The goal of these inspections is to help organisations establish effective anti-corruption policies. By addressing gaps in corruption prevention tools, prosecutors aim to improve the effectiveness of both the inspected organisations and others in the industry, ultimately promoting fair competition and increasing investment attractiveness.

Violations identified during inspections must be addressed immediately, and the results reported to the prosecutor within one month. Failure to comply may result in administrative penalties and legal action.

Example: An inspection conducted by the prosecutor's office revealed several violations within an organisation responsible for constructing football stadiums across the country. The company failed to fully comply with anti-corruption legislation. Employees submitted incomplete and inaccurate financial disclosures regarding their income, expenses, and assets.

Additionally, no measures were taken to prevent conflicts of interest, particularly regarding the allocation of bonuses. The organisation's internal policy allowed management to assess employee performance and award bonuses, yet the procedures for awarding bonuses to management itself were not clearly defined. This led to a situation where a deputy head of the organisation allocated large bonuses to himself without justification. After the prosecutor's office intervened, the violations were corrected.

If organisations fail to comply with, or inadequately comply with, the demands set out in prosecutors' submissions aimed at remedying violations of the law, prosecutors seek full rectification of such violations through judicial proceedings. For example, a district prosecutor in the Tambov Region filed a claim with the court seeking to oblige a municipal housing and utilities enterprise to adopt organizational anti-corruption measures that had not been implemented following the review of the prosecutor's submission. The court upheld the prosecutor's demands. In addition, such organisations and their officials may be held administratively liable under Article 17.7 of the Code of Administrative Offences of the Russian Federation (CAO) for willful failure to comply with a lawful demand of a prosecutor issued within the scope of his or her authority as established by federal law.

The special section "Anti-Corruption" on the official Website of the General Prosecutor's Office of the Russian Federation contains the most relevant materials, which may be of interest to a wide range of persons: legislation on combating corruption, guidelines, information on international cooperation in this area, information on organized anti-corruption activities and many other.

V. Enforcement and Accountability

In line with international standards, Russian legislation has established mechanisms to hold legal entities accountable for corruption-related offences. This is an essential component of our broader anti-corruption strategy.

Under Russian law (Article 14 of the Federal Law "On Combating Corruption"), legal entities (including sports organisations) can be held liable for corruption offences if the offence was committed on behalf of or in the interests of the organisation. This liability does not exempt individuals from being held accountable for their actions.

For example, Article 19.28 of CAO stipulates fines for legal entities involved in corrupt activities, such as offering, promising or giving money, securities, property, or property-related services to officials in exchange for favours. The prosecution office is exclusively responsible for initiating such cases, which are then reviewed by federal judges.

The penalties for such offences can include substantial fines and the confiscation of property or other benefits obtained through the offence. These penalties serve as a powerful deterrent against corruption.

To illustrate the effectiveness of these measures, in 2024 alone, 480 legal entities were brought to administrative responsibility under Article 19.28 CAO. The total amount of fines imposed by the courts reached 932 million rubles. These figures underscore the seriousness with which Russia approaches the issue of corporate responsibility in the fight against corruption.

For example, a hockey club in one Russian region was fined after its director used an intermediary to bribe a government official in exchange for favourable decisions regarding budget support for the club.

But financial penalties are not the only consequence. Russian law also imposes restrictions on companies found guilty of corruption. For instance, any company that has been sanctioned under Article 19.28 CAO is prohibited from participating in public procurement for two years. This measure is crucial in ensuring that companies with a history of corruption do not continue to benefit from government contracts. To enforce this regulation effectively, a special registry of companies that have been penalized under this article is maintained and published in the Unified Information System for Public Procurement. This transparency ensures that the public and other businesses are aware of which companies have been involved in corrupt practices, further discouraging such behaviour.

The Russian Criminal Code includes several articles related to corruption offences, such as bribery, commercial bribery and embezzlement.

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For example, the director of a state institution overseeing Olympic preparations and his deputy were convicted of accepting a large bribe from a hockey club. In exchange, they provided access to a training facility without the necessary contracts. The court fined them 1 million rubles.

In another case, the head of a regional sports department orchestrated fraudulent activities by inflating prices during a public auction. He submitted fictitious commercial proposals and falsified acceptance certificates, resulting in a loss of 1.5 million rubles in public funds allocated under a national sport project. A criminal case was launched against him for embezzlement.

