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Sfumato De Las Imágenes De Mundo En Su Dinámica Actual. Contribuciones Humanísticas Para Una Suturación Narrativizante De La Coexistencia

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Abstract- This article presents an eidetic investigation that aimed at the production of a narrativizing sense of the coexistence, which is presented as a humanistic contribution to the suturing of the conjunctural emptiness of it. For this, six eidetic dimensions were brought to the front that are part of the shared objective world, and therefore are repetitive structures that make up the underlying continuity of the interruption of coexistence, aspecting the latter. Such dimensions, in the mode of eidetic succession-tension between Apollo-Dionysus, rational thought-magic thought, paranoid schizoid position-depressive position, polis-urbs, death-birth and leisure-weariness, are made up of various eidetic conjunctions-disjunctions developed in the text, and they emerge from the continuity-dispute between images of the technical and psychic-cultural world with its correlative mass society and urban tribal society.

Keywords: world image, mass society, urban tribes society, coexistence, eidetic dimension, eida.

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Sfumato De Las Imágenes De Mundo En Su Dinámica Actual. Contribuciones Humanísticas Para Una Suturación Narrativizante De La Coexistencia

Hugo Campos-Winter

Resumen- En este artículo se presenta una investigación eidética que apuntó a la producción de un sentido narrativizante de la coexistencia, el cual se presenta como una contribución humanística a la suturación del vacío coyuntural de la misma. Para ello, se trajeron al frente seis dimensiones eidéticas que forman parte del mundo objetivo compartido, y que por tanto son estructuras repetitivas que conforman la continuidad de trasfondo de la interrupción de la coexistencia, aspectualizando a esta última. Tales dimensiones, en el modo de sucesiónes-tensiónes eidéticas entre Apolo-Dionisio, pensamiento racional-pensamiento mágico, posición esquizoparanoide-posición depresiva, polis-urbs, muerte-natalidad y ocio-cansancio, se configuran de diversas conjunciones-disyunciones eidéticas desarrolladas en el texto, y se desprenden de la continuidad-disputa entre imágenes de mundo técnica y anímico-cultural con sus correlativas sociedad de masas y sociedad de tribus urbanas. A su vez, la posibilidad de observación de la dinámica histórica de las imágenes de mundo como continuidad-disputa fue posible por la adquisición de las perspectivas tensa y distensa del tiempo respectivamente, propias de la imagen de mundo metafísica.

Palabras clave: imagen de mundo, sociedad de masas, sociedad de tribus urbanas, coexistencia, dimensión eidética, eida.

Abstract- This article presents an eidetic investigation that aimed at the production of a narrativizing sense of the coexistence, which is presented as a humanistic contribution to the suturing of the conjunctural emptiness of it. For this, six eidetic dimensions were brought to the front that are part of the shared objective world, and therefore are repetitive structures that make up the underlying continuity of the interruption of coexistence, aspecting the latter. Such dimensions, in the mode of eidetic succession-tension between Apollo-Dionysus, rational thought-magic thought, paranoid schizoid position-depressive position, polis-urbs, death-birth and leisure-weariness, are made up of various eidetic conjunctions-disjunctions developed in the text, and they emerge from the continuity-dispute between images of the technical and psychic-cultural world with its correlative mass society and urban tribal society. In turn, the possibility of observing the historic dynamics of world images as continuity-dispute was made possible by the acquisition of the tense and distended perspectives of time, respectively, characteristic of the metaphysical world image.

Keywords: world image, mass society, urban tribes society, coexistence, eidetic dimension, eida.

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I. Introduccion

El caos es el "vacío que se produce en una abertura" (Hard, 2004: 54), es en cierto modo un final, interrumpe el sentido, pero dentro de una continuidad de trasfondo (Mead, 2009), de modo que todo final es un nuevo comienzo, tal como las estrellas vuelven en cada anochecer en un eterno retorno de lo diferente (Deleuze, 2002), para guiar a los argonautas del océano cósmico.

La coyuntura de caos sanitario, mediático, social, en la que hemos caído, ha sido una interrupción del sentido del coexistir de las temporalidades (Heidegger, 2015), en tanto "simultaneidad de lo anacrónico" (Koselleck, 1993: 127); una caída en el vacío del purgatorio (Alighieri, 1999). En efecto, la isolation del eremita en masa (Anders, 2007) en la que millones de personas se encuentran, es una especie de purificación de la opacidad del coexistir (Heidegger, 2015), reducidos al mundo interno y circundante (Jaspers, 1977) y a tener como invitado de piedra a la imagen técnica (Flusser, 1974). Ahora bien, se puede llevar a cabo una performance siguiendo el modelo de los personajes de Murakami (2009, 2014, 2017) y desarrollar con actitud blasée (Simmel, 1977) gustos sofisticados, aislados en el contexto de una soledad urbana que evoca el concepto de saudade, y una atmósfera mezcla de realismo mágico y surrealismo estilo Twin Peaks (Peyton, Deschanel, Lynch, Dunham, Linka, Hunter, Rathborne & Holland, 1990). Pero en algún momento, por efecto pendular, comienza a reconfigurarse la continuidad del coexistir en el mundo objetivo compartido (Jaspers, 1977), donde se genera el acontecimiento del ser-en-común (Campos, 2020 [en prensa]); fuente de sentido (Holzapfel, 2005) desde el cual se transfiere sentido para, de acuerdo a Freud (1937-39a), desinhibir la capacidad de amar y trabajar, y agrego, que en cuanto sucedemos-en-nuestro-mundo, habitar.

Para esto, es preciso suturar el sentido (Stafford cit. en Houser, 2016), pensado como orientación de dicha coexistencia (Holzapfel, 2005), que se ha visto interrumpido por el innegable vacío coyuntural del tiempo de coexistencia. Tal sentido, y su suturación, se realiza, desde George Mead (2009), trayendo al frente el trasfondo de mundo objetivo u horizonte de sentido (Heidegger, 2015) que se presenta como el escenario de tiempo epocal en que se vectorizan las múltiples temporalidades, las cuales, en sus transferencias y convergencias enactivas hacen emerger y dan sentido al coexistir (Varela, 1997).

Al respecto, El Silmarillion parte con la creación del mundo en el vacío primigenio, por el canto y la música desbordados y volcados en este, de Ilúvatar o Eru, y los Ainur, después de los cuales no hubo vacío,

> "cuando llegaron al Vacío, Ilúvatar les dijo: ¡Contemplad vuestra música! -Y les mostró una escena, dándoles vista donde antes había habido sólo oído; y los Ainur vieron un nuevo Mundo hecho visible para ellos, y era un globo en el Vacío (…) Éste es vuestro canto y cada uno de vosotros encontrará en él, entre lo que os he propuesto, todas las cosas que en apariencia habéis inventado o añadido (Tolkien 2018: 15-16)".

De acuerdo a la reflexividad del lenguaje (Billig, 1996; Edwards & Potter, 1992; Gergen, 2007; Ibáñez, 2001; Íñiguez, Cabruja & Vásquez, 2000; Potter & Wetherell, 1987; Shotter, 2001), todo acto de develamiento, es también en cierta medida, creación de lo que estaba velado por el vacío, pero en este caso no desde el vacío, sino desde una asimilación crítica (Blanck cit. en Sisto, 1998) de la tradición argumental humanista y de los hechos históricos. En consecuencia, el presente estudio, ubicable entre los estudios del tiempo (Burges y Elias, 2016), apunta argumentativamente a producir un metasentido (Campos, 2017), a saber, un sentido que devele el horizonte de sentido, que en tanto "estructura repetitiva" (Koselleck, 2004: 29), son las dimensiones constantes del mundo objetivo compartido donde se hacen posibles las posibilidades de suturar el sentido del coexistir, haciendo emerger nuevamente el ser-en-común desde el cual se obtiene sentido para amar, trabajar y habitar.

Lo que constituye el mundo objetivo es el hegemonikón (Peters, 1967) de una determinada imagen de mundo objetiva, que junto a una actitud subjetiva, constituyen una concepción de mundo (Jaspers, 1960). La imagen objetiva que fue el hegemonikón durante el siglo XX fue la imagen de mundo técnica, la cual concibe el mundo como una gran máquina en función del abastecimiento de las masas, las cuales son cooriginarias al funcionamiento de la maquinaria (Jaspers, 1933). En esta imagen, no caben elementos anímico-culturales que historicen el movimiento de la maquinaria, esta se mueve por inercia en función de la utilidad (Jaspers, 1960).

Pero de acuerdo a una interpretación según las condiciones tecnológicas o materiales (Droysen, 1983), a partir de la segunda mitad del S. XX el cambio desde tecnologías de bajo nivel a tecnologías de alto nivel generó un movimiento sutil de continuidad y/o disputa de imágenes de mundo por el hegemonikón. Por ejemplo, el ferrocarril, el automóvil, el teléfono fijo, la radiodifusión, el cinematógrafo cedieron como tecnologías dominantes frente a la aviación, celulares, ordenadores, internet, correo electrónico, videojuegos, satélites, entre otras (Gergen, 2006). Esta inserción de nuevas tecnologías, en particular la World Wide Web y su proliferación exponencial a nivel global, provocó la recuperación anacrónica (Freeman, 2016) del pasado anímico-cultural, lo cual fue conceptualizado por Mcluhan y Powers (1995) como Aldea Global, aduciendo los autores que con la reducción de tiempos y espacios en la comunicación se vive en una gran aldea planetaria, regresando modos de vida tribal que a su vez se urbanizan, los cuales, en tanto portadores de la imagen de mundo anímico-cultural, suceden y/o tensionan la imagen de mundo técnica y el modo de vida de las masas.

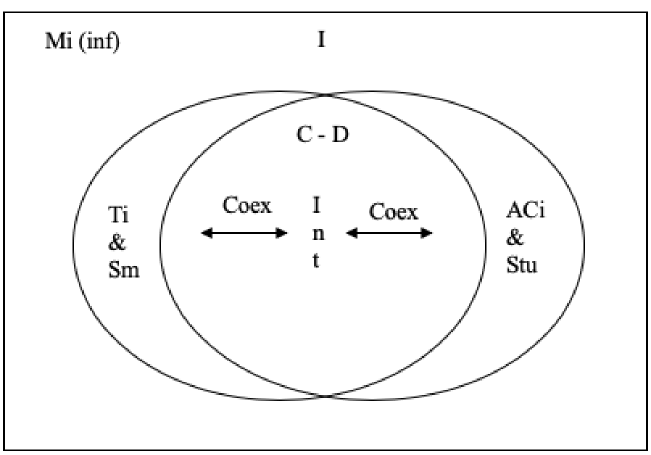
La imagen de mundo anímico-cultural supone una energía o espíritu que moviliza los cuerpos, así por ejemplo, el deseo empuja y el sentido tira el cuerpo humano (Frankl, 1994) y la cultura moviliza la sociedad (Jaspers, 1960). Por consiguiente, a diferencia de la imagen de mundo técnica que se presenta como una gran máquina objetiva y homogénea, en la imagen de mundo anímico-cultural el mundo se presenta a partir de las subjetividades que dan ritmo a lo objetivo, las cuales son heterogéneas.

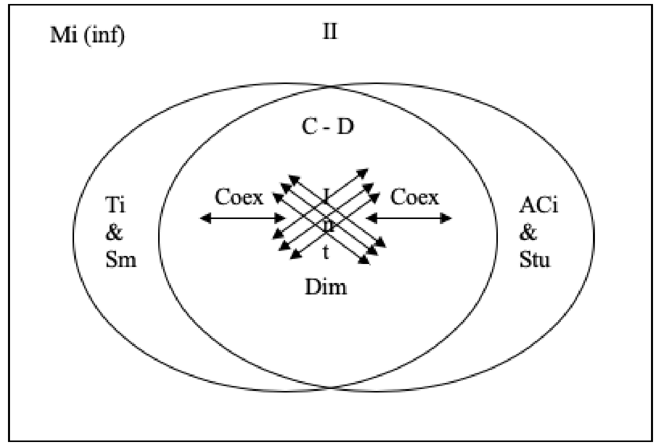
De lo anterior se desprende que el texto cultural se presenta como una sucesión entre sociedad de masas y sociedad de tribus urbanas o como una tensión entre ambas, dependiendo del modo en que se conciba la relación temporal entre imágenes de mundo, esto es, como un tiempo tenso o distenso (Gardner, 2016), en otros términos, como serialidad o simultaneidad, o en el modo saga o canon, en el primer caso, el hegemonikón se alcanza por pole position en el segundo por enfrentamiento.

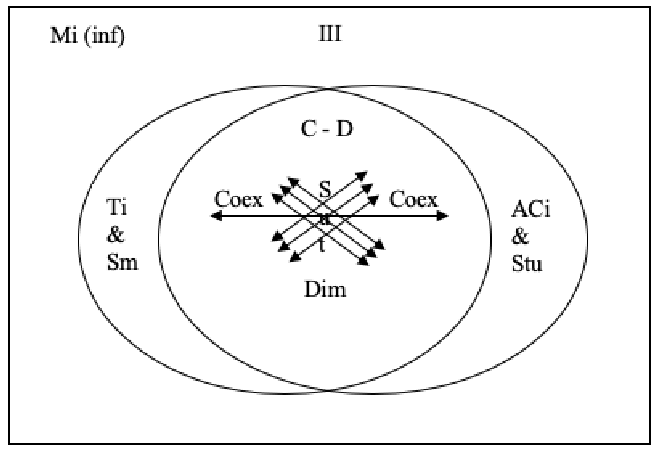
Así, a modo de un escenario de trasfondo, y de acuerdo a la perspectiva adquirida (Ortega y Gasset 1970), esto es, con una concepción tensa o distensa del tiempo, veremos que se vive una continuidad anacrónica desde la imagen de mundo técnica a la imagen de mundo anímico-cultural, a saber, un retorno del pasado que sucede al presente prefigurando un futuro primitivo, o una tensión sincrónica donde pasado y presente se están volviendo un futuro pastiche anacrónico-sincrónico-procrónico. Una tercera opción es que la imagen técnica recupere terreno en un presente que exacerbándose, subsuma al pasado configurándose la distopía Weberiana de la jaula de hierro burocrática o del poder de la oficina. En todo caso, la línea de posibilidades concretas que une estas tres posibilidades arquetípicas, supera la cuantificación. Depende más bien de la dinámica resultante entre lo que Saussure (1994) llamó espíritu de campanario y fuerza de intercambio, la estructura profunda (Chomsky, 1965) de una semiosfera (Lotman, 1990), y los valores de alto nivel (Scheler, 2001) que dicha estructura, en tanto núcleo semiosférico, articula.

De esta continuidad y/o disputa entre imágenes de mundo y sus correlativas sociedades, se desprenden sucesiones-tensiones fenoménicas que a modo de dimensiones del mundo objetivo cultural de trasfondo, permean con su matiz toda coexistencia en el mundo objetivo de la vida cotidiana, en que se coexiste con una actitud natural (Husserl, 1949). En este artículo se presentan, de manera no abarcativa, seis sucesiones-tensiones intuibles. Estas dimensiones son Apolo-Dionisio, pensamiento racional-pensamiento mágico, posición esquizoparanoide-posición depresiva, polis-urbs, muerte-natalidad y ocio-cansancio.

El artículo finaliza argumentando que la condición de posibilidad de observación de la disputa y/o continuidad histórica entre imágenes de mundo técnica y anímico-cultural y entre sociedades de masas y tribus urbanas respectivamente, es posible desde la imagen de mundo metafísica. En términos estético conceptuales, y teniendo en mente un cuadro estereoscópico, lo anteriormente dicho se puede representar en tres tiempos del siguiente modo:







Mi (inf) = Imagen metafísica de mundo infinita; Ti & Sm = Imagen de mundo técnica y sociedad de masas; ACi & Stu = Imagen de mundo anímico-cultural y sociedad de tribus urbanas; C - D = Continuidad-disputa de imágenes de mundo; Coex = coexistencia; Int = interrupción de la coexistencia; Dim = Dimensiones del mundo objetivo compartido; Sut = Sutura narrativizante de la coexistencia. Cabe señalar que la superposición de imágenes, propia de la técnica pictórica futurista para intuir el movimiento, respresenta la dinámica histórica.

II. Metodo

Debido al calibre del pensamiento de cada autor, se requiere una especificación del método de investigación. Por lo pronto, cabe reconocer la reducción esquemática de toda investigación teórica. Quien quiera conocer el sistema eidético original de cada autor hace bien en leerlo directamente, no hay atajos algorítmicos (Vygotsky, 2012) en lo que respecta a la investigación y producción eidética conceptual, ya que la profundidad de los conceptos es ilimitada (Bajtín, 2011), implicando que el estudio es un continuum, asimismo, se requiere un temple anímico específico que es consubstancial a dicho estudio (Heidegger, 2006). En efecto, el sistema eidético de cada autor, siguiendo a Eco (1992), no está referido en función de su intentio

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autoris, sino en función de la intentio lectoris de la investigación, con el propósito de generar una intentio operis en tanto metasentido del mundo objetivo compartido.

A partir de la observación de dimensiones fenoménicas derivadas de la continuidad-disputa entre las imágenes de mundo técnica y anímico-cultural, las cuales parecen “absolutamente omnipresentes en la sociedad contemporánea” (Revilla, 2003: 9), y mediante “aproximaciones múltiples consecutivas (…) [, heurística que] consiste en realizar diversas lecturas de las obras y de las otras obras de la misma persona y de la bibliografía sobre dichas obras para ir escuchándolas y comprendiéndolas” (Devés & Kozel, 2018: 58), reduciendo así mediante triangulación, progresivamente el perímetro de búsqueda; se indagó en un corpus textual producido por autores propios de la tradición argumental humanística, que conceptualizan tales tensiones o un polo de las mismas, en el modo de entidades eidéticas.

Una entidad eidética, eida o concepto, es “un conjunto de palabras, articuladas en juicios a su vez articulados sistemáticamente. Son frases o proposiciones del tipo “x es y”, en la medida que componen un conjunto donde no se trata únicamente de frases de tipo descriptivo, sino que apuntan simultáneamente hacia la explicación y/o la normatividad y/o prospectiva” (Devés & Kozel, 2018: 66). En otras palabras, las eidas pueden apuntar simultáneamente a la dimensión ontológica, epistemológica, ética y pragmática, pudiendo incluirse también las dimensiones existenciales y estéticas.

“Me gusta apreciar pinturas” o “voy al museo a menudo”, son proposiciones existenciales y descriptivas que no tienen valor eidético por sí solas, pero si se vinculan con un enunciado del tipo “la imagen pictórica es fuente de sentido”, alcanzan un carácter eidético (Devés & Kozel, 2018).

Por consiguiente, lo que interesa a los estudios eidéticos es el conjunto organizado de proposiciones, donde las partes importan en la medida que integran un conjunto y no son meras frases sueltas y, desde este punto de vista, “vacías de pensamiento” (Devés & Kozel, 2018: 67).

A partir de la asimilación crítica (Blank cit. en Sisto, 1998) de eidas que explican las tensiones fenoménicamente observables en el mundo de la vida cotidiana, se apuntó a la construcción de un sistema eidético situado que permita una lectura del texto cultural actual.

Un sistema eidético es una entidad eidética compuesta por un conjunto de eidas o conceptos, combinadas retóricamente de acuerdo a los criterios de invención, arreglo y estilo (Billig 1996), para construir un sentido lo suficientemente abarcativo que permita una lectura comprensiva de la realidad del texto cultural, y esta, como ya vimos, presupone un sistema eidético para su definición, y para actuar en ella, el cual puede ser explícito o implícito (Devés & Kozel, 2018: 67).

Cabe señalar que la asimilación crítica no es eclecticismo, sino una actitud intelectual que permite integrar entidades eidéticas de distintos sistemas eidéticos, descartando eidas que no se correspondan con los hechos, asegurando así la coherencia de la construcción eidética. En cambio, el eclecticismo implica la coexistencia de eidas contradictorias bajo una sistematización, que por lo mismo, no es necesariamente correlativa a los hechos, en tanto que no se cumple con el criterio explicativo y/o normativo y/o prospectivo de las eidas (Blanck cit. en Sisto, 1998).

Por consiguiente, la asimilación crítica cumple con los criterios metodológicos de “amplitud de visión, de ausencia de dogmatismos y de flexibilidad, lo cual la ayuda a evolucionar en una dirección coherente, cuidando la sistematicidad en la creación de un conocimiento posible de ser validado como científico” (Sisto, 1998: 6).

Respecto del arreglo y estilo argumentativo (Billig, 1996), este se caracterizó por ser una argumentación en racimo (Fuentes & Alcaide, 2007), puesto que tal ordenamiento permite presentar un sistema eidético conceptualmente denso a partir de la lectura de los textos.

Resumiendo, las aproximaciones múltiples consecutivas en tanto estrategia de producción de datos, las eidas y sus combinaciones en un sistema eidético en cuanto unidades de análisis, la asimilación crítica como procedimiento de análisis y construcción eidética, y la argumentación en racimo como inscripción, dan cuenta del método seguido en esta investigación eidética.

III. Desarrollo

a) Dimensión Apolo–Dionisio

De la continuidad-disputa por el hegemonikón entre imagen de mundo técnica, masas, e imagen de mundo anímico-cultural, tribus urbanas, se desprende la sucesión-tensión eidética Apolo-Dionisio. El uno representando “los valores helénicos de la razón, la armonía, la lucidez y la moderación” (Hard, 2008: 200), en otros términos la civilización de la sociedad de masas con su trasfondo de imagen técnica. El otro, dios de la fertilidad, del vino, del éxtasis y de cuanto subvierta “las normas de la moralidad cotidiana y la sociedad cívica” (Íbid.: 239); operando como typoi (Grondin, 1999) de la imagen de mundo anímico-cultural y de su correlativa sociedad tribal urbana.

Algunas figuras de esta sucesión-tensión eidética, son las conjunciones-disyunciones nomadismo-sedentarismo, polis-tiaso, individuo-comunidad y arcaísmo postmoderno, argumentadas por Maffesoli (2004).

Respecto de la primera figura, nomadismo-sendetarismo, se hace evidente que en medio de la imagen técnica y de su tendencia a la homogeneización de los individuos en grupos, clases y finalmente masas, emergen microgrupos con un koine (Conde, 2007) que les otorga una identidad, como si en medio de Metrópolis de Fritz Lang (1927), emergiera el mundo de Peaky Blinders (2013). Una condición necesaria para la existencia de las masas es el sedentarismo, por su parte, los microgrupos o tribus urbanas son vectorizados por sus pulsiones y sentidos diferenciados de la masa. Pero en la conjunción-disyunción en la que nos econtramos, según Maffesoli (2004), el nomadismo tribal se hace "fragmentado y localizado", y por su parte, las masas viven un "sedentarismo pasajero".

La polis es el orden de Apolo, la racionalización política del mundo objetivo, pero a su vez, la inercia maquinal que hace caer a las masas en la medianidad del mundo, donde prima la doxa. Conjugado y/o en disyunción con esta realidad, emerge el entrelazamiento voluptuoso (Bataille, 2007) del tíaso, la emergencia dionisiaca del deseo, el juego erótico de las miradas, palabras y cuerpos que expresa la libido de una identidad tribal urbana. De tal modo que el paisaje urbano Hopperiano, pongamos por caso Early Sunday Morning (1930), tiende a ceder paso o se contrapone a la pictórica de Rubens, teniendo como ejemplo de esta, Le desembarquement de Marie de Médicis (1622-1625). En términos de Maffesoli (2004), hay momentos en que se observa un deslizamiento y/u oposición "polis"-"tíaso", el de un orden político hacia y/o contra un orden fusional.

Hay una tendencia del uno a pensar que el mundo social actual es presa del individualismo rampante. No obstante, de acuerdo a la impronta desplegada desde la continuidad-disputa entre imágenes de mundo técnica y anímico-cultural, se hace patente el acontecimiento del ser-en-común de la comunidad. Según Maffesoli (2004), esto es un indicio del desfasamiento del sentido común respecto de la realidad, el cual tiende a proyectar sus propios valores meridianos sobre esta, a partir de un acomodamiento mental en la imagen objetiva del mundo en el hegemonikón. La construcción de identidades colectivas (Revilla, de Castro & Tovar, 2015) en los eventos de pasarela, deportivos, musicales, religiosos son indicios de lo contrario; del despliegue del acontecimiento (Heidegger, 1989) del ser-en-común comunitario sobre el escenario de la imagen de mundo anímico-cultural. Basta con ver como emerge el sentido de comunidad en la London Fashion Week, en la Champions League, en los conciertos de Roger Waters o en el rezo papal del Ángelus en la Piazza di San Pietro, entre otros acontecimientos comunitarios.

En estas figuras de la tribalidad urbana, donde se despliega el ser-en-común comunitario, se vive una ética y una estética distinguibles. La estética a la que Maffesoli (2004) hace referencia, es una estética movilizada por actitudes místicas y entusiásticas (Jaspers, 1960), esto es, una estética donde sujeto y objeto se fusionan con disolución o mantención de sus fronteras respectivamente, ocurriendo en el segundo caso que el objeto pasa a ser también un sujeto. En ningún modo, se reifica como mero significante. En ambas actitudes, sobre el telón de fondo del acontecimientos del ser-en-común, al cual recursivamente hacen emerger. Es una estética que tiene por lenguaje la proxémica de los cuerpos vectorizados por las pulsión y sentido de estar en sincronía. El carnaval de Río de Janeiro y el superclásico Boca Juniors vs. River Plate son buenos ejemplos de manifestación de dicha estética.

Por su parte, la experiencia ética dice relación menos con el mirar hacia el futuro que con la convivencia actual. Para el autor, en la ética tribal urbana adquiere relevancia el concepto de ayuda mutua no como mera buena vecindad, sino como la "respuesta animal "no consciente", del querer-vivir social: una especie de vitalismo que "sabe", en el sentido de saber incorporado, que la unicidad es la mejor respuesta al dominio de la muerte" (Maffesoli, 2004: 77-78). En juegos como Metal Gear Survive (2018) o Call of Duty WWII (2017) se experimenta virtualmente esta ética de la supervivencia movilizada por el vitalismo.

Una última figura de la dimensión Apolo-Dionisio a destacar, la econtramos en la paradoja arcaísmo postmoderno, afín al segundo polo eidético. En términos de Gombrich (1999), vivimos en una época en que lo más moderno coincide con lo más arcaico. De este modo el tribalismo se inserta en las diferentes instituciones a través de gustos sexuales, estándares de pensamiento, preferencias filosóficas, en los cuales lo anacrónico injerta sus culturemas arcaicos en el paisaje sincrónico. Al respecto, resulta revelador el retorno del calabozo medieval de castigo en el modo de prácticas Kink en Cincuenta Sombras de Grey (2015), lo que es también una suerte de reapropiación del tiempo humano propio (Heidegger, 2015) frente a la prepotencia del tiempo no humano de los aparatos técnicos, pero también de la naturaleza (Houser, 2016); o la similitud morfológica entre términos propios del Libro de los Muertos (Lara [trad.], 2018) y algunos nombres dados a dispositivos de tecnología de punta. De acuerdo a Maffesoli (2004: 35), "esta es la lección del "arcaísmo" postmoderno: estamos volviendo a actuar, en todos los dominios, la pasión comunitaria".

En pocas palabras, una dimensión del texto cultural que expresa la continuidad-disputa entre imágenes de mundo técnica y anímico-cultural, y que permea la coexistencia con su matiz, es la dimensión Apolo-Dionisio, a su vez, esta sucesión-tensión eidética se proyecta en conjunciones-disyunciones que la configuran, a saber, nomadismo-sedentarismo, polis-tíaso, individuo-comunidad, está última se divide en su segundo polo en una estética y una ética del estar juntos; y por último, la eida arcaísmo postmoderno, relacionada con el segundo polo de esta dimensión eidética.

b) Dimensión pensamiento racional-pensamiento mágico

Una segunda dimensión del trasfondo objetivo de la coexistencia se desprende de la continuidad-disputa entre imágenes de mundo técnica y anímico-cultural, se compone de una sucesión-tensión entre eidas denominada dimensión pensamiento racional-pensamiento mágico. El primero se divide a su vez en modos de pensamiento que lo manifiestan, no exhaustivamente, estos son, los razonamientos deductivo, inductivo y abductivo, y los modos de pensamiento escolástico, experimental, dialéctico, analéctico, complejo, onto-histórico e inconsciente. El segundo polo eidético, que se ha llamado pensamiento mágico, lo constituyen los modos pensamiento homeopático, contaminante y simpatético.

Respecto del razonamiento deductivo, en este se parte de una premisa general abstracta, desde la cual se deriva una premisa particular y finalmente una conclusión singular. La validez de este razonamiento reside en que la premisa particular y la conclusión se contengan a priori en la premisa general. Por esto, Pierce sostiene que "entre las características a las que no prestamos atención alguna en este modo de argumento, está la de si la hipótesis de nuestras premisas se conforma, o no, más o menos al estado de cosas del mundo exterior" (1903: s/n). En cualquier caso, esto nos habla solo de la validez del razonamiento, pero su valor de verdad refiere a la correspondencia de las premisas y la conclusión con un estado de la realidad. Este tipo de razonamiento no agrega nada a la premisa mayor, solo desprende un conocimiento que ya estaba incluido en esta, y que por lo tanto continúa siendo hipotético, a menos que la premisa mayor tenga en principio valor de verdad.

En el pensamiento inductivo se parte de premisas singulares observadas empíricamente, las cuales en su articulación constituyen una premisa particular, generándose finalmente una conclusión general, la cual puede ser absoluta o relativa, dependiendo de si la premisa particular fue abarcativa del universo referido. En términos de Pierce (1903: s/n), "la inducción consiste en partir de una teoría, deduciendo de la misma predicción de los fenómenos, y observando estos fenómenos con vistas a comprobar lo aproximadamente que concuerdan con la teoría". Tal teoría debe corresponderse con los hechos singulares observados. Esta forma de pensamiento agrega un nuevo grado de conocimiento probable, ya que el paso desde la premisa particular a la general, en el caso de no ser aquella abarcativa del universo referido, implica un grado de error.

En el razonamiento abductivo, se coteja una ley general con la observación de uno o más hechos singulares, de lo cual se obtiene una hipótesis particular. Este es el único modo de razonamiento que agrega un orden nuevo de conocimiento posible o aprendizaje cualitativo, según Pierce (1903: s/n) "la deducción prueba que algo tiene que ser; la inducción muestra que algo es actualmente operativo; la abducción sugiere meramente que algo puede ser", esto último como un indicio de la hipótesis general, realizado a partir de los hechos singulares. En otras palabras "su única justificación es la de que a partir de su sugerencia la deducción puede extraer una predicción que puede comprobarse mediante inducción" (Ibid, 1903: s/n).

En el pensamiento escolástico lo característico es la colección lógica de elementos intuibles jerarquizados piramidalmente en términos de género y especie, a partir de la exclusión de la contradicción; "su símbolo es el museo repleto, así como el enorme sistema de casilleros de las divisiones" (Jaspers, 1960: 113). El mayor indicio de pensamiento escolástico lo vemos en museos como el Louvre, el Prado o el Guggenheim.

Pero el pensamiento escolástico se limita a ordenar el material intuible, en cambio el pensamiento experimental, se desarrolla mediante preguntas al material empírico intuible y a la experiencia. "Su pensar es una acción cambiante de teoría e intuición, pero tal que la teoría se convierte en vehículo para plantear preguntas, para las que en la intuición llega a ser posible una repuesta con sí o con no" (Jaspers, 1960: 114). El tipo ideal Weberiano es un ejemplo de conocimiento producido por este tipo de pensamiento (Ibíd.: 114).

No obstante, para que el método experimental sea eficiente debe excluir un extremo, por su parte, el pensamiento escolástico busca el término medio. Solo el pensamiento dialéctico logra "la unión de oposiciones, su solución sin exclusión" (Jaspers, 1960: 114) de uno de los términos, "al "esto o lo otro", la técnica dialéctica contrapone un tanto-como también y "un ni-ni" (Ibíd.: 114). En el pensamiento dialéctico se parte de una síntesis, para después exponer el modo en que se desarrolla la abstracción de la pareja de tesis y antítesis y sus síntesis en una totalidad concreta. A lo universal abstracto contrapone lo singular que en síntesis componen un universal diferenciado que contiene y supera los polos opuestos, siendo él mismo una tesis para un nuevo proceso de pensamiento dialéctico.

Pero el pensamiento dialéctico es totalitario, por lo que no alcanza a comprender que la contradicción entre tesis y antítesis es superada por el anatema, elemento que proviene desde fuera hacia dentro de la totalidad en contradicción. Esto es lo que plantea el pensamiento analéctico de Dussel (1974). Sin embargo, este pensamiento cae también en el mismo error unidimensional del pensamiento dialéctico al reducir todo fenómeno a su forma explicativa.

El pensamiento complejo busca integrar el pensamiento dialéctico y el pensamiento analéctico. Está basado en los principios de diálogo, de recursión organizativa y principio hologramático (Andrade, Cardenas, Pachano, Marina & Torres, 2002; Colectivo Docente Internacional, 2008; Morín, 2011). Un fenómeno fundamental que define el término complejidad, es el de procesos emergentes, esto es, que partir de dinámicas particulares se generan convergencias sistémicas, que a su vez recursivamente determinan las dinámicas particulares. La calidad de estos procesos emergentes es que no son cuantificables ni predecibles. No obstante, a pesar del avance que significa el pensamiento complejo, al abarcar múltiples eidas de manera transdisciplinaria, tiende a volverse escolástico.

El pensamiento onto-histórico heideggeriano, y que también aplica Sartre (1966) en su dilucidación del proyecto fundamental, se muestra lo suficientemente robusto y denso conceptualmente y a la vez flexible en su capacidad de apertura de nuevas posibilidades de conocimiento. Este pensamiento onto-histórico dice relación con que la comprensión del sentido del Dasein se logra sólo mediante la comprensión del horizonte de sentido de la temporeidad epocal en que este se inserta (Heidegger, 2015), llevándose a cabo en términos de Gadamer (1999), una fusión de horizontes, comprensión que se logra mediante el proceso gramático de reconducción al origen conceptual, destrucción de las capas semánticas trivializadas del concepto y construcción-proyección de nuevos sentidos revitalizando la tradición (Heidegger, 2000). Pensamiento que tiene el perímetro de obras intelectuales como objeto. Pensamiento también a la base de la argumentación de este artículo, con la salvedad de que el entendimiento no es respecto del Dasein, sino que del coexistir de los Daseine.

No se puede dejar de lado el pensamiento inconsciente descubierto por Freud (1937-39b), consubstancial a la modernidad occidental, a saber, ausencia de contradicción, desplazamiento, condensación, atemporalidad y reemplazo de la realidad externa por la psíquica (Parada, 1993). En este marco de pensamiento, Matte Blanco desarrolló en términos lógicos el descubrimiento freudiano como bi-lógica, argumentando que los procesos conscientes se desarrollan por medio de la lógica clásica aristotélica o asimétrica y en el inconsciente se desarrolla una lógica simétrica, compuesta por los principios de generalización y de simetría, desprendiéndose desde este último los siguientes modos de pensamientos inconsciente: el todo es igual a las partes, ausencia de secuencia temporal, ausencia de secuencia espacial, dos objetos con una característica común se confunden, la relación de un objeto con dos objetos de características comunes se confunde, puede darse un suceso y su negación, dos objetos cualquiera se confunden y cualquier principio es posible. Marshall (1993) desarrolla el avance de Matte Blanco, agregando a la bi-lógica una lógica paraconsciente, donde no toda contradicción es posible, puesto que pasaría a ser un proceso trivial subsumido al último principio, sino que existen contradicciones en términos de lógica clásica que se resuelven modificadas en lógica borrosa (Eco, 1986).

Lo anterior describe algunos de los principales modos que componen la eida pensamiento racional, que se desprende de la imagen técnica de mundo y que está a la base de la sociedad de masas, a excepción del pensamiento inconsciente que sirve como médium entre la eida pensamiento racional y la eida pensamiento mágico, principalmente a través del mundo onírico en tanto cumplimiento de deseo (Freud, 1900), y donde operan las leyes del inconsciente que se solapan significativamente (Akmajian, Demers & Harnish, 1984) con el pensamiento mágico. En el otro polo de esta sucesión-tensión eidética nos econtramos con el pensamiento mágico relacionado tendencialmente con la imagen de mundo anímico-cultural y con la sociedad tribal urbana.

Como se ha dicho, esta eida se divide en dos modos de pensamiento que la manifiestan, a saber, semejanza y contigüidad. El pensamiento por semejanza refiere a que lo semejante se influye mutuamente de manera productiva y causal, en términos de Frazer (1981) “lo semejante produce lo semejante, o (…) los efectos semejan a sus causas”. De lo anterior se produce la creencia basada en muñecos, animales o imágenes, los cuales, por semejanza con el designatum, al influir sobre aquellos, se influiría de manera proporcional en el ente designado. Otra aplicación de este pensamiento, es la inferencia de que un fenómeno es producido por el hecho de imitarlo, por ejemplo con una danza ritual (Ibíd.). A este tipo de pensamiento por analogía o semejanza se le llama magia homeopática, basada en la ley de semejanza, y explica gran parte de rituales mágicos realizados transculturalmente a nivel global (Ibíd.).