Usually, corruption crimes are detected through special investigative techniques such as wiretapping, surveillance, and operational experiments. However, sometimes crimes are also detected during routine checks by the prosecutor's office.

As an example, a prosecutor's inspection uncovered that a sports school director unjustifiably awarded a bonus to an individual who did not actually work for the organisation. This led to the initiation of a criminal case for abuse of official powers and forgery.

A special article in the Criminal Code, Article 184, addresses unlawful influence on the outcome of official sports competitions or profit-making contests. This includes bribing athletes, referees, and other participants, as well as coercing or conspiring with them to manipulate results. The penalties for such actions are severe, especially when committed by organized groups or officials.

In 2018-2019, the executive director of a football club conspired with the head coach of another club to secure a victory in a professional football league championship. The coach agreed to arrange for his team to deliberately lose the match in exchange for a monetary reward. Several players from the team were also involved in the scheme. As a result, the match, which took place on May 13, 2019, ended with a 3-1 victory for the director's team.

The investigation into this case was conducted by the department responsible for organized crime within the Ministry of Internal Affairs of Russia. Charges were brought against the individuals involved under Article 184, Part 3 of the Criminal Code of the Russian Federation, for conspiring to manipulate the results of an official sports competition.

In 2022 and 2023, guilty verdicts were issued, marking the first convictions in Russia for match-fixing. The coach and six players involved were fined amounts ranging from 290,000 to 400,000 rubles. As for the director, he received a much larger fine of 18 million rubles.

VI. Anti-Corruption Evaluation of Legal Acts

The evaluation of legal acts related to sports for corruption risks is regulated by special Federal Law. This process aims to identify and eliminate provisions that could create conditions for corruption.

Anti-corruption expertise is a unique legal tool that plays a crucial role in Russia's strategy to prevent corruption at its roots. This tool allows prosecutors to carefully examine legal documents — both existing laws and draft regulations — with the aim of identifying and eliminating provisions that might create opportunities for corrupt activities. These provisions, which we call "corruption factors," may not violate the law directly, but they create loopholes or conditions that facilitate corruption.

For example, corruption factors can include the absence or incompleteness of administrative procedures that govern the rights of citizens and organisations. Another common issue is the unjustified broad discretion granted to officials, which can lead to biased decision-making. Additionally, unclear or overly burdensome requirements placed on citizens and organisations can become breeding grounds for corrupt practices. These are just a few examples of how legal provisions, if not carefully scrutinized, can inadvertently open doors to corruption.

Russia has taken a leading role in implementing this tool, becoming a pioneer in many aspects of anti-corruption measures. To give you an idea of the scale of this work, consider the following figures: Every year, Russian prosecutors analyse tens of thousands of legal acts and their drafts. Within these documents, corruption factors are typically identified in about 4-5% of cases. This may seem like a small percentage, but given the vast number of documents analysed, it represents a significant amount of work. The elimination of these factors strengthens the integrity of our legal system and reduces the risk of corruption across various sectors.

For example, the anti-corruption review of a Ministry of Sports order revealed that certain provisions allowed officials to refuse to register sports federations without providing a means to appeal such decisions. This gap was addressed following a prosecutor's intervention.

Another Example: Following an appeal by the Prosecutor's Office of the Republic of Mordovia, the procedure for granting subsidies from the Saransk urban district's budget for reimbursement of costs associated with transportation of passengers during the days of the FIFA 2018 World Cup matches was amended to comply with federal law. Previously, these procedures imposed unnecessary restrictions on subsidy recipients, such as prohibiting the acquisition of

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foreign currency using allocated budget funds. They also granted excessive discretionary powers to local government officials in deciding whether to grant subsidies. These factors were recognised as potential sources of corruption and were subsequently corrected.

VII. Conclusion

Russia's approach to preventing corruption in sports is characterised by legal precision, institutional involvement, and regulatory adaptability. Through compliance obligations, prosecutorial oversight, administrative and criminal enforcement, and the review of legislation, a multifaceted system has emerged. While challenges remain, particularly in enforcement consistency and awareness, the Russian model offers valuable insights into the development of a holistic anti-corruption framework applicable to the sports sector.

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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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.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

.

Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

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

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ISSN 975587

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