Por su parte, el pensamiento por contigüidad es la creencia de que “las cosas que una vez estuvieron en contacto se actúan recíprocamente a distancia, aun después de haber sido cortado todo contacto físico” (Frazer, 1981: 33-34). De esto se sigue que la intervención sobre todo objeto material que haya estado en contacto con un ente, siendo parte de su cuerpo o no, afectará de manera proporcional a dicho ente, incluso cuando ambos elementos se encuentren separados de tal forma que no exista comunicación técnicamente mediada (Ibíd.), por ejemplo, el uso de dientes, pelo, uñas, trozos de ropa u otras pertenencias para influir sobre el designatum. A este tipo de magia se le llama magia contaminante o contagiosa, sostenida en la ley de contacto, y comprende la otra gran parte de rituales mágicos realizados también de forma transcultural a nivel global (Ibíd.)

En la práctica, ambos modos de pensamiento se complementan y conforman la denominada magia simpatética, bajo la ley de coparticipación, puesto que ambos pensamientos suponen que las cosas que se influyen mutuamente son, equivocadamente, una y la misma cosa y mantienen su contacto a distancia por medio de un éter mediador (Frazer, 1981), el que de hecho debe ser supuesto como explicación de la semiosis a modo de semiosfera (Lotman, 1990), la cual, sin embargo, se compone de medios naturales y culturales inmanentes. Estos modos de pensamiento caen en otro error cuando adquieren pretensión causal, proyectando como necesarias, conexiones fenoménicas que como mucho, están correlacionadas.

La verdad del pensamiento mágico reside en su mayor o menor felicidad o efectividad perlocutiva de la fuerza ilocutiva, en tanto "juegos del lenguaje" (Wittgenstein, 1988: 25), no en la verdad o validez de su lógica, que no resiste la falsación popperiana, puesto que a diferencia de la ciencia que requiere de la duda como un temple anímico fundamental, la magia requiere de la creencia como actitud fundamental. De hecho, el científico está empeñado metódicamente en autorrefutar cada paso que da, incluso busca refutación de sus colegas para modificar o cambiar su producción científica, y en el caso de que no sea refutado, solo puede decir convencidamente que el conocimiento que ha producido aún no ha sido refutado. En términos psicoanalíticos, se da una disputa entre el yo del científico y las eidas que conforman su superyó, conflicto interno en que estas le imponen al yo el deber de desarrollarlas, y este se defiende mediante mecanismos de refutación racional, pero al ser esto una tarea infructuosa, puesto que implicaría negar su sí-mismo, el conflicto se resuelve con la proyección de las eidas indefinidamente. El ello, en alianza con el yo, le otorga a este catexis libidinal egosintónica para hacer frente a la demanda del superyó, lográndose un equilibrio dinámico del aparato psíquico.

En cambio, el mago requiere todo lo contrario, la creencia incuestionada en el poder de sus eidas, y su empeño está en la comprobación de las mismas mediante persuasión anímica.

No obstante lo anterior, se observa ampliamente que múltiples personas y comunidades viven en creencias mágicas, lo cual no es un juicio de valor, sino de hecho. Puede ocurrir que esta forma de vida efectivamente aumente la capacidad de amar, trabajar y habitar o la disminuya, ya sea a través de magia blanca o tabú respectivamente. Pero esto trae al frente la pregunta por la realidad. En efecto, en tanto seres simbólicos que somos (Cassirer, 1968), es una construcción social (Berger & Luckmann, 2008) y/o aquello que la subvierte permanentemente (Lacan, 1953), es una respuesta provisoria sobre un tema oscuro sobre el que, de acuerdo a Wittgenstein (2009), es mejor callar a enarbolar un verbalismo eruptivo, a menos que se tome seriamente, en cuyo caso nos remite ineludiblemente al estudio tenso de la distinción fenómeno-noúmeno kantiana (2005).

Es así como el despliegue de los acontecimientos del ser-en-común comunitario sobre el trasfondo de la continuidad-disputa entre las imágenes de mundo técnica y anímico-cultural, se ve impregnado por el matiz que le otorga la dimensión objetiva pensamiento racional-pensamiento mágico, acaecida en dinámicas de disyunción-conjunción entre los diferentes modos de razonar y pensar que configuran y manifiestan la sucesión-tensión que da nombre a dicha dimensión, y que aspectualizan el coexistir en una sociedad que puede aparecer configurada como masas y/o como tribus urbanas de acuerdo a los avatares de tal fenomenología.

c) Dimensión posición esquizoparanoide-posición depresiva

En el dantesco mundo infantil edípico temprano descubierto por Melanie Klein (1928), opuesto al mundo edípico tardío benigno y pedagógico de Anna Freud, el infante desarrolla en sus relaciones objetales dos posiciones subjetivas fundamentales para afrontar el terror de su mundo interno y externo, que, en la medida en que el niño es el padre del hombre, lo acompañan durante toda su vida adulta y están a la base de las actitudes subjetivas que aquél desarrolla consigo mismo y en la coexistencia objetal con los demás, en su proceso de individuación del sí-mismo (Jung, 2019). Es percibible que la posición depresiva es propia de la imagen de mundo técnica y la posición esquizoparanoide lo es de la imagen de mundo anímico-cultural, y por tanto, una posición funda la sociedad de masas y otra funda la sociedad tribal urbana respectivamente.

Al respecto, Melanie Klein desarrolla un esquema teórico que da cuenta del vacío dejado por Freud respecto de lo que ocurre entre el nacimiento y los primeros meses de vida, llamado por la psicoanalista británica, Edipo temprano (Klein, 1928). Incluso realizó avances sobre lo que ocurre psíquicamente antes del parto (Klein, 1957), desde lo que se desprende la importancia de un estado afectivo y estético prenatal, que puede ser considerado como círculo interno de paz íntima (Klein, 1937), y que en términos de Klein (1937), generado por la interiorización-proyección de objetos integrales, es el bien más preciado. Al nacer, el bebé ya posee desde el inicio pulsión de muerte y de vida, y se encuentra en una relación objetal entre el mundo interno, el propio cuerpo pulsional, y el mundo externo representado por la madre y el alimento (Klein, 1952), de tal modo que mediante procesos cooriginarios y bidireccionales de introyección, proyección, retroyección y reproyección de amor y odio, va generando sus objetos internos y externos a partir de su relación con su primer objeto, el pecho materno (Ibíd.).

Cabe señalar que en esta dinámica de insondable profundidad íntima fusional, se generan la identificación y la identificación proyectiva respecto de los objetos, mecanismos precursores del simbolismo, llamado también sublimación, el cual, en el modo originario, edípico temprano, de ecuaciones simbólicas cuerpo-propio-yo y cuerpo-de-la-madre-mundo, es el representante psíquico de la pulsión epistemofílica, que impulsa hacia el conocimiento del sí-mismo y del mundo (Klein 1930).

Según la psicoanalista austriaca radicada en Londres, los primeros meses de vida, los objetos internos y externos introyectados y proyectados se encuentran disociados (Klein, 1952), lo que permite mantener separados su objeto bueno y malo, protegiendo al primero de sus propias ansiedades sádico orales y sádico anales (Ibíd.), corolario de su pulsión de muerte. Esta fase es vivida por la cría humana con mucha ansiedad producto de dicha pulsión y de su dependencia del mundo externo. Sentirá amor si es gratificado u odio si es privado del pecho materno. El odio sentido por el bebé tanto por las experiencias de privación de su necesidad de alimento y placer anaclítico a la necesidad, como por la proyección de su propia pulsión de muerte, se traduce en fantasías sádicas de ser destruido por y de aniquilación del pecho malo (Ibíd.). Este estado emocional, Klein (1952) lo llamó posición esquizoparanoide, y corresponde a una etapa normal y omnipresente en toda cría humana, y que se reedita en la vida adulta, estando a la base de toda personalidad.

Con el pasar de los meses, los sentimientos de odio y envidia (Klein, 1957) proyectados por el bebé hacia el pecho malo, traducidos en fantasías sádico-orales y sádico-anales de aniquilación, son contrarrestados por sentimientos de culpa (Ibíd.), puesto que el bebé fantasea que su propio sadismo destruye o puede destruir al pecho bueno, generando así fantasías de reparación, que son expresión de la pulsión de vida (Ibíd.). Desde la misma fuente pulsional se genera un proceso de integración del pecho bueno y malo interno y externo en un objeto total lo suficientemente bueno (Ibíd.), que es la base de la síntesis composicional del mundo interno y externo del bebé, siendo estos extensiones del cuerpo propio y del pecho y cuerpo de la madre (Klein, 1931). La síntesis de los objetos disociados permitirá la entrada del bebé en el complejo de Edipo tardío, y es la condición de posibilidad de la represión que da paso a la distinción consciente-inconsciente (Klein, 1952). Esta fase de sadismo, culpa, reparación e integración, sustentada por el dominio de la pulsión de vida sobre la pulsión de muerte, Klein (Ibíd.) la llamó posición depresiva. Tal estado psíquico junto con la posición esquizoparanoide, están a la base de las oscilaciones de las personalidades humanas adultas (Klein, 1959).

La disociación esquizoide de los objetos internos y externos buenos y malos, es un mecanismo psíquico que sirve para proteger a los objetos buenos, que también lleva a la fragmentación del mundo interno y del mundo externo. A su vez, las defensas paranoides significan la creencia en otro conocimiento. Estos mecanismos esquizoparanoides, en el rango de lo normal, son el origen de una imagen de mundo anímico-cultural, y de una sociedad de tribus urbanas. Así como la posición esquizoparanoide es disociación y creencia en otro conocimiento, la imagen de mundo anímico-cultural y la sociedad de tribus urbanas requieren de la disociación entre lo subjetivo y lo objetivo, y en la creencia de otros saberes respectivamente. Esto es afín a la fragmentación de la sociedad en múltiples tribus urbanas con saberes específicos respectivos.

Por su parte, la posición depresiva también en términos de normalidad, implica la integración o síntesis de los objetos buenos y malos externos e internos en objetos totales compuestos de montos equilibrados de amor y odio, con prevalencia de la libido. Asimismo, implica la culpa y reparación, que se traducen en actitudes de ensimismamiento y laboriosidad. La integración de los objetos conlleva a la síntesis del mundo interno y externo de la cría humana como unidades, mecanismo psíquico a la base de la comprensión de la imagen de mundo técnica como una totalidad objetiva. En el mismo sentido, la culpa y reparación que conllevan actitudes de ensimismamiento y laboriosidad, son actitudes funcionales a la sociedad de masas, su principio funcionalista y su forma institucional nuclear burocrática.

Lo anteriormente dicho nos habla de manera resumida de la composición eidética que hace referencia a elementos y mecanismos omnipresentes en la subjetividad y que componen la dimensión objetiva que hemos llamado dimensión posición esquizoparanoide-posición depresiva, sucesión-tensión entre eidas que se desprende de la continuidad-disputa entre la imagen de mundo anímico-cultural y la imagen de mundo técnica, y que en su equilibrio oscilatorio, y mediante "síntesis de lo heterogéneo" (Ricoeur, 2006: 140), las múltiples subjetividades logran dinámicas de flotación sobre una línea difusa pero omnipresente, constituida por un mínimo código de circulación que regula la fluidez y mesura de la coexistencia que despliega el acontecimiento del ser-en-común de lo urbano (Delgado, 2007), a propósito de la dimensión que se analizará a continuación.

d) Dimensión polis-urbs

Una cuarta dimensión percibida respecto del trasfondo del mundo objetivo donde comparecen los modos de la coexistencia, es la sucesión-tensión entre las eidas polis-urbe. De manera similar a las anteriores, esta dimensión se expresa a través de la diferentes figuras análogas entre sí, que entran en juego en la coexistencia cotidiana. Como se desprende de Delgado (2007), estas conjunciones-disyunciones eidéticas se ordenan en interior-exterior, privado-público, sociedad-comunidad, lugar-no lugar, masculino-femenino y adulto-niño.

La dimensión polis-urbs es para el autor, una diferencia eidética entre lo planificado, estratificado, simple, sincrónico, habitable y residente, por un lado, y lo emergente, mezclado, indeterminado, diacrónico, viandante y peatonal por el otro polo eidético; entre enclaves interiores y desplazamientos exteriores (Delgado, 2007). De esto se desprende la primera conjunción-disyunción entre lo interior y lo exterior, siendo lo primero todo lo que esta delimitado como casa, donde hay roles y funciones específicas que configuran un diagrama relacional establecido. En cambio lo exterior es "la incertidumbre, la ambivalencia, la extrañeza" (Ibíd.: 29). En lo interior se vive un relativo equilibrio entre continuidad e iteración que asegura las temporalidades en las espacialidades compartimentadas de cada Dasein y de los Daseine íntimos. En lo exterior se vive un proceso de emergencia de acciones conjuntas y de construcciones, deconstrucciones y reconstrucciones de acontecimientos de apropiación de los cronotopos (Bajtín, 2011).

Se sigue de lo dicho, la conjunción-disyunción entre las eidas privado y público, y mediando entre ambas, lo comunitario (Delgado, 2007). Lo interior es privado, en tanto que remite a "ideas, sentimientos o conductas que son objeto de reserva y no se someten al juicio ajeno" (Ibíd.: 30), siendo lo íntimo una categoría de lo privado que refiere a lo más propio de sí-mismo; a la relación consigo mismo y al ser-sí-mismo resultante de ella (Campos-Winter 2020). En lo externo se vive lo público; lo que se deja ver por los demás y que es objeto de opinión por los que están afuera, "mirando y escuchando todo lo que ha quedado súbitamente al descubierto" (Delgado, 2007: 30). Por consiguiente, lo interno y lo externo, y lo privado y lo público implican en términos existenciales, el secreto y la exposición (Ibíd.). Entre las eidas privado-público está la eida comunidad, que refiere a todas las relaciones entre Daseine que comparten afinidades religiosas, políticas, vecinales, profesionales, generacionales, entre otras; más allá de lo comunitario, en lo público se encuentran los desconocidos o conocidos de vista, y más acá, están las relaciones familiares y entre los amigos más íntimos (Ibíd.).

A su vez, la eida comunidad entra en relaciones de conjunción-disyunción con la eida sociedad (Delgado, 2007). Como vimos, la eida comunidad refiere a relaciones domésticas, familiares y amistosas íntimas de conocimiento mutuo, la eida sociedad en cambio, refiere a relaciones impersonales contractuales y al anonimato (Ibíd.). La eida comunidad hace referencia también, a un modo de organización arcaica, basado en la propiedad compartida de la tierra y en los vínculos sanguíneos, y a un presente en bucle, organización que es anterior a la organización estatal, supraente rector de la sociedad. Esta eida se caracteriza por hacer referencia a la voluntad común, al acuerdo racional y al énfasis en el tiempo futuro (Ibíd.). La primera se metaforiza por un organismo vivo, la segunda por la inercia de una maquinaria, en términos de Tönnies (Cit. en Delgado, 2007). A este autor se contrapone Durkheim quien señala lo contrario, a más sociedad más organicidad y a más comunidad más automatismo (Ibíd.). Con todo, cabe señalar que en lo comunitario se lograría una suerte de orda primigenia indiferenciada o grado cero de lo social, un acontecimiento estructurante no estructurado que genera todo orden social (Spencer cit. en Delgado, 2007), lo que sin duda, pone en relevancia todo tipo de "acontecimiento del ser-en-común comunitario" (Campos, 2020 [en prensa]).

La polis en tanto lugar es lo planificado, abstractamente objetivado, ya sea metropolitana, gótica, costera o angelical, es la ciudad sin las personas, o más bien, sin los desplazamientos que estas realizan, es los habitantes cristalizados en sus espacios cerrados, lo a priori de la organización. La urbs es el no-lugar, la concreción dinámica de los habitantes transmutados en viandantes, el desplazamiento diacrónico sin la arquitectura de quienes hacen y deshacen urbe, los flujos no cristalizados, lo que organiza y desorganiza la sociedad (Delgado, 2007). De esto se sigue la conjunción-disyunción eidética lugar-no lugar, otra figura de la sucesión-tensión polis-urbs, desde una perspectiva no peyorativa de la eida no lugar.

La sucesión-tensión polis-urbs se figura también como la conjunción-disyunción eidética masculino-femenino (Delgado, 2007), esto es, lo organizado, racional y planificado, en contraposición a lo indeterminado, afectual, sensitivo, intuitivo y emocional. Al respecto, Delgado (2007) sostiene la existencia de ciudades masculinas o falocéntricas, con su orden racional, planificado, homogéneo y monumental, en tanto erecciones en el territorio o del territorio mismo, y ciudades femeninas o invisibles con un orden menos monumental y más concreto, heterogéneo, cotidiano, con intersticios, grietas, ranuras y agujeros vaginales; cronotopos fértiles de acontecimientos comunitarios.

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Un fenómeno metafórico similar ocurre con la conjunción-disyunción eidética niño-adulto, desde la cual se desprende una ciudad como zona de juego y de ejercicio de la pura imaginación, en contraposición a una ciudad adulterada por una forzada seriedad de la planificación y la urbanización (Delgado, 2007). Según Delgado, "el primero es un espacio productor y producido, el segundo es o quisiera ser un espacio productivo" (67).

Las anteriores figuras eidéticas de la dimensión polis-urbs se implican en tal dimensión y forman parte de la continuidad-disputa de imágenes objetivas de mundo técnica y anímico-cultural, dotando con sentido polivalente la coexistencia desde el trasfondo de la correlativa continuidad-disputa de la sociedad de masas y de la sociedad de tribus urbanas respectivamente.

e) Dimensión muerte-natalidad

Visto con altura de miras y desde un pensamiento racional Heideggeriano (2000), el tema de la muerte es de imprescindible reflexión por ser una situación límite ineludible, tanto más en cuanto que sumergidos en la medianidad del uno, los Daseine se entregan a la dictadura del "se", olvidándose de su cuidado en términos existenciales (Heidegger, 2015). Por consiguiente, dicen lo que "se" dice, hacen lo que "se" hace y piensan lo que "se" piensa (Ibíd.). Paradójicamente, una forma de revalorar la propia vida, es enfrentándose a la propia muerte. Puesto que de acuerdo a Heidegger (2015), en el momento en que se enfrentan, no con su propia muerte biológica de hecho, elemental, ya que solo se puede saber de la muerte de otros, no de la propia, tampoco con un modo específico de la misma, sino con la posibilidad puramente lógica de la propia muerte en tanto seres arrojados hacia ella; toman consciencia de su tiempo finito. La muerte y su implicancia lógica de finitud temporal cierra la sensación de infinitud temporal y correlativa indeterminación y ambigüedad de posibilidades de ser en las que se encuentran los Daseine cuando están sumergidos en el uno (Ibíd.). La muerte, desde Heidegger (2015), en tanto finitud, es de hecho, la posibilidad de la imposibilidad de toda posibilidad, es la posibilidad más propia que devuelve a los Daseine sobre sí mismos, volviendo a ser lo ya sido, con la angustia silenciosa y mirada circunspectiva que significa estar ciertos de la posibilidad de la propia muerte; de tal modo que se hacen resolutivos anticipándose a su posibilidad más propia en el instante de la mirada, que como un relámpago despliega el acontecimiento de posibilidades ciertas por, de acuerdo a Sartre (1966), continuidad trayectorial. Lo anterior, estando ya en el mundo entre los entes intramundanos (Heidegger, 2015). Por tanto, la posibilidad de la futura muerte determina la continuidad resoluta del pasado en el ahora del estar-siendo-en-el-mundo habituado de los Daseine.

En efecto, respecto de la muerte como finitud y posibilidad, "el terminar a que se refiere la muerte no significa un haber-llegado-a-fin del Dasein (Zu-Ende-sein), sino un estar vuelto hacia el fin de parte de este ente (Sein zum Ende). La muerte es una manera de ser [posibilidad] de la que el Dasein se hace cargo tan pronto como él es" (Heidegger, 2015: 268). Es así como el anticiparse-a-sí, existencial del cuidado, recibe su más originaria concreción cuando se enfrenta a su posibilidad más propia.

La tematización de la eida muerte que realiza Heidegger, adosada a criterios de temple anímico como resoluta y silenciosa angustia circunspectiva, y a un tiempo futuro, permiten pensarla como vinculada a una imagen de mundo técnica y a la sociedad de masas. En efecto, el filósofo de la selva negra fue el pensador más importante del siglo de la sociedad de masas, influencia que continua siendo hegemónica en la actualidad, lo que otorga vigencia a la imagen de mundo técnica, aunque Heidegger haya sido un crítico de la misma mediante su crítica del pensamiento calculador, pero también del pensamiento reflexivo laxo (Heidegger, 1994).

Por su parte, Hannah Arendt, alumna y amante de Martín Heidegger, se contrapone radicalmente al pensador de Friburgo, precisamente respecto de la eida muerte. Para ella, la pensadora Neoyorquina, la eida natalidad, en tanto origen de la vida, y no la muerte, es fuente de sentido de la existencia (Arendt, 2009).

La filósofa Alemana radicada en Nueva York, llama vita activa a tres actividades fundamentales de la existencia, labor, trabajo y acción, cada una de las cuales tiene condiciones que afectan desde el origen al Dasein en su modo de existencia intramundana (Arendt, 2009). Según la autora (Ibíd. 2009), la labor es el proceso de la vida natural y su condición humana es la vida misma, el trabajo corresponde a la producción del mundo cultural y su condición humana es la mundanidad, por último, la acción es la única actividad realizada entre Daseine sin mediación natural ni artificial, y corresponde a la pluralidad, condición humana desde la cual se deriva la política, actividad que a su vez se encuentra relacionada con todos los aspectos de la condición humana.

La pluralidad de la acción es también condición esencial para fundamentar el hecho de que todos somos igualmente humanos y por lo mismo no somos iguales (Arendt, 2009).

Las tres actividades y sus condiciones están relacionadas con la condición de la existencia humana más general que es el nacimiento y la muerte o natalidad y mortalidad (Arendt, 2009). Y en esta condición general del Dasein es donde la filósofa que develó la banalidad del mal, seleccionó la eida natalidad como fundamento de su sistema de pensamiento. Por cierto, las tres actividades, y

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principalmente la acción, se encuentran relacionadas con la condición humana de la natalidad, porque el nuevo comienzo que implica un nacimiento existe en el mundo en tanto que es la posibilidad de una nueva actuación (Ibíd.). Por consiguiente, como la acción funda la política, esta última, según la autora, se funda en la natalidad y no en la muerte del pensamiento metafísico Heideggeriano (Ibíd.).

La eida natalidad, como un nuevo comienzo que implica una nueva posibilidad de actuación en el mundo entre Daseine, se contrapone así a la eida muerte. A partir de esta contraposición y por su vinculación intrínseca con la condición humana de pluralidad, esta eida se encuentra afín a una imagen de mundo anímico-cultural, y por ende, a una sociedad de tribus urbanas.

Por lo tanto, la dimensión muerte-natalidad da cuenta de una sucesión-tensión entre eidas que de acuerdo a los autores que las tematizan, refiere a la condición más ineludible, inminente, cierta y omnipresente de la existencia humana. Lo que sin duda nos lleva a un nivel mayor de profundidad, o altura si se quiere, en la comprensión de los avatares de la coexistencia en el trasfondo de la continuidad-disputa entre imágenes de mundo técnica y anímico-cultural, y de sus sociedades de masas y tribus urbanas correlativas.

f) Dimensión ocio-cansancio

Al final de este breve derrotero de sentido se presenta una última dimensión del mundo objetivo compartido que aspectualiza la coexistencia, la cual se ha denominado dimensión ocio-cansancio, y que es manifestada por conjunciones-disyunciones eidéticas tiempo de calidad-tiempo de cantidad, mundo privado & comunidad-mundo público y cansancio negativo-cansancio positivo. A modo de introducción, el relato de su cotidianidad, que realiza Kenneth Gergen (2006), resulta revelador de tal dimensión de la coexistencia:

> "Acababa de volver a Swarthmore de un congreso en Washington que había durado dos días y que había reunido a cincuenta estudiosos e investigadores de todo el país. Sobre el escritorio tenía un fax urgente de España que me inquiría por un artículo que había prometido para una conferencia en Barcelona, con el que llevaba un retraso de varios meses. Antes de pensar siquiera en contestar el fax, comenzó mi horario habitual de consultas, que había pospuesto hasta entonces. Llegó uno de mis mejores alumnos y empezó a hacerme preguntas sobre los prejuicios étnicos que ponía de manifiesto el programa del curso. Entró mi secretaria con un fajo de partes telefónicos y algunas cartas que se habían acumulado durante mi ausencia (…) Mis charlas con los alumnos se vieron interrupidas luego por llamadas telefónicas desde Londres (un editor), Connecticut (una colega que estaba de paso y que se iba a pasar el fin de semana a Oslo) y California (un viejo amigo pensaba viajar en el verano a Holanda, y quería saber si podríamos coincidir allí). Al filo del mediodía ya estaba agotado: todas mis horas se habían consumido en el proceso de la relación con otras personas -cara a cara, por carta o electrónicamente- dispersas en distintos puntos de Europa y Estados Unidos, así como en mi pasado. Tan aguda había sido la competencia por este "tiempo de relación" que virtualmente ninguno de los intercambios que mantuve con esas personas me dejó satisfecho […] esperaba con ansiedad disponer durante la tarde de algunos momentos de aislamiento, restablecimiento personal y vuelta al equilibrio: no tuve esa dicha. No sólo impartí mis dos clases vespertinas (una de las cuales fue recuperatoria de la que había perdido por mi viaje a Washington), sino que hubo nuevas llamadas telefónicas, despachos por correo electrónico, visitas de estudiantes y un colega de Chicago que quería conocer nuestro predio universitario. Al concluir la jornada, por si me hubiera faltado algún estímulo, el radiocasete del coche aguardaba mi tramo de vuelta a casa" (19-20).

Hoy se debe reemplazar fax por mensajes de texto, radiocasete por sistema de audio y/o teléfono inteligente, agregar a las visitas presenciales de alumnos, videoconferencias, asimismo, ampliar y densificar las interacciones y acelerar el tiempo de las mismas. La narración muy bien puede continuar en la actualidad con una visita obligada al gimnasio, o ejercicios en el hogar y luego ver una película, una serie o jugar videojuegos solo o acompañado física y/o virtualmente, además de compartir con familiares y amigos antes de acostarse donde se lee un libro o se revisa por última vez las redes sociales probablemente quedándose dormido en tales actividades.

El relato de Gergen, quien lo utiliza para dar cuenta de su eida llamada saturación del yo en el mundo contemporáneo (2006), es paradigmático. Esto puesto que escrito en un contexto decimonónico, manifiesta vívidamente lo que se ha retratado en este artículo como continuidad-disputa entre imágenes de mundo técnica y anímico-cultural, y las correlativas sociedades de masas y de tribus urbanas. Esto en el modo de la sucesión-tensión entre las eidas ocio-cansancio.

Ciertamente, el cansancio experimentado por el autor en su entorno laboral en cuanto al contexto institucional, representa a la sociedad de masas, y en cuanto a la dinámica relacional, manifiesta un paso a la sociedad de tribus urbanas. Su regreso a casa, supuestamente a descansar, expresa la aún clara división entre trabajo y ocio que se vivía en el contexto decimonónico de sociedad de masas, con una internet que todavía no maduraba al punto de la internet 4.0 de

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la actualidad. En efecto, el ocio era un tiempo de calidad o de intimidad e interaccional analógico cara a cara (Mcgurl, 2016), que se vivía en la privacidad del hogar principalmente y en lugares comunitarios destinados al esparcimiento.

Hoy en cambio, con la emergencia de la sociedad de tribus urbanas, el mundo privado del hogar y el mundo comunitario de los espacios de esparcimiento, así como el tiempo de calidad, están entrando en conjunción-disyunción con la expansión del mundo público del trabajo y de un tiempo laboral cuantitativo o de producción cronometrada, en gran parte por los dispositivos 4.0, pero también por los mandatos coyunturales como "quédate en casa", que implican un "trabaja en casa", por ende, "transforma tu espacio privado en público y tu tiempo de calidad por tiempo de cantidad".

Esto lleva a confundir la eida del ocio con el cansancio positivo. Según Han (2017), el cansancio positivo es aquel en el cual, en tanto sujetos del rendimiento, los Daseine niegan a priori la negatividad del otro aumentando su propia positividad exponencialmente en el modo de narcisismo sin mundo ni otros, y se autoexplotan sin límites hasta llegar a un cansancio destructor de la narrativa personal o consciencia, que deja al descubierto la nuda vita, y puede llegar hasta el extremo de enfermedades psicosomáticas o incluso la muerte (Han, 2014). Desde Revilla (2003), la continuidad trayectorial de la narrativa personal o consciencia es uno de los anclajes imprescindibles, junto a la continuidad del cuerpo, del nombre propio y de las interacciones significativas con otros, para que el Dasein no se aliene en la continuidad-disputa entre la sociedad de masas y la sociedad de tribus urbanas.

El tiempo de calidad del ocio se relaciona más con el cansancio negativo, eida que de acuerdo a Han (2017), refiere al sujeto en una negación de todo predicado y una aminoración de su yo, permitiendo el surgimiento del mundo y del tiempo de calidad donde se reencuentra elocuentemente con otros en un cansancio compartido, esto es, mediante articulación bien contorneada de narrativas personales, cuerpos, nombres propios e interacciones. Por consiguiente, un equilibrio oscilatorio entre ocio y cansancio, que implica equilibrio entre tiempo de cantidad y de calidad, entre espacios privado & comunitario y público y entre cansancio positivo y negativo, resulta metapragmáticamente lo más apropiado.

La sucesión-tensión ocio-cansancio y las figuras que la expresan en el modo de conjunciones-disyunciones entre las eidas tiempo de calidad y tiempo de cantidad, mundo privado & comunidad y mundo público, así como cansancio negativo y cansancio positivo, dan cuenta de la última dimensión percibida que se desprende de la continuidad-disputa entre imágenes de mundo técnica y anímico-cultural. Estas figuras de la objetividad expresan lo acaecido en la correlativa continuidad-disputa entre la sociedad de masas y sociedad de tribus urbanas, matizando las tonalidades de la coexistencia. Recordemos, el guion utilizado para caracterizar las continuidades-disputas, sucesiones-tensiones y conjunciones-disyunciones entre imágenes de mundo y eidas, ha sido utilizado en este escrito para dar cuenta del efecto de percepción producido desde la perspectiva que se utilice, ya sea una concepción tensa o distensa del tiempo.

IV. Conclusion

En este artículo se ha realizado un estudio de la continuidad-disputa entre imágenes de mundo técnica y anímico-cultural, que conforman el trasfondo del mundo objetivo donde emerge la coexistencia. Esto apuntando a producir un sentido narrativizante que contribuya a suturar el vacío producido por la interrupción coyuntural de la coexistencia en el mundo objetivo.

Por consiguiente, se ha argumentado que el horizonte de sentido o mundo objetivo, desde el cual es posible suturar la coexistencia, se encuentra, dependiendo de una concepción tensa o distensa del tiempo, en una continuidad-disputa histórica entre imágenes de mundo técnica y anímico-cultural, desde las cuales se desprende una correlativa continuidad-disputa entre sociedad de masas y sociedad de tribus urbanas. A su vez, de esta dinámica emergen dimensiones del mundo objetivo que matizan la coexistencia, las cuales se han analizado en profundidad mediante el método de los estudios eidéticos. Así, se ha develado que la coexistencia actual aparece aspectualizada de dimensiones objetivas constituidas por eidas en el modo de sucesiones-tensiones entre Apolo-Dionisio, pensamiento racional-pensamiento mágico, posición esquizoparanoide-posición depresiva, polis-urbs, muerte-natalidad y ocio-cansancio. La mayoría de estas dimensiones fue analizada, en la medida de lo pertinente, en sus ramificaciones de eidas en el modo conjunción-disyunción.

En efecto, la dimensión Apolo-Dionisio es figurada por las eidas nomadismo-sedentarismo, polis-tiaso, individuo-comunidad y arcaísmo postmoderno.

La dimensión pensamiento racional-pensamiento mágico es figurada respecto del primer polo, por las eidas razonamiento deductivo, razonamiento inductivo, razonamiento abductivo, pensamiento escolástico, pensamiento experimental, pensamiento dialéctico, pensamiento analéctico, pensamiento complejo, pensamiento onto-histórico y pensamiento inconsciente. El segundo polo eidético o pensamiento mágico, lo constituyen el pensamiento homeopático, el pensamiento contaminante y el pensamiento simpatético.

La dimensión polis-urbs se constituye por las conjunciones-disyunciones eidéticas entre interior-exterior, privado-público, sociedad-comunidad, lugar-no lugar, masculino-femenino y adulto-niño.

La dimensión ocio-cansancio es expresada por las eidas tiempo de calidad-tiempo de cantidad, mundo privado & comunidad-mundo público, así como cansancio negativo- cansancio positivo.

Respecto de las dimensiones posición esquizoparanoide-posición depresiva y muerte-natalidad, fueron presentadas como unidades eidéticas sin ramificaciones de eidas, con base en criterios de cohesión, coherencia e informatividad textual (Beaugrande & Dressler, 1997).

Es preciso remarcar que las dimensiones de la coexistencia analizadas no son exhaustivas, por lo que se abren posibilidades de estudio de otras eidas que aspectualicen y enriquezcan el coexistir. Son más bien anatemáticas, esto es, eidas de inconmensurable valor humanístico e ilimitada profundidad de semiosis, que se presentan como un eslabón que faltaba en la cadena de comunicación discursiva ontoepistemológica actual.

Como se graficó, este estudio fue posible por efecto del posicionamiento desde la perspectiva de la imagen metafísica de mundo como condición de posibilidad de observación de la continuidad-disputa histórica entre imágenes de mundo técnica y anímico-cultural.

De acuerdo a Jaspers (1960), la imagen metafísica de mundo es el producto de condensaciones conceptuales que son el logro más avanzado de la humanidad. El mundo no se agota con lo que existe sensiblemente en el espacio y en el tiempo, y con lo que es comprensible, sensorial e interno; esto lo ha vivido el hombre de un modo continuo y evidente aunque sus órganos, aparentemente no le revelan ningunos otros mundos intuibles. Mientras que en las otras dos imágenes de mundo se percibe lo intuible empíricamente en su ilimitada variedad, la imagen metafísica de mundo va dirigida a algo totalmente distinto: a la totalidad y al absoluto o envolvente.

La estructura espiritual del Dasein es tal que lo absoluto es, en cierto modo, un lugar para el Dasein en el que ha de colocar inevitablemente algo, aunque lo haga de un modo práctico, sin darse cuenta de ello, en su vida, o pensándolo también de una forma consciente y racional, en cuyo caso hablamos de metafísica, que de acuerdo a Aristóteles, es el estudio de “las primeras causas y de los primeros principios” (trad. en 2019: 86). A propósito de lo mismo, según el filósofo Estagirita, Parménides, en su explicación de la formación del universo, dice que “El creó el Amor, el más antiguo de todos los dioses”, igualmente, según el pensador Macedónico, Hesíodo dice lo siguiente: “Mucho antes de todas las cosas existió el Caos, // después la tierra espaciosa. // Y el Amor, que es el más hermoso de todos los Inmortales” (Ibíd.: 86). En este respecto, dos preguntas importantísimas para dotar con sentido el círculo interior de paz íntima de cada quien, serían ¿cuáles son las figuras que expresan el amor en la coexistencia cotidiana, en el contexto de la continuidad-disputa entre sociedad de masas y sociedad de tribus urbanas?; y ¿qué sutiles y espinosas actitudes subjetivas emergen de la convergencia amorosa entre imágenes de mundo técnica y anímico-cultural?. Tal vez, recuperar y actualizar ciertas metáforas y metonimias de las figuras del amor propias de la sociedad de masas, puede dar continuidad a los hiatos de las figuras del amor de la sociedad de tribus urbanas.

En tal imagen metafísica de mundo, y esperando junto con Lewin (1988), que la carretera conceptual construida aúne puntos epistémicos y se adecue al terreno empírico, es donde el discurso de quien escribe se vuelve a fundir con el vacío desde donde surgió para decir algo con sentido que contribuyera a la sutura narrativizante de la interrupción de la coexistencia en el mundo objetivo.

La noche estrellada volverá a guiar a los argonautas cósmicos, y al mismo tiempo, el sol saldrá al otro lado del mundo.

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Dandyism and the Holy Fool Phenomenon as Two Extreme Aspects of Spiritual Quest

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Resume- The article is devoted to the comparison of two outwardly dissimilar phenomena: the spiritual heroism of foolishness and the style of life of dandyism. A dandy is not only a fop and a coxcomb, an exquisitely dressed flannel, but a more deep understanding. Dandyism in its aspects is similar to the path of a Christian holy fool. The author comes to a conclusion about the religious component of dandyism, which brings it closer to the feat of a Christian holy fool.

Keywords: dandy, dandyism, holy fool, religious seeking, aesthetics, christianity, foolishness for christ.

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I. Introduction

Any phenomenon usually has more than one interpretation; when considering this or that fact, the researcher should not forget about its hidden side. So, speaking of dandyism as a phenomenon in public life, the researchers often forget that dandy is not just an exquisitely dressed fop and flannel, dictating laws only for the formal side of life. Delving deeper into the questions of the definition of Dandyism helps to trace its roots in many areas. As Otto Mann points out in his article on this subject, "In the 19th century, this society prepares a new fate for itself as a result of the spiritual movement that took shape back in the 17th century and determines the character of the 18th"[1]. The mind of a previously "incompetent" person gains some "capacity", which is mainly seen in criticism of religious traditions. The Christian religion first reduced itself to a notion of reason and nature, and then to a philosophical idealism of Fichte and Hegel, an absolute spirit, the latter can be replaced. All this replaces The God who has become unnecessary"[2].

Daniel Salvatore Schiffer also refers to this fact, deriving the ideals of Dandyism from Nietzschean philosophy with its deification of man. At the dismantlement of society, there can be needs to create new forms of cultural, aesthetic, and religious life. This society's dismantlement does not necessarily occur only once in history if it develops in a spiral way. As Mann points out, "... the autonomy of man seems to had already been realized - in the ancient world of Greece. Then Christianity brought it to nothing. And from the XIV century again, a person appealing to antiquity began to realize the autonomy. The 15th and 16th centuries are now called the era of the Renaissance, the rebirth of man"[3].

The answer to such needs of the era was in two seemingly opposite phenomena: dandyism and foolishness for Christ. These, in my opinion, are two sides of the same coin: social crises, a need for change in morality. Dandy tries to establish himself as a universal personality, instead of God, looking for support on his own. Nevertheless, the formation of dandy happens at the level of fashion and social non-conformism. Sometimes the forms of dandyism even reach subtle hedonism, here are the words of Heine quoted by Mann: "We establish a democracy of equally beautiful, equally holy, equally blessed gods ... Give us nectar and ragweed, purple robes, precious incense ... we demand luxury and pleasure, a dance of nymphs, music, and comedies".[4] Nevertheless, Dandyism remains essentially a spiritual search for exceptional personalities. A critical view may not see anything in common with Holy Foolishness and dandyism, though I can recall many dandies ended their life searches in Religion. Huysmans approached Catholicism (his hero, Count Des Esseintes considered Jesus Christ the highest embodiment of the bliss), Oscar Wilde during his imprisonment Reading writes pro-Christian treatises (although he did not understand Christ completely canonically, closer to the ideal dandy then to a Christ), the poet Paul Claudel experienced religious ecstasies and so on.

Any of the universally recognized dandies was especially reverent about the topic of religion. Baudelaire gave a notion of a perfect dandy: "Dandyism prefers to appear in the transition period when democracy is not yet omnipotent, and the aristocracy is partially weak. In a swirl of time, it is more possible for the declassed, loathsome idle people, not yet devoid of their original strength, to conclude that it is necessary to create a kind of a new aristocracy. This aristocracy will be less prone to "destruction," because it should be based on the most precious and indestructible foundation, not achieved with labor or money, - on the

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[1] Mann O. Dandyism as a conservative life form//M.: Magical Mountain magazine, 1998. Electronic Resource. (In Russian, the citation was translated in English by C. Kolomeytseva.

[2] Idem.

[3] Mann O. Dandyism as a conservative life form // M.: Magical Mountain magazine, 1998. Electronic Resource. In Russian, the citation was translated in English by C. Kolomeytseva.

[4] Mann O. Dandyism as a conservative life form // M.: Magical Mountain magazine, 1998. Electronic Resource. In Russian, the citation was translated in English by C. Kolomeytseva.

gifts of heaven. Dandy is the last rush of heroism during the sunset"[5].

In Greece, during the Peloponnesian war, the commander and dandy Alkibiades became such an ambiguous figure. Later, in the 17-18 centuries, the emphasized pose of the dandy *nil admirari* (Latin), the non-presentation of feelings, the dandyism in its classical form, became a response to a world religious and philosophical pessimism originated in England[6]. Dandy stoicism is not just a position of reacting only to one's own "self," it is a form of a cultured and educated person's suffering in conditions of growing barbarism of the cultural world, suffering over problems of existence. How can dandy feel in such conditions? He challenges the society: deliberate mockery, frivolity, and shocking - this is the arsenal of dandyism. Turning to D. Schiffer, who wrote a work on the dandy, we also attribute here the "desacralization of the sacred" in the behavior of dandy, that is, "sacrificial destruction"[7]. R.K. Bazhanova, in her article on Dandyism and artists points out on a real dandy's code of honor, a philosophy of self-restrictions. She writes about a deliberate violation of permissible norms of behavior in society, as dandies had a penchant for it[8]. Of course, Beau Brummel's Dandyism is different from what can be called the Oscar Wilde's dandyism, so, for example, Christopher Fear in the article "Perindi ac Cadaver! The Philosophy of Dandyism "practically does not consider this a correct understanding of a conception[9]. Whatever point of view we hold on this issue, this or that dandyism from our point of view is more than just caring for a perfect suit. We also can take, for example, the consideration of dandy as a kind of oppositionist, an opponent of the ideology of materialism and consumption, as he was described in the article of Elsa Glick[10]. K. I. Zaryuta calls Dandyism "a whole world outlook with a certain practical and vital bias"[11] All these examples prove that Dandyism is a deeper phenomenon than it might seem at first glance.

Now let us turn to Foolishness. "A holy fool is a person who voluntarily chooses to hide his abilities, pretends to be devoid of virtues and exposes the world in the absence of these very virtues," this definition of the holy fool belongs to Andrei Vinogradov, Ph.D. (Hist.), Associate professor of the Orthodox St. Tikhon Humanitarian University[12]. The feat of the Christian holy fool is directed outward, into society, which distinguishes this form of religious person from a saint or a monk. Even though Foolishness for Christ is often associated with the Russian Orthodox tradition, we must not forget that such social behavior was widespread among cynics in ancient Greece, so Diogenes can be considered a stretch of the holy fool. These persons acted during the period when society was experiencing an acute spiritual crisis or was developing intensively and came to sharp religious issues. Holy fools were also in Byzantium, so it is difficult to call this phenomenon a typical Russian one; we list several names to illustrate the topic: Serapion Sindonit, Simeon of Ames, Vissarion the Wonderworker, Andrei Tsaregradsky and others[13]. The holy fool also chooses the position of rejection of social values, and a peculiar denunciation of the wrong way of society. "The holy fool condemns by deed, by demonstrating social vices to society as if he takes suffering for these vices. He subjects himself to vilification, and this point turns the situation around. By attacking established forms of social behavior or piety, the holy fool draws attention to the essence, actualizes the forgotten internal content of the forms," writes A. Vinogradov [14]. This mockery and attack makes such behavior similar to the gest of a dandy. A striking example is George "Beau" Brummel, who drew attention to an inner essence by referring to the costume. Using all the same formalized accessories and wardrobe details, he nevertheless managed through them to put himself above society, to expose degenerate values. Dandyism and Foolishness for Christ are similar in many ways, in particular, we can list:

a) The challenge to public behavior, rejection of the norms of society;
b) The use of speech maxims, aphorisms for exposing or expressing wisdom;
c) Playful, masked gestures, pretense (often the elders of Optina Desert pretended to be holy fools to avoid meeting with a large number of "worshipers," Saint John of Shanghai, Isaac Pechersky, Archpriest Nikolai Zalitsky appealed to foolishness as a mask)[15];
d) The tendency to extreme forms of expression;

[5] Baudelaire Ch. About art / M .: Art, 1986. In Russian, The citation was translated by C.Kolomeytseva.
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[15] Kalitin P.V. Holy foolishness as a creative factor in Russian culture. El. Resource in Russian.

e) The desire for absolute and freedom [16].

The last paragraph needs some clarification. It is clear that the Dandyism ideal often did not imply the presence of God, but contemplated the omnipotence of the Absolute Style, the creation of God out of man (perhaps, closer to Nietzschean ideal). In contrast, the holy fools did not depart from the religious understanding of higher powers. Now we illustrate the conclusions about the desire for absolute and freedom in the following lines from the article on the Holy Foolishness: “Ivan the Terrible signed his letters to the monks of the Kirill-Belozersky Monastery with the pseudonym *Parfeny the Ugly* (*Urodivy*). The sovereign played. The sovereign envied the holy fools, whom the Lord himself had chosen to transmit to the people his Word. The holy fool can tell the truth to kings; he can afford obscenity and insults. The holy fool is free as a puppet ruled by God. And since he is not a judge to himself, his freedom is limitless, if not absolute”[17]. The dissimilarity of the two life positions is striking to anyone. If the saints and holy fools were distinguished by their rejection of worldly fuss and, especially, fashion, then the dandy, on the contrary, did everything possible to hypertrophy this side of ordinary life. It is appropriate here to quote Father John Sergiev (Kronstadsky): “If beautiful clothes were necessary for us, like a flower for any kind of herb, Heavenly Father would not leave us and would have dressed a thousand times better than roses and lilies or peacocks; but famously our clothing is a temporary coverlet or temporary dressing on a wound, because the clothing appeared as a result of sin when people learned their nakedness. So is it worth decorating dressings on a wound? Isn’t it necessary to take care of how to heal the wound as soon as possible, that is, as soon as possible to cleanse itself of sins? Is it wise to sew expensive dressings on these sinful wounds and still be vain with these dressings, as something laudable?”[18] Thus, the holy fool does not give any importance to clothing; he walks in rags, while the formalistic and rather dead-end path is chosen by the dandy. Let’s recall the Danish philosopher Kierkegaard, who was also directly connected with the mentioned. In his youth, he was notable for the wisdom of the wardrobe and his dandyism sympathies, but later, he turned to religion. In his writings, Kierkegaard identified three stages in the development of the human personality: aesthetic, ethical, and religious. He considered the latter the highest stage of development[19]. A person can go through them both sequentially, in periods of youth, adulthood, and old age, and as a stage of spiritual development, one can stay on one during all the life or pass one or another of them to go higher. Seeing a dandy in this context, we will inevitably conclude that some of them remained at the aesthetic level without developing into a religious one. Whereas the others - Kierkjegaard himself, Huysmans, Claudel, Wilde by suffering have passed to the religious one. Towards the end of his life, Barbey d'Aurevilly became an ardent Catholic, a renewal of the Catholic faith of the 20th century. “Such a turning point can also occur in the face of the collapse of aesthetic being,” says Otto Mann [20]. At the end of Huysmans’s novel, the esthetician Des Esseintes turns his thoughts to Jesus Christ. Huysmans himself goes into asceticism, devoting himself to monasticism. History also knows examples of dandies that have moved to the ethical level; that is, they have accepted the norms of society and become conformal. If we take these two ways of dandyism as a pivot point, then a connection with Holy Foolishness can be revealed. Both that and another are spiritual searches of a person. The path of dandyism, like the path of Holy Foolishness, is a path of rebellion and disagreement with public morality, exposing its flaws through mockery and paradoxes, raised to an absolute degree, but of different characters. The dandy, as mentioned, has another ending of the path; in the end, there will not be necessarily religion or conformism. The desire to search for new aesthetic pleasures and extremes can lead to asceticism, as well as degeneration and evil. Here lies the root of the famous “Flowers of Evil” by Baudelaire, who was fond of this particular side of spiritual quest. Many dandies have remained in history not only as the smartly dressed geniuses of paradoxes but also as subsequently suffering from their obsessions people.

Therefore, in this point of view, dandyism is a path of the spiritual search for aesthetically gifted poetic natures. The difficulty of this path and its orientation towards the highest religious ideal makes the gracefully dressed aesthetes and holy fools in rags very similar in their strivings.

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Psychological Foundations of the Cleanliness Initiative in Ahmedabad City of India

By Ramadhar Singh & Neeraj Pandey
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Abstract- Spitting on the roads of and littering around a city in India have been of concern to national leaders and civil servants since the pre-independence years. It was unsurprising, therefore, that the Prime Minister Narendra Modi launched the Swachh Bharat Abhiyan (SBA) as a nation-wide cleanliness campaign on October 2, 2014 at Rajghat, New Delhi. The cleanliness initiative by the Ahmedabad Municipal Commissioner (i) dissuades spitting on the roads and littering around the city, (ii) collects fines from those whose photos are captured by CCTV cameras, and (iii) invites active participation of all residents of Ahmedabad in the cleanliness drive. The authors present psychological foundations of this initiative, arguing that all residents ought to hold the offender and anyone else associated with such an offense as accountable. Further, they raise four new issues with the current cleanliness drive and offer suggestions for how to resolve them.

Keywords: association, commission, collective ownership, omission, norms, participation.

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Strictly as per the compliance and regulations of:

Psychological Foundations of the Cleanliness Initiative in Ahmedabad City of India

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I. The Cleanliness Initiative in Ahmedabad

The UNESCO declared Ahmedabad in Gujarat as the first heritage city of India.[1] On January 28, 2016, the Ministry of Urban Development, Government of India also included Ahmedabad among the top 20 cities to be developed as a smart city.[2] As a result, Police Commissioner Anup Kumar Singh and Municipal Commissioner Vijay Nehra took the challenges of substantially improving the quality of life in Ahmedabad.

During his tenure as Police Commissioner of Ahmedabad City, Singh (2016-2019) initiated actions against illegal parking and violations of traffic rules,[3] and provided Nehra (2018-2020) with police support to implement the cleanliness initiative (known in the Gujarati language as the "Roko ane [and] Toko" drive) that dissuades people from spitting on the roads of and littering around the city,[4] a concern expressed by the father of the nation[5] as well as the present prime minister.[6] Thousands of CCTV cameras already installed across the city capture photos of the people who make Ahmedabad look RED and DIRTY. One captured on the camera doing so is fined ₹100. If the fine is not paid within a week of the e-memo issued, the Municipal Team visits the home of the offender to collect even a hefty penalty of ₹500 from the offender.[7]

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Encouraging response to his initiative led Nehra to invite the active participation of all residents of Ahmedabad in the new cleanliness drive. Specifically, he expected citizens to intervene (i.e., "Toko") and inform the offenders that *spitting, littering, and urinating in public* places are unlawful as well as prevent people from committing such offenses (i.e., "Roko"). One can also take photos of the offender and send them to amletters@gmail.com or 8320530590 (WhatsApp) for punitive action against him or her by the Ahmedabad Municipal Corporation (AMC).[8]

II. Psychological Foundations of the Initiative

A person is usually punished by the law only when the law-violation is *intentional* (Hart & Horne, 1985). However, social psychology portrays people as *intuitive prosecutors* when they (1) get distressed by violations of norm or law by others, and (2) try to restore social order by holding the offender and anyone else *associated* with the offence as accountable (see, e.g., Singh, Ramasamy, Self, Simons, & Lin, 2013; Singh et al., 2011; Tetlock 2002; Tetlock, Self, & Singh, 2010; Tetlock et al., 2007). Importantly, people in the prosecutorial mindset tend to blame and punish others even for an error of *omission* (i.e., when one ignores the offense or fails to report it to the appropriate authority for punitive actions, Singh et al., 2012a, 2012b). To support these tendencies, we describe the findings of two psychological studies by the first author and his international collaborators below.

In one study, Singh (2006) described an offense by a person to people from the United States, Singapore, and Japan, and asked them to assign blame and allocate demerit points to the *offender* and his *family, friends, school*, and *organization*. Notably, the offender was the doer, but others were his associates. As in the law, the prosecutorial responses of blame and demerit points were higher to the offender than to his groups across all countries. However, Asians were harsher than Americans with the offender's groups, and the participants were harsher with family members and friends than the school where the offender had studied and the organization wherein he or she worked. Such prosecutorial responses to associates of the offender were more precise among adults than children of Asia

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(Singh et al., 2011), pointing out that adults punish others more because of intention than an association.

In another study, Singh et al. (2012b) described an offense by a person to Asians and Americans. In that offense, the offender's group of friends had either *provoked* for the crime (i.e., they had committed *an error of commission* by challenging the person to commit the crime?) or cautioned him against it (i.e., they had committed *an error of omission* by merely warning the person against the violation of the law). Participants assigned blame to and recommended length of imprisonment for friends of the offender. As would be expected from the law, friends of the offender were held more accountable for the error of commission than that of omission. Consistent with the model of people as intuitive prosecutors (Singh et al., 2011, 2013; Tetlock 2002; Tetlock et al., 2007, 2010) in social psychology, Asians, compared to Americans, were harsher with the group of friends for both the errors of omission and commission. Participants in the condition of error of omission were of the view that the group of friends should have not only cautioned the offender against the crime but also reported the crime and/or handed him over to the police in accord with their duty of responsible citizens.

III. Implications of Collective Prosecution

The preceding findings from research in social psychology indicate that Asians, compared to their American counterparts, are more favorably inclined toward enforcing norms and laws by blaming and punishing the groups of the individual offender. Prosecuting the offender and his groups or associates are norm- and meta norm-enforcements, respectively (Singh et al., 2011). By implication, people in developed Asian nations would regard "what anyone from their social circle does" as their responsibilities more than would those in America (Singh et al., 2011, 2012b; Tetlock et al., 2010). That is, Asians have the proclivity to uphold social order through both the norm- than meta norm-enforcements. Thus, Nehra was justified in requiring residents of Ahmedabad to be *vigilant defenders of norms* and *active participants* in transforming Ahmedabad into a sensitive SMART city through the "Roko ane Toko" drive.

Another implication lies in suggesting a renaming of the current initiative to "Toko, Roko, ane Photo Moklo (i.e., Upload Photo)" [Reproach, Prevent, and Report]. Whereas Toko informs the offenders about the laws,[9] Roko not only eliminates omission by the spectators or the offender's groups but also encourages others to be active in upholding the norms. If the offender nevertheless replies in the negative (e.g., "This is India." "What I do is none of your business.") to any accountability demands to him, the correct responses of the observers or the offender's groups should be (a) "What you do is very much my/our responsibility because of *mere association* with you" and (b) "I/we will send your photo to the Ahmedabad Municipal Corporation (AMC) as the 'Toko, Roko, ane Photo Moklo' drive requires."

IV. Have Residents Become Vigilant Defenders of Normative Orders?

The expected vigilant defense of normative orders seems to be working at the levels of behavior and thought of citizens and authorities in Ahmedabad. For example, Atul Dave, a social worker, filmed the Driver and the Head Constable of the Joint Enforcement Team (JET), spitting in the open outside the AMC ward office and posted the film on his social media account.[10] Further, he approached the competent officer, requesting that the two culprits be fined. Given that JET imposes fines on people flouting civic rules in Ahmedabad, the officer did issue a memo and collected a fine of ₹100 from the Driver and the Head Constable each. Dave again caught a police constable deployed with JET spitting on the road in another area of Ahmedabad and got a fine of ₹100 slapped on him on the spot.[11]

Most residents of Ahmedabad have been appreciative of the cleanliness drive and conforming themselves to the norms. Arjun Suthar, for instance, wished that the culprits should be "named and shamed" (p. 6).[12] Thus, what the present Prime Minister envisaged and the previous AMC Commissioner initiated seem to have brought in a shift in the attitude of people toward cleanliness! It is also likely that this very cleanliness drive might have had better prepared the State of Gujarat in dealing with the current pandemic of COVID-19 (16,779 + cases) than the adjoining State of Maharashtra (67,655 + cases)![13]

V. Four Issues and Their Solutions

For the success of the "Toko, Roko, ane Photo Moklo" initiative, four issues and their possible solutions deserve consideration. One issue concerns those people who seemingly commit the error of omission; that is, they witness the offense but ignore it. It is possible that such observers are ignorant of what is expected of them. If so, educating them about the initiative in both the informal and formal ways should be the first step by peers and the AMC. Once the error of omission is confirmed, however, the AMC should send a *Letter of Reprimand* with an unhappy emoticon ( ) signaling disapproval of that error (e.g., *"You have fallen short of being a responsible resident by not reporting the offense to the AMC. How can the city be SMART if residents like you do not support the "Toko, Roko, ane Photo Moklo" drive?"*).

Another issue pertains to those who vigilantly defend the normative orders and send photos of the norm-violator to the AMC. We contend that those who sent photos to the AMC should receive a *Letter of Appreciation* with a happy emoticon (😊) signaling approval of it (e.g., *"Congratulations on your exemplary civic behavior! You are one of those residents who have been encouraging others to be vigilant defenders of the normative order and actively cooperating with AMC in making the "Toko, Roko, ane Photo Moklo" drive successful."*)? [14]

Notably, a letter of reprimand signaling disapproval of the error of omission draws the attention of RELUCTANT residents to their lapses. In contrast, a letter of appreciation signaling approval of upholding of the normative orders encourages VIGILANT REPORTERS for their further participation in the cleanliness initiative. No less important, both emoticons may motivate RELUCTANT others to imitate and follow those who have been fulfilling their civic duties (Bandura 1977; Skinner, 1938).

The third issue of sustaining the "Toko, Roko, ane Photo Moklo" drive attains importance because the financial and human resources are often limited with the Offices of Police Commissioner and AMC. There have been disturbing news reports that the number of e-challans issued to norm violators has been declining since July 2019; that JET has failed to recover penalty against the e-challans issued; and that the AMC staff are busy with other initiatives. We contend that our suggested solutions for the first two issues mentioned above may enable residents to internalize the commitment to keep the city neat and clean. If it does happen, people themselves, instead of police and AMC staff, might act as societal watchdogs!

The "Toko, Roko, ane Photo Moklo" drive targets cleanliness at public places like roads, gardens, bus and train stations, and parking places. The final issue pertains to a similar initiative in the housing societies of Ahmedabad or any other city in India. Prime Minister Narendra Modi lamented that social hygiene schemes fail when people view them as jobs of the government or civic authorities.[6] We agree with him, and further argue that all members--from children to senior citizens--of every housing society need of to be watchdogs of the cleanliness as they have been during the recent Lockdowns for COVID-19.[15] If people take care of their respective housing societies, the cleanliness initiative will start operating at the grass root level itself. More important, it will promote what social psychologists term collective psychological ownership (Pierce & Jussila, 2011). To foster such collective ownership of OURS, let there be competition between housing societies vis-à-vis how neat and clean they are over and above how good they are in participating in the community dance of Garba during the Gujarati Festival of Navratri (i.e., worship of Goddess Ambaji for nine nights).

VI. Concluding Comments

In sum, what the two Commissioners of Ahmedabad did illustrates an initiative toward *collective psychological ownership* of the city. They have been promoting mutual accountability among people and forging a communitarian consciousness among them in which one will never be justified in replying "none of your business" to a demand for obeying the norms and laws from any resident in the city (Singh et al. 2012b). Pressurizing others to behave normatively in a housing society, a garden, a mall, a city, a state, or a nation is an effective meta norm-enforcement, not meddling in others' freedom or privacy (Singh et al., 2011). When people spontaneously build such pressure on spectators, associates, or groups of the offender, meta norm-enforcement goes hand-in-hand with norm-enforcement. It is high time to rely on both the norm- and meta norm-enforcements in turning Ahmedabad or any other city into a SMART one.

Social psychologists have consistently demonstrated that (i) making sense of a situation as peers do and (ii) avoiding their disapproval of any deviance underlie much of social influence such as conformity, compliance, and obedience at the real or virtual level (Asch 1951; Schultz, Nolan, Cialdini, Goldstein, & Griskevicius 2007; Sherif 1936; Singh, 2020). Therefore, residents of Ahmedabad must join City Commissioners in their commendable initiatives of building peer pressure through reproach, prevent, and report in turning Ahmedabad into a great city to live in and feel proud of it. Residents should also place constant accountability demands on people of their social circle to behave normatively. The same should be done by residents of other cities across the country, especially when civil authorities take initiatives based on psychological facts and principles, as illustrated in this article.

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Cognitive Bias as a Framework for Analysis of Multimedia Music Reviews (Cases of Pitchfork, Brooklyn Vegan, AllMusic)

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Abstract- Today, a human being drowns into global, uninterrupted and overweighted streams of information in the network society so we often make decisions irrationally as affected by cognitive biases. However, some genres and formats of modern journalism can use cognitive distortions (heuristics in other words) as a base for that kind of creativity which is acceptable and even necessary in some ways. The article is devoted to the detection of suggestive effects of multimedia music reviews in the focus of heuristics. As a conclusion, a cognitive bias in a media text of this type is regarded as a mean of suggestive expressiveness, not suggestive misinformation.

Keywords: heuristic, music review, cognitive bias, suggestiveness, network society.

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COGNITIVEBIASASAFRAMEWORKFORANALYSISOFMULTIMEDIAMUSICREVIEWSCASESOFPITCHFORKBROOKLYNVEGANALLMUSIC

Cognitive Bias as a Framework for Analysis of Multimedia Music Reviews (Cases of Pitchfork, Brooklyn Vegan, AllMusic)

Pavel Kataev

Abstract- Today, a human being drowns into global, uninterrupted and overweighted streams of information in the network society so we often make decisions irrationally as affected by cognitive biases. However, some genres and formats of modern journalism can use cognitive distortions (heuristics in other words) as a base for that kind of creativity which is acceptable and even necessary in some ways. The article is devoted to the detection of suggestive effects of multimedia music reviews in the focus of heuristics. As a conclusion, a cognitive bias in a media text of this type is regarded as a mean of suggestive expressiveness, not suggestive misinformation.

Keywords: heuristic, music review, cognitive bias, suggestiveness, network society.

I. Introduction

Modern society is affected by total communication. People around the world are involved in endless, transnational and overwhelmed streams of information. However, a smartphone screen brings a person not just unprecedented opportunities but also frustration (Lovink, 2019).

In 1962 Marshall McLuhan predicted the loss of cognitive control in digital civilization, what he calls 'Marcony Galaxy'. McLuhan warned: 'Unless aware of this dynamic, we shall at once move into a phase of panic terrors, exactly befitting a small world of tribal drums, total interdependence, and superimposed co-existence.' (McLuhan, 2017).

Today the utopia of the network society is more and more often sided by the dystopia like in the Black Mirror TV series. What Manuel Castells supposed to be the global 'culture of protocols of communication <…> developed on the basis of common belief in the power of networking and of the synergy obtained by giving to others and receiving to others' (Castells, 2005, p. 40), is not far from turning to 'the anti-social future, the loneliness of the isolated man in the connected crowd', as Andrew Keen described that (Keen, 2012, p. 13).

Curiously, perplexity caused by the overabundance of free content is quite like confusion caused by lack of information — a person experiences the same troubled decision-making, not enough supported by reliable facts and logical interconnections.

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In this way, the mass communication space is getting saturated by myths and rational form of cognition is getting replaced by irrational one. Not surprisingly, in recent years scholars have focused on phenomenons such as fake news, post-truth politics, internet propaganda, etc.

II. Methodology

What method is appropriate for considering the effects of mass media in this new environment? We have found an answer in the theory of cognitive biases (or heuristics). This area of social sciences has developed on foundations of Amos Tversky, Daniel Kahneman, Aaron Beck, David Burns's works as well as data of psychotherapy practice and social experiments. Today this framework seems productive at least due to numerous examples — both laboratory and everyday ones.

The genre of multimedia music reviews is the object of our research. The problem of the audience's irrational cognition is reflected in this material with relatively soft effects. While fakes in political journalism inevitably lead to destructive and manipulative influence, a music review justifiably appeals to irrational thinking. The genre itself, traditions of opinion journalism and functionally reasoned emotional impact give the green light to this strategy.

This impact, or in other words suggestion, is the subject matter of the research: multimedia music reviews are exposed to the context of readers' irrational cognition reasoned by heuristics. The leading method is the analysis of selected media texts including identification and classification of cognitive biases they contain. The analysis has the foundation of appropriate and theoretically significant concepts adopted to the research tasks.

III. Theoretical Framework

As for the first stage, we've selected the main points of these concepts to define principal categories and necessary relations.

So, we follow Tversky and Kahneman who defined heuristics as 'principles which reduce the complex tasks of assessing probabilities and predicting values to simpler judgmental operations [which are]

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quite useful, but sometimes <…> lead to severe and systematic errors' (Tversky, Kahneman, 1974, p. 1124).

As Russian scholars Elmira Kashapova and Marina Ryzhkova noted, the source of heuristics is 'evolutionally developed mental behavior of a human being' (Kashapova, Ryzhkova, 2015, p. 17–18). Biases are justified physiologically in some regards as they tend to minimize our energy and time resources due to cognitive stereotypes.

Although the psychologists defines the heuristics in similar ways, they take different attitudes to the systematization of this phenomenon. As Alexei Popov and Alexander Vikhman mentioned, there's still no unified classification of cognitive biases because of differences in aims and methods the scholars take (Popov, Vikhman, 2014, p. 8). Beck, Burns, Stanovich, Toplak and West are among those who suggested original concepts (West, Toplak, Stanovich, 2008).

So we've taken the Jonathan Baron as a basis of our own method. This classification has heuristics divided into principal types and sub-types:

1. Attention:
   a) Availability, attention to here and now, easy and compatible;
   b) Heuristics based on imperfect correlations;
   c) Focus on one attribute with unawareness to others;
2. Motivated bias — myside bias and wishful thinking;
3. Psychophysical distortions.

Baron names heuristics in these divisions and gives a normative model and explanation for each bias so the whole classification seems reasonable enough and might be used as a relevant instrument for those suggestive characteristics of music reviews we focus on (Baron, 2008, p. 56).

Necessary to mention, we consider suggestiveness as irrational (unlike persuasion) influence on a recipient of information. As the ability or quality of 'reminding you of something or making you think about something' (Oxford Dictionaries), suggestiveness affects one's mind apart of one's will (Shelestyuk, 2008, p. 171). That's more about inspiring something rather than proving something.

The space of mass communication is full of numerous distinctly suggestive texts, especially in the spheres of ad, PR, and propaganda. Journalism, particularly music reviews, is suggestive enough too.

Generally, a review is 'a report in a newspaper or magazine, or on the internet, television or radio, in which somebody gives their opinion of a book, play, film, product, etc.' (Oxford Dictionaries) So, giving the opinion is the genre's essence and evaluation semantics is in the term's core (Nabiyeva, 2017, p. 15).

The review is still the central analytical genre of music journalism, and it's productive enough to generate new meanings. In a text of this genre, images underlying a music composition are exposed to verbalization and interpretation by an author. Art gets caught and framed with a journalist's view and then becomes subjectively reflected. Multimedia content (music tracks, photo, video, visual design, etc.) created or selected by an author or editor is expected not only to illustrate but to sharpen and enforce personal interpretation.

Although, the review has various functions: to inform the audience about new music, to promote or criticize it, to educate and entertain a listener, to reason the reviewer's opinion with historical and cultural background — the evaluation is still its leading communicative strategy while suggestiveness is this strategy's key intention.

Suggestiveness gets enough power in a music review. Although a professional journalist has to ground his/her opinion on real facts and credits as well as relatively impartial social, political and cultural context, what makes a review subjective anyway is the abstract nature of a sound image, evaluation strategy and textual expressiveness.

So, the multimedia music review has to and does implement suggestiveness transmitting an author's ideas and images about music to readers. What helps reveal this effect is the theory of heuristics (cognitive biases) that has comprehensive empirical reasoning and especially relevant to the modern digital media that often make us think and behave irrationally.

This theoretical framework needs practical try-on so we've considered some real reviews through the lens of cognitive biases. We've selected multimedia publications in Russian and English in various formats trying to embrace the area of the up-to-date music journalism with truly diverse check points.

In this article, we present the case study of the following publications:

1. James Manheim, Le Nuove Musiche and Krijn Koetsveld. Arvo Pärt: Magnificat; Stabat Mater // AllMusic, 2019.
2. Andrew Sacher, Notable Releases of the Week (7/12) // Brooklyn Vegan, 2019.
3. Stacey Anderson, Billie Eilish. Where We All Fall Asleep, Where Do We Go? // Pitchfork, 2019.

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Table 1: The review by James Manheim at AllMusic

Position of Analysis		Explanation
Object of reviewing		Arvo Pärt's Magnificat and Stabat Mater performed by Le Nuove Musiche under Krijn Koestveld (Brilliant, 2019)
General idea of an object		'This is a very Pärt satisfying recording on its own terms, highly recommended.'
Cognitive biases		
Attention	availability, attention to here and now, easy and compatible;	—
	heuristics based on imperfect correlations	—
	focus on one attribute with unawareness to others	—
Motivated biases		illusory correlation: Le Nuove Musiche ensemble is a follower of Hilliard Ensemble (assumption of direct creative inheritance)
Psychophysical distortions		—

Table 2: The review by Andrew Sacher at Brooklyn Vegan

Position of Analysis		Explanation
Object of reviewing		Glitterer's album 'Looking Through the Shades' (ANTI, 2019)
General idea of an object		Punk sound is 'what makes Glitterer stand out from your average indie pop record'.
Cognitive biases		
Attention	availability, attention to here and now, easy and compatible;	—
	heuristics based on imperfect correlations	hindsight bias: considering Title Fight's work as more significant than its member's debut solo album released later
	focus on one attribute with unawareness to others	—

Motivated biases	illusory correlation: stating that if a listener liked Title Fight, he would allegedly like Glitterer
Psychophysical distortions	—

Table 3: The review by Stacey Anderson at Pitchfork

Position of Analysis		Explanation
Object of reviewing		Billie Eilish's album 'Where We All Go Asleep, Where Do We Go?' (Darkroom / Interscope, 2019)
General idea of an object		'The debut album from the meteoric pop star lives in a world of its own: gothic, bass-heavy, at turns daring and quite beautiful.'
Cognitive biases		
Attention	availability, attention to here and now, easy and compatible	asymmetric dominance: arguing direct adoption and ignoring alternative variants ('Lana Del Rey-indebted crooning')
	heuristics based on imperfect correlations	—
	focus on one attribute with unawareness to others	prominence effect: arbitrary selection of the artist's 'most self-aware lines on the record'
Motivated biases		biased assimilation: the combination of various signs in one portrait and, consequently, considering all of them as typically of teenagers ('a lawless young female singer sporting baggy, androgynous clothes <…> casts her bored, listless eyes upward instead of batting them at the camera'); belief overkill: generalization of teenagers' tastes in one sentence ('ask any teenager in America as they wait patiently for the rest of the world to catch up to their consummate taste in pop music'); selective exposure: absolutization of two arbitrarily selected tendencies ('all teen angst is both fiercely sincere and an affect of being only partially informed')
Psychophysical distortions		framing effect for gains and loses: the number of followers as the direct evidence of success ('an obscenely famous pop star – the kind with 15 million Instagram followers, sold-out shows…')

Necessary to note, in these cases, we appeal to the framework of cognitive distortions not as deviations but as expressive means. We consider heuristics as part and parcel of distinctly human and, in this regard, inevitably irrational worldview, social and cultural existence. So we've analyzed the reviews looking for not disadvantages but examples of enacting natural psychological triggers. It can work out either partly (Table 1) or in full-scale (Table 3).

IV. Conclusion

The analysis of multimedia music reviews in the framework of cognitive biases could be a part of a more complex analysis. Besides, this method could be extrapolated to the texts of other genres and formats including ones that don't belong to professional journalism. From the one side, a heuristic can be a mean of suggestive expressiveness in a music review and, from another one, a mean of suggestive misinformation in fake news.

Anyway, 'tribal' confusion of a person in the network society with its swift streams of information causes cognitive irrationality and must be relieved (or at least diagnosed) with mindset rationality — due to the reflection in social sciences or personal media hygienics.

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The Impact of Teaching English Language from Communicative Perspective: A Case Study of Universities and Schools in Yemen

By Ebtissam Ezzy Alwan
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Abstract- It is a well-known fact that English is an international language and assumes great significance in various fields all over the world. Realizing this fact, the number of universities and schools in Yemen introduced English in their syllabus as a compulsory subject, and many students have been attempting to develop their ability to speak fluently in English with others.

Apart from this, Yemeni parents have also realized the importance of the English language for learning Science, Technology, and developing their business in the present world. Hence, they are encouraging and insisting on their children to learn the English Language and acquiring mastery over it. However, most of the students in Yemen pay scant attention towards it. Hence, they are not able to talk or express themselves in the English language. Many factors are responsible for this state of affairs. One of the main reasons is that in Yemen teachers are teaching the English as a foreign language. Besides, the students do not have sufficient opportunities to practice English either in the classroom or outside. Consequently, the result of ELT in Yemen is far from our expectations.

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The teachers can also be held responsible for this. They focus on two skills, listening and speaking while turning Nelson's eye towards other skills. Moreover, the curriculum of universities or schools in Yemen focuses on reading and writing skills and paying a good deal of attention to grammar. Keeping all these in view, in this paper, I have attempted to point out the importance of aural-oral skills in teaching and learning English as a foreign language in Yemen from a communicative perspective.

I. Introduction

There is no exaggeration to say that the English language has recognized as a global language. Hence, in most of the countries, it is used as a medium of communication. Crystal has described it as: "The world's first truly global language."

To understand the significance of the role of Communicative language teaching (CLT), it is essential to explain the meaning of it. By and large, today the contemporary approach to language teaching is communicative language teaching.

As far as the definition of Communicative language teaching is concerned, the term Communicative language teaching has many connotations, and it has been interpreted differently by different persons.

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While giving simile Nunan refers to Communicative language teaching like a family of various approaches in which all members live together harmoniously. Despite all the differences and disagreements among them, no one is willing to give up the family.

While explaining Communicative language teaching, Harmer has emphasized Communicative competence rather than grammar. He says that while using Communicative language teaching, the teachers asked the learners to use various language forms in different contexts and situations such as making a hotel reservations, purchasing airline tickets, ordering at a restaurant, booking tickets for movie, etc. In this way, the learners are made to communicate in the form of role-players and imitate others. Thus, in the entire process of learning fluency is given more importance than accuracy.

The knowledge of English is essential in any field of education and research. Besides, to keep contact, i.e., economic, cultural, commercial, and political all over the world, knowledge of English is necessary. Realizing the importance of the English language, politicians, scientists, scholars, technocrats, and educators use it as a medium of communication. Apart from this, the English language plays an important role for the internet and so on.

As far as Yemen is concerned, English is taught as a foreign language in schools and universities in general and prescribed as a compulsory subject in the curriculum.

Teaching English starts in the first year of the preparatory school (VII Grade) and continues up to secondary school and further in the universities. In addition to this, the colleges of medicine, science, and engineering use the English language as the main instrument of learning. While referring to language situation in Yemen, Hillenbrand points out that Arabic is the language of government, the media, religious observance, and education in Yemen. Nonetheless, in the faculties of medicine, science, and architecture at the University of Sana'a, English is the medium of teaching. The English is main foreign language taught in schools and universities.

After the unification of Yemen in 1990 as the Republic of Yemen, economic and political conditions have undergone change, and the English language has assumed great significance. Thus, the use of the English language has increased in day to day life in modern Yemen. Educated or semi-educated persons have begun to communicate in English with others, especially foreigners. They are feeling proud while using some words in English. Hillenbrand remarks that since unification, English is slowly assuming importance as a second language in Yemen. Besides, among the non-Arab groups (from the UK, German, the USA, Pakistan, the Philippines, Malaysia, and other Countries) working in Yemen, English is the lingua france. Similarly, after the Revolution of 26th September 1962, Yemen has lunched the formal education system. (Abdulmalik and Chapman)

II. Aims and Objectives

The objectives of learning and teaching the English language as a foreign language in a communicative Perspective are to develop fluent English speaking among the students and create confidence in them. For this a suitable atmosphere is necessary so that the students can attempt to find out new words, phrases, and construct sentences to communicate with others. For this purpose, it is essential to lay stress on skills than systems and adopt learner-centered lessons.

III. Problems and Obstacles

There is no doubt that the purpose of the teaching English language from a communicative perspective is to use it as a medium of communication. However, many difficulties and obstacles come in the way of learning/teaching the English language, which adversely affect the learners. For instance, the teachers are not competent, overcrowded classes, lack of teaching aids, and teachers' proficiency in English and their limited experience with communicative language teaching. In addition to this, some teachers are not able to implement a communicative approach in the classroom properly, especially in the big size of the class. All these may lead to the failure of communicative language teaching in EFL.

Hence, it can be said that a communicative method is difficult to implement the communicative approach successfully so long as we are not aware of these problems and find out the possible remedies which may help both teachers and learners to overcome these problems.

IV. Suggestions

In this regard, I have made a humble attempt to make some suggestions `which, if implemented, are likely to improve the state of teaching and learning of English language at the schools, colleges, and universities in Yemen. They are as follows:

To improve teaching and to learn English as a foreign language from a communicative perspective, there should be an adequate number of students in the class, which would facilitate the communication of the students with their teachers and others.

The universities and schools in Yemen should design the curriculum in such a way that it focuses on listening and speaking exercises.

The topics in the curriculum should be such that the students should realize their usefulness and may help them to develop their speaking skills.

In this connection, the role of teachers also assumes significance. If they follow English language teaching from a communicative perspective, it will help the students to speak fluent English. It is necessary to train the teachers to teach the English language from a communicative perspective. Besides, the students should be motivated to read and write not for class assignments only but for enhancing their ability to communicate to speak English fluently.

The universities and schools should organize seminars, conferences, and workshops about the history of education, customs, and tourism in Yemen to create interest and enlist the participation of the people. The universities and schools should try to contact other universities and organize seminars and conferences and finalize topics for discussion in consultation with each other.

V. Conclusions

The above facts bring us to certain conclusions. English teaching and learning from the communicative perspective is likely to help the students to make the distinction between the sounds of English, the stress, intonation and other aspects of spoken English especially while talking to the native speaker.

Since speaking and listening are undoubtedly very useful skills for learning the language; hence, exercises in the classes which focus on speaking and listening would improve the ability of students to speak fluent English.

Lastly, it becomes obvious that despite the various policies adopted by the Department of Education and financial assistance, the progress in English learning in schools, colleges, and universities in Yemen has not made much headway due to socio-economic and political conditions.

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Rethinking in Sociological Context the Christian Lifestyle and its Implications for Poverty Discourse in Nigeria

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I. Introduction

In the third world countries, which Nigeria belongs, poverty is a recurring debate because it is a phenomenon, which affects the life and living patterns of a large number of Nigerians. The Nigerian Bureau of Statistics shows that – 60.9 %--- Nigerians suffer from poverty. Because of this among other things, many scholarly works unraveled the meaning of poverty, its causes, measurement, effects, and remedies from the socio-economic, eclectic, international security, political, environmental, and technological perspectives. All these studies have paid insignificant attention to the Christian religious style of life as a factor in poverty discourse. Therefore, this paper discusses the content, context and intents of the Christian religious life styles and its intellectual implications of a holistic understanding of the meaning, causes and effects, and solution of poverty.

II. What is Poverty?

It is problematic to have a clear definition of poverty because of its complexities in terms of its content, contexts, and intent. But, we shall employ a working definition for it- , particularly the one offered by the World Development Report, 1990, which defines poverty as the inability to attain a minimum standard of living

[1] To the best of our ken, the term minimum standard of living includes the availability of good food (balanced diet), good shelter (house well ventilated, well equipped with accessories in the kitchen, bathroom, sitting room within the context of regular supply of power energy that is essential to empowering them), clothing (the one that takes care of the rainy and dry seasons respectively) and finally security (availability of security that enhances the safety of life and property). Any person or group of persons who lack the aforementioned minimum standards of living is suffering from poverty. Asides, Walton, argues that poverty could also manifest in inadequate income, malnutrition, lack of access to social services, and lack of social and political status[1]. In other words, we can say that those who suffer from poverty are the group of people that can be called the poor. The poor, according to Aluko and Edozien, are identified as:

a) Those whose inability to contribute to the production process is insufficient. That is, those who are unable to pay adequately attention to the productive process to warrant an income that would make them live above poverty level.
b) Those for whom the economy has failed to provide jobs, that is those who are willing and capable of earning an adequate income if only jobs are available.
c) Those whose opportunities to participate in the productive process are limited on the basis of undue emphasis on differences in: sex, age, race, etc.[2].

Apart from a few reasons, which Aluko and Edozien have identified as the causes of poorness and inadvertently poverty, we still have some other salient factors such as unemployment, disaster, poor government policy, laziness, complacency, and underemployment. Others include personal and physical deprivation, social deprivation, cultural deprivation, political deprivation, economic deprivation. Looking at this index *vis some vis* the experience of the Nigerians, we can safely say that many Nigerians are poor. It is the recognition of this fact that Nigerian government and non-governmental (including religious centers) agencies have rolled out policies and programs aimed at alleviating poverty. For example, in recent times, we are familiar with the Buhari programs for the

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Youth particularly the start-up loans program under the auspices of Small and Medium Enterprises Development Agency of Nigeria, the Bank of Industry, the Bank of Agriculture and other cognate Federal agencies[3].

Despite of the several efforts made at addressing poverty, the scourge remains unsolved. This development probably accounts for several perspectives at, which the phenomenon has been approached in terms of what poverty means, its measurement, causes, effects and solution. We shall shed light on a few of the literature pertaining to it. The purpose of this is to fill the lacuna in the existing literature.

III. Poverty Discourse in Nigeria

Reflecting on poverty in Nigeria, Anyanwu provides conceptual information about it and how it is complex to have unanimously acceptable definition of poverty. He observes that poverty could be defined in both relative and absolute terms, and such gives room for some nuance in terms of a proper understanding of the concept- poverty, its technique, and strategies to measure, and address it, respectively. He writes:

> A study of poverty must begin with a conceptualization of poverty. A search of the relevant literature quickly shows that there is no consensus on any meaning of poverty. Because poverty affects many aspects of the human condition, including physical, moral, and psychological, a concise, and universally accepted definition of poverty is elusive[4].

What we can infer from the above is that every attempt made towards an understanding poverty is still relative. It is on this account that certain factor, which is imperative to a proper understanding of the term like Christian religious style of life is missing. This is the s gap that this paper intends to fill as it underpins the sacrosanct nature of religious belief as a factor of what poverty is or is not.

The parameter for measuring poverty is the priority of Englama and Bamidele in the poverty discourse. The two scholars are of the opinion that apart from the problem of definition, there is also a problem of designing a universally acceptable measurements of poverty. Despite of this problem, they argue that the starting point in determining poverty is the specification of a consumption pattern or norms regarded as the basic or minimum for , which anybody who falls below the line is considered poor, while those above the line are regarded as non- poor[5] . With this background information, Englama and Bamidele were able to provide a useful template for measuring poverty from two distinct perspectives. The perspectives are described as the identification of the poor and the aggregation of their poverty characteristics into over- all measures to build a poverty profile. No doubt, their work has provided meaningful light into the measurement of poverty but, this may not be absolute because it may not capture a religious group, who decided to life a life of poverty like some Christians. For this reason, we can still see a gap in the measurement template as this paper provides information about the factor of religious style of life in understanding the meaning and measurements of poverty line in Nigeria and perhaps across the globe especially where religion is volatile.

Some other scholars have also shown concern about strategies toward poverty alleviation. One of such is Uniamikogbo who gives an analysis of the role that the government of Nigeria has been playing in poverty alleviation[6]. He dwells basically on the Structural adjustment program of the government (SAP). The SAP was adopted by the Federal government of Nigeria in 1986 to correct the policy distortion and structural imbalances in the economy. Uniamikogbo observes that the program has no doubt achieved some levels of progress at the aggregate level in terms of strategies for poverty alleviation. However, in the same vein, the program has also resulted in deteriorating economic and social conditions because most rural areas of the countries lack access to primary social services. In our mind, the pitiable result arising from the application of the program is connected with the fact that some issues that have implications for poverty alleviation like a religious style of life was not captured in the vision of the program. This probably explains why it is imperative through this study to know what implication a religious style of life could have in poverty measurement and alleviation to be specific. A good understanding of this position justifies the thrust of this paper.

IV. The Concept of Style of Life

It is difficult to define style of life absolutely because it has assumed a new definition different from what it used to be twenty years ago. As a working definition, style of life could be defined as a way of life of an individual or group of individuals. The way of life points to some peculiarities and nuances associated with how an individual or group of individuals eat, dress relate, behave, interact, walk, work, dance, sit and his/her overall disposition to life, death, work, riches, poverty, sorrow, pain, happiness, anger, grief and many others. Some lifestyles are intellectually, spiritually and secularly oriented. For instance, Sociologists identifies different types of life styles associated with life generally, income, occupation, consumption, social, political, military, sexual, spiritual or religious preferences, marketing, musical, subculture and recreation[7].

For the purpose of our studies, we shall concentrate on the Christian style of life implies an understanding of poverty. What we are arguing in essence is that the styles of life of some categories of

Christians are grounded in poverty mentality. The attitude of such Christians, which have to do with their beliefs and values give a different understanding of what poverty is or is not, thus making it problematic to design accurate, and conventional measurement for poverty as exposed by Anyanwu among others[8]. Therefore, for the purpose of emphasis, we classified into five categories Christian styles of life that have implications for holistic poverty debate in Nigeria. We shall discuss as follow.

a) Poverty Life style

A good example of this as some Catholic orders such as Carmelites, Dominicans, and Jesuits whose members are required to take vows of poverty in the course of their religious observance. It is important to note that these men and women voluntarily decide to live a life of poverty as a way of taking after Jesus who lived a life of poverty, chastity and obedience to God. Members of the orders always strive to consecrate themselves as perfect as much as possible, like Jesus Christ. By so doing, the Church wants her priests to life luxuriously, and this is the reason while Canon 282.1 states that:

> The clergy are to follow a simple way of life, and are to avoid anything, which suggests worldliness. Lavish vacations, expensive designer clothing, and luxury vehicles would probably fit into this category. Elsewhere the code asserts that the clergy are to shun everything that is unbecoming to their state in life (c. 285.1)[9].

Furthermore, Cathy Ciardi while alluding to whose style of life falls into the category of the order writes:

> Members of such institutes generally receive a small monthly stipend, perhaps $100 per month in the U.S., for personal expenses. With this tiny amount, they can buy a birthday gift for a relative, or go to a restaurant occasionally for lunch, or get a pack of cigarettes. They often have full-time jobs, maybe as university professors or hospital administrators, and as such, they earn full-time salaries-but they cannot touch this money as their paychecks are immediately turned over to their religious superiors. The cars they drive, the houses they life in, and sometimes even the clothes they wear are not the property of the religious themselves, for these things as a rule, belong to their religious institute.[10]

b) Poverty as a blessed style of life

The second category of religious style of life has to do with some group of Christians who believe that wealth as an offense to faith. According to historian, Kahan, this strand of Christians asserts, that the Day of Judgment is viewed as a time when "the social order will be turned upside down, and the poor will turn out to be the ones truly blessed[11]. Perhaps this set of Christians may have been inspired by the Thomas Aquinas' thesis stating that "Greed is a sin against God, just as all mortal sins, in as much as man condemns things eternal for the sake of temporal things." The position of this type of Christians who are not many in number, but are found in Nigeria is similar to that of the third century Manicheans who saw the spiritual world as being good and the material world as evil with the two being irreconcilable in conflict with each other[12]. This category of Christians encourages their member to shun worldly things in order to follow Jesus. As an example, they are fond of citing some Biblical passages such as:

Mark 6:8–9: Take nothing for the journey.

The bottom line here is that this group of Christians is not ready to engage in any profit - making work that can liberate them from the shackle of poverty.

c) Wealth as an obstacle to faith

In a similar vein, we have another category of Christians who consider wealth as an obstacle to faith and, by so doing, choose a life of poverty to develop and sustain their faith in the Lord. This category of Christians must have been influenced by Martin Luther interpretation of Mammon (or the desire for wealth) as "the most common idol on earth"[13]. They also rely on the story of Jesus' interaction with the rich ruler Mark 10: 17–31, where he seemingly pronounces that wealth as an obstacle to faith. According to Miller, who reflected on this school of thought, it is not the rich man's wealth per se that is the obstacle but rather the man's reluctance to give up that wealth to follow Jesus. He cites Paul's observation in 1st Timothy that, "people who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction." 1 Timothy 6:9. He also observes citing 1 Timothy 6:10 that "the love of money is the root of all evil. On this note Miller emphasizes that "it is the love of money that is the obstacle to faith, not the money itself [14].

For this group of Christians, what is important in life is not money or meeting specific standards of living but developing and sustaining one's faith in the world. Using the conventional yardstick for measuring poverty, this type of Christians can be categorised as poor. Their poorness is not a function of poor salary or unemployment. It is rather predicated on style of life that shuns fat salary that would make them rich and, which ultimately could cause them to sin. In order to remove the desire for wealth and material possessions as an obstacle to faith, this type of Christians have taken vows of poverty/ voluntary poverty, which is manifested in the form of asceticism, charity and almsgiving.

d) Wealthy Style of life

There is a category of those who choose a wealthy life because they are of the opinion that wealth is an outcome of faith. They want to live in wealth so as to rise above the poverty line because they believe in having wealth and the need for Christians to be wealthy as a manifestation of their faith in God. People in this group belong to the prosperity school of thought, hence the emergence of prosperity gospelling in the history of the Nigerian church. According to Ayantayo:

> `Prosperity gospelling' simply refers to strong teaching about prosperity and the need for Christian to be prosperous while on earth. Within such premise, the emphasis is strongly placed on material possession or acquisition, which could be manifested in possession of cars, houses, fatty bank accounts, cash at hand, clothing, abundance, fortune, and success in all endeavours. Prosperity is therefore portrayed as divine favor, , which Christian must seek and possibly pursue with vigour[15].

Furthermore Ayantayo trace the origin of the prosperity gospelling to Late Arch Bishop Idahosa (founder of the Church of God Mission, Benin City, Nigeria) whose theology was that the whole world is owned by God and God is the God of riches and that Christians are the children of God and princes and princess and only the best is good enough[16]. It is observed that such kinds of Christians are fond of quoting biblical passages such as:

Deuteronomy 8:18 : It is God who gives you the power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day.

Jeremiah 29:11: For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope.

Philippians 4:19: And my God will supply every need of yours according to his riches in glory in Christ Jesus.

Psalm 128:2: You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you.

2 Corinthians 9:8: And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

Psalm 1:3: He is like a tree planted by streams of water that yields its fruit in its season and its leaf does not wither. In all that he does, he prospers.

2 Corinthians 8:9: For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

Jeremiah 29:11-14: For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you. You will seek me, and find me, when you seek me with all your heart. I will be found by you, declares the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the Lord, and I will bring you back to the place from, which I sent you into exile.

Nehemiah 2:20: Then I replied to them, "The God of heaven will make us prosper, and we his servants will arise and build, but you have no portion or right or claim in Jerusalem."

Deuteronomy 28:12: The Lord will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless all the work of your hands. And you shall lend to many nations, but you shall not borrow.

Proverbs 30:8-9: Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full and deny you and say, "Who is the Lord?" or lest I be poor and steal and profane the name of my God.

Proverbs 10:22: The blessing of the Lord makes rich, and he adds no sorrow with it[17].

This category of Christian always struggles to life above the poverty line. In order words, we can say they have a negative attitude to poverty. Their style of life is prone to getting out of the shackle of poverty no matter the economic or other circumstances that could make them poor. They hinge their argument on their belief that God promises wealth and abundance to those who will believe in him and follow his laws.

e) Simplistic style of life

The style of life of this category of Christian is simplicity. The group believes so much in contentment. However, this does not mean that they are essentially complacent. They don't cherish wealth and are contended to manage what they have as long such will not affect their spirituality. In most cases they are intermediary positions between poverty and richness. This explains while they often quote biblical passages such as:

Matthew 6:25-26: "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food and the body more than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?

Matthew 6:32-33: For the pagans run, after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well.

Philippians 4: 12 – 13: I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. 13 I can do all this through him who gives me strength.

Hebrews 13:5: Keep your life that is free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you."

1 Timothy 6:6-7: But godliness with contentment is great gain. 7 For we brought nothing into the world, and we can take nothing out of it.

Luke 12:15: Then he said to them, "Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions."

2 Corinthians 12:10: That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

Psalm 37:3-4: Trust in the LORD and do good; dwell in the land and enjoy safe pasture. 4 Take delight in the LORD, and he will give you the desires of your heart.

Proverbs 16:8: Better a little with righteousness than much gain with injustice.

Proverbs 28: 6: Better the poor whose walk is blameless than the rich whose ways are perverse.

f) A synthesis of the implications of Christian life styles for the poverty discourse

Our concern at this juncture, having discussed the perspectives to poverty *vis- a- vis* style of life is to synthesis the interface between the two in sociological manner. We shall discuss the interface with allusion made to conventional definition of poverty, its measurement, effects and solutions in the body of literature earlier discussed.

We are beginning in the context of those who swear to an oath of poverty. Our position is that the conventional definition of poverty as an inability to meet or have a basic standard of living should not be taken and understood absolutely. What we are saying here is that, poverty is not essentially in ability to meet standard of living because in the context of specific Christian life style, poverty is a voluntary and deliberate thing. On the account of the above observation, we can submit that there is a need to enlarge the scope of the definition of poverty to include inability and deliberate decision not to meet the basic things of life. It is so because, the Christian life styles, which go with swearing oath of poverty or deliberate refusal seeing meeting the so called a standard of living is not poverty *per se* but rather a deliberate choice of the religious life of piety.

There is another group of people who choose to a life of poverty. They are regarded by Stott as the humble poor who are spiritually meek and dependent on God. Stott adds that, it is in this way that, the poor (in conventional definition made by Edozien) came to be synonymous with the pious in, which their social conditions becomes a symbol of their spiritual dependence[18]. It is the same set of people that the books of Zephaniah and Isaiah describe as the meek and the humble, who trust in the name of the Lord and the humble and contrite in spirit who trembles at God's words[19] .

We also want to raise issues regarding those set of Christians whose style of life is characterized by possession and material things, which, according to them are an outcome of faith in God who gives them power to get wealth that He may confirm His covenant as He swore to their fathers. Studies have shown the ways this sets of Christian employees pursue wealth with reckless abandon, which result in making some members of society poor. For example, some of them who have their private businesses or who work in government organizations are found of embezzling funds, underpay their workers by given them what can be called poverty salary.

This scenario was what Pilgrimage Christian Church, Suitland, Maryland in the United States of America describes as wage theft, which occurs when workers are not paid all their wages, denied minimum wage or overtime pay that they deserve or are not paid at all for the work they perform or exploited by employers wage theft among low wage workers is a well-documented epidemic[20]. Most of them exploit and oppress the poor to maximize all in the effort of getting wealth, which they sometimes ascribed as of their faith in God. We know that many wealthy men in Nigeria who traces their wealth to God are not faithful in their claims. The pursuit of wealth sometimes leads to the growth of individualism in, which there is only a concern about self and not others or where there is a concern for the rich and less or no concern for the poor. It is in this context that the view of Ayantayo on the side effects of prosperity gospelling is apposite when he observes that:

Another moral matter arising from prosperity gospelling as seen from the data is the issue of individualism, which the prosperity teachers unconsciously inculcate on their adherents. All in the desire to purse material possession to become prosperous, we discover that people are more concerned about themselves than the others. We have cases of people stepping on other people's toes in self-pursuance of prosperity. The slogan now is the survival of the smartest person. A smarter person is the one who is clever enough to maneuvre situations at his/her disposal to amass wealth no matter whose interest is affected. The smart person to our mind and in practical terms is a dubious man.

He also adds that:

It is our opinion that lust for materialism is one of the effects of prosperity gospel ling. The fact is that the quest for prosperity has heightened the desire for materialism among many Nigerians. Materialism is the

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tendency to value material things like wealth, money, cars, properties, clothing, high profit in merchandise and bodily comfort too much and the moral - spiritual and intellectual too little or not at all[17]. Materialism is not bad in itself, but the lust for it, which has made some to do away with morality to get prosperous. We discover that today instead of placing a high premium on state of morality of a person, the attention is now shifted to wealth or material possession of individuals. It is no wonder that immorality abounds in every facet of Nigerian social life.

Our conclusion from the above is that it is wrong for anybody to make other people poor in the name of getting wealth, materials, affluence or living above the poverty line. The Bible opposes making people poor or dealing with the poor with indignation. In fact, *God cares about the poor, as reflected in a few biblical passages as follow:*

1. *Psalms 140:12:* I know that the LORD will maintain the cause of the afflicted, and will execute justice for the needy
2. *Psalm 12:5:* "Because the poor are plundered and the needy groan, I will now arise," says the LORD. "I will protect them from those who malign them.
3. *Psalm 34:5-6:* They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the LORD heard him, and saved him out of all his troubles.
4. *Psalm 9:18:* But God will never forget the needy; the hope of the afflicted will never perish.
5. *1 Samuel 2:8:* He lifts the poor from the dust and the needy from the garbage dump. He sets them among princes, placing them in seats of honor. For all the earth is the LORD's, and he has set the world in order.

g) Matters arising

Arising from the synthesis, we want to proceed to what we consider should be appropriate Christian life styles towards dealing with the poor who are living below poverty line and the onus on the part of the rich who sometimes make them poor directly or indirectly with particular reference to Nigeria. We want to advance our argument leaning on the Bible, which both the rich and poor lay claim to in their understanding of the subject of poverty and wealth. The Bible assigns some responsibilities to the rich (who are either rich in a rightful manner or by oppressing the poor) to stem the tide of poverty among them. For example:

Psalm 82:3-4: "Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked.

Proverbs 22:9: "Whoever has a bountiful eye will be blessed, for he shares his bread with the poor.

Daniel 4: Therefore, O king, let my counsel be acceptable to you: break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed [poor], that there may perhaps be a lengthening of your prosperity.

Matthew 19:21: Jesus said to him, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.

Galatians 2:10: Only, they asked us to remember the poor, the very thing I was eager to do.

James 2:5: Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him?

Deuteronomy 15:7-8: If in any of the towns in the land that the Lord your God is giving you there is a Fellow-Israelite in need, then do not be selfish and refuse to help him. Instead, be generous and lend him as much as he needs.

Jeremiah 22:3: I, the Lord, command you to do what is just and right. Protect the person who is being cheated from the one who is cheating him. Do not ill-treat or oppress foreigners, orphans, or widows; and do not kill innocent people in this holy place.

Micah 6:8: No, the Lord has told us what is good. What he requires of us is this: to do what is just, to show constant love, and to life in humble fellowship with our God.

1 John 3:17: Rich people who see a brother or sister in need, yet close their hearts against them, cannot claim that they love God.

James 2:15-16: Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them, "God bless you! Keep warm and eat well!" – If you don't give them the necessities of life?

Isaiah 1:17: Learn to do right. See that justice is done — help those who are oppressed, give orphans their rights, and defend widows.

Luke 4:18-19: The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people.

1 Corinthians 10:24: None of you should be looking out for your own interests, but for the interests of others.

Romans 12:13: Share your belongings with your needy fellow Christians, and open your homes to strangers.

Proverbs 22:22-23: Don't take advantage of the poor just because you can; don't take advantage of those who stand helpless in court. The Lord will argue their case for them and threaten the life of anyone who threatens theirs.

Lev. 19:13: "You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning"

As a rider to the above, it is our opinion that religious organizations in Nigeria should intensify their various mechanisms of alleviating poverty among members of their congregation. Not only this, it is expected of them to life by the Biblical ethos of rich and poor relationships and those dealing with employees and employers relationships. It is also important to note that there are issues to be raised regarding the school of thought, stating that wealth is a sin. For instance, Jesus did not tell his followers to get rid of all their possessions, He only told them to put their devotion to God's rule and righteousness above material things; that they must beware of covetousness; and that, it is not possible to serve God and money simultaneously[21]. It is also important to note that, Joseph of Arimathea is described as both a rich man and a disciple of Jesus. The point we are making is that there is the need for a new orientation and proper interpretations of some biblical passages to, which people who think wealth is a sin lean upon. To condemn richness by virtues of the passages is a function of extremism. In fact, we can define those who belong to the school of thought as extremism - laced poverty.

V. General Remarks

We have been able to establish in this paper that Christian religious style of life is an important factor to consider in the poverty discourse. We can argue that poverty should no longer be defined absolutely as an inability to meet the basic standard of life in view of the fact that poverty could be a voluntary thing especially when some group of religious people voluntarily desire to life a life of poverty as a sign of piety and piousness. In other words, the term poverty is relative and goes with some exceptions. It is also evident in this paper that being rich is not a sin because Jesus did not tell his followers to get rid of all their possessions, after all, a few of them like Joseph of Arimathea and Zacchaeus the wealth tax collector was rich. What the Bible condemns is the rich exploiting the poor with their wealth. This is the reason why Jesus commanded them to sell their possessions to take care of the poor. In other words, there is the need for a new exegesis about the theology of wealth and poverty in Christendom. Therefore, it is obvious that rich Christians have obligations to help the poor ones who are suffering from poverty. From the above, it becomes imperative for Christians and non–Christians and all stakeholders in poverty matter to have balanced information and knowledge about all issues related to poverty such as poorness, materialism, richness, prosperity, asceticism.

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Social and Psychological Impacts Villagization: The case of Gambella Peoples National Regional State, Ethiopia

By Amanuel Tadesse Koya
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Abstract- Villagization is "the grouping of the population into centralized planned settlements. The official aim of villagization in Ethiopia was to introduce social and economic change through a socialist agrarian transformation which also included mechanization and corporatization. And the strategy is primarily aimed at gathering pastoral and semi-pastoral communities in Afar, Somali, Gambella, and Benishangul-gumuz regions voluntarily. The plan was to villagize about 1.5million people by 2013, and relocations started in 2010. This study implemented both a quantitative and qualitative approach, and sequential explanatory research design is used. By using a simple random sampling method about 360 participants were engaged in the study. The study obtained information through questionnaires (Wisconsin Quality of Life: Client Questionnaire) semi-structured interview and observational checklist is employed.

Data were analyzed both quantitatively and qualitatively. Quantitative data obtained through questionnaires were analyzed using SPSS version 20 software. To minimize decision error the study used 0.05 alpha levels.

Keywords: quality of life, social service access, villagization.

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SOCIALANDPSYCHOLOGICALIMPACTSVILLAGIZATIONTHECASEOFGAMBELLAPEOPLESNATIONALREGIONALSTATEETHIOPIA

Strictly as per the compliance and regulations of:

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Data were analyzed both quantitatively and qualitatively. Quantitative data obtained through questionnaires were analyzed using SPSS version 20 software. To minimize decision error the study used 0.05 alpha levels. This study is employed descriptive statistics such as mean and percentage distribution to explore the distribution's socio-demographic distribution of the people. And the difference between previous and current change is analyzed by using inferential statistics one-sample t-test.

The study indicates that the life quality of the peoples who resettled in the woreda is completely changed. Most of the respondent witnessed that their precious lives were very difficult when it compared to the current.

After the implementation of the program people in the villages, access to education, health, and, transport services improved as compared to the previous time due to the proximity of people to them. But challenged by lack of textbooks, clean water, and school compound. Lack of drugs, especially emergency drugs, store for expired drugs, bed for patients, and lights are challenges that the inhabitants are facing this time.

Keywords: quality of life, social service access, villagization.

I. Background

Villagization is "the grouping of the population into centralized planned settlements" (Survival International 1988). And, it is frequently confused with 'resettlement' as the two policies often occur at the same time and may overlap. The basic conception of villagization is re-grouping into villages, which usually does not involved together.

According to Chambers (1969), Resettlement is bringing together populations who are properly scattered. A sub-form is known as 'sedentarisation', which aims to settle pastoralists and may not involve moving peoples from the area in which they were living.

The official aim of villagization in Ethiopia was to introduce social and economic change through a socialist agrarian transformation, which also included mechanization and corporatization (Pankhurst, A., 1992). And the strategy is primarily aimed at gathering pastoral and semi-pastoral communities in Afar, Somal, Gambella, and Benishangul-gumuz regions voluntarily. The plan was to villagize about 1.5million people by 2013, and relocations started in 2010 (GR, 2010; HRW, 2011). It aims at, besides supplying rural infrastructures and socio-economic services, helping them lead a sedentary way of life (NCFSE, 2003).

So, the voluntary villagization program in Gambella 45 region is started in 2010, and 47 until 2012, about 5105 households have benefited. The large portion of the fund is allocated 50 for the provision of socio-economic services and the construction of infrastructures (Mandefro, 2016).

Generally, this study is focus to find out the changes that come on the quality of life of resettlers, social benefits, and challenges that still exist with the society after the program had implemented. The study would have positive contributions to various national and regional level development-oriented organizations in terms of giving scientific information about the success of the program. And for it shade s overall challenges, it helps to review, and to remove the constraints of the program.

II. Methods

This study implemented both a quantitative and qualitative approach, and sequential explanatory research design is used.

a) Sample size and sampling techniques population

Populations of the study were peoples who involved in voluntary villagization programs in Gambella Peoples National Regional State, Itang Woreda. A total

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of 360 participants had been engaged from the total populations of 5105 households' by a simple random sampling technique.

b) Tools of data collection

The study obtained information through questionnaires (Wisconsin Quality of Life: Client Questionnaire) semi-structured interview and observational checklist was employed.

c) Methods of data analysis

Data were analyzed both quantitatively and qualitatively. Quantitative data obtained through questionnaires were analyzed using SPSS version 20 software. To minimize decision error the study used 0.05 alpha levels. This study will employ descriptive statistics such as mean and percentage distribution to explore social and psychological benefits. Also the difference between previous and current changes of the people is analyzed by using inferential statistics *one-sample t-test.*

III. Results

a) Socio-Demographic Characteristics

The data is collected from 360 participants in the study. Table 1 presents the descriptive data related to the socio-demographic characteristics of participants.

Table 1: Socio-Demographic Characteristics

No.	Characteristics		Frequency	Percent
1.	Kebele	Wathgach	61	16.9
		Waar	59	16.4
		Dorong	60	16.7
		Basiel	70	19.4
		Biljakoak	63	17.5
		Pilual	47	13.1
		Total	360	100
2.	Sex	Male	174	48.3
		Female	186	51.7
		Total	360	100
3.	Age	20-29	78	21.7
		30-39	148	41.1
		40-49	134	37.2
		Total	360	100.0
4.	Educational level	Unable to read and write	180	50
		Elementary school	100	27.7
		High School	60	16.2
		Collage/ University	20	6.1
		Total	360	100.0
5.	Previous work	Agriculture	90	25.0
		Pastoral	124	34.4
		Semi pastoral	146	40.6
		Total	360	100.0

The above table reveals that 16.9% (61) of the participant was from Wathgachkebele, 16.4% (59) of them were from Waarkebele, 16.7% (60) of them from Dorong, 19.4% (70) from Baseil, 17.5% (63) of them were from Biljakoak, and 13.1% (47) of them were from Pilualkebele.

In terms of sex distribution, 48.3% (174) male and 52.7% (186) female participated. This indicates that the study is included female participants in higher numbers than males.

Age distribution of the participants was 21.7% (78) of the participants are between the ages of 20-29, 41.1% (148) is between the age 30-39 and 37.4% (134) of them were above the age of 40. The above information indicates that most participants of the study are young and able to recognize life before and after villagization.

In relations with the educational background of the participants, 50% (180) of the were unable to read and write, 27.7% (100) them were completed elementary school, 16.2% (60) of them were attend high school and only 6.1% (20) them were completed collage and above college education.

Their previous work is, 25% (90) of them were agrarian, 34.4% (124) of them were pastoral and 40.6% (146) were semi-pastoral.

b) Change in Quality of life

To assess the success of villagization program, [a One-Sample] t-test was conducted. This helps to know whether there is a significant difference in the quality of life of participants between before villagization and after villagization.

Table 3: Summary of change in life quality of inhabitants before and after villagization.

One Sample Test						
	Test Value = 0					
	T	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Before villagization	53.646	359	.000	1.66389	1.6029	1.7249
After villagization	52.214	359	.000	1.95556	1.8819	2.0292

The significance level is 0.05

Depending on the above table, the value of the One-Sample t-Test is .000 with a significance level of 0.05. So, there is a significant difference between before villagization and after villagization in the quality of life of participants. The above information reveals that the life quality of the peoples who are resettled is completely changed. Most of the respondent witnessed that their precious lives was very hard when it compared to the current.

c) *Social changes*

Below are social changes that come after the implementation of the villagization program, and it obtained through a semi-structured interview.

i. *Health Access*

Concerning health service, access was very poor service, and people suffered a lot from not being able to access the service as they needed. As Powpow, one of the responded said,

"*…The distance of health service was always a problem for people in scattered settlement, including pregnant women. For them, the situation was very unbreakable because of the distance they had to walk when they were about to give birth. Most of the time, they forced to deliver at home or on the way to a health center, for they are not able to walk the long-distance, which is risky….*"

Another respondent speaks about the current situation regarding health service,

"…now we can go easily to the clinic; our wife's even started to follow their pregnancy level long time before deliverance. We don't fear their health like the previous time…."

ii. *Transportation Access*

Villagers mentioned transportation service as the other service that people previously had very poor access to road. People were scattered across the land and no vehicle could reach them since there were no roads for cars. During this time, people usually traveled on foot to the town for various purposes as there was no permanent transport service. Cars were coming, but this happened only sporadically and not regularly. And the ones who benefited were those living by the main road. Those who scattered in distant areas did not gain because they lived in places that were not accessible by cars.

The villagization program is follows the main road which passes over the kebeles. The respondent from Baseilkabele "Gatbah" said that,

"…thanks to God, we are very close to the main road, and it has an expediential difference from the previous one. We can easily go to the market, we can use many different options of transportation, the market is near to us, and this makes our life simple…"

iii. *Educational access*

The condition before the villagization program was very tough for the people who lived in scattered settlements basically because they had very meager access to social services like education, health service, clean water, mill houses, and transportation. During this time, accessing educational service was something extremely difficult for the inhabitants for it is near to us. It was hard for children to register and attend school as the distance between places of residence and schools was long. Since the schools were located far from people during life before the villagization program, a child had to be ten years old and above to register and start schooling. Children could not go to school at an early age or when they were ready. Accordingly, the school dropout rate was very high. A lot of people, especially youngsters, dropped out of schools and became delinquents.

One of my respondents said that," *…It was very unlucky that the education service did not exist in the place where I used to live. Accessing this basic service was always a problem and as a result, children did not have the opportunity to attend school at an early age. They had to wait until they were ten years old and above to start school. Besides, those who attended school from a long-distance suffered because they had to wake up early and walk two to three hours.*"

d) *Results from Observation*

Villagization is executed on rural populations with the justification that it is 'for their good'; This argument is present in the claim by governments that villagization will facilitate the delivery of services, such as health care, education, or marketing, to previously scattered populations.

From the observation, all kebeles have at least one elementary and high school except biljakoak kebeles, who are still learning under the trees by the lack of enough classroom for the students. Baseil kebele, which is inordinately achieving the purpose of the villagization, has two elementary schools and functioning well. Health care centers are built for all kebeles. These facilities makes it easy for the communities to get better health service from the center. Road and transportation are very remarkable, and even some old kebeles has no such comfortable for transportation service to move to market, clinic or school.

e) Challenges of Resettlers

Even though there is a lot of improvement in the access to infrastructures in the village, participants have some complaints about the quality of services provided to them.

Biljakoak kebele students do not have enough classroom, and they learn outside under the tree. As the aim of the villagization program is to improve such a problem, teachers of the school raise this question. Some High school, for Example, Baseil school lacks, the textbook for grade nine (9) and ten (10), clean water and school compound. Lack of drugs, especially emergency drugs, store for expired drugs bed for patients are challenges that the inhabitants are facing this time. Light problem is another challenge that seeks more attention for the better advancement of and to the higher life quality of the community.

IV. Discussion

A quantitative analysis of the study shows that there is a significant difference between the previous and current life of dwellers. From the data observed, these people were previously living in the scattered form. This makes it difficult for the government to manage, provide recourses, and build infrastructures. Even the spread form of living is difficult to ensure the security of these people, and they were vulnerable to external forces. But, know the respondents witnessed that their life is improved and they are living better situations of the prior.

The health service is improved, they are living near to the main road, and their children are attending education. The above information is also supported by qualitative data presented in the previous part; they can easily communicate about the change that they gain from the program.

Now, people can get medical treatment whenever sicknesses occur because there is a health center as well as health posts in the three villages which provide services to the people. If someone gets sick, he/she can certainly be taken to the health center/health post and get treatment right away.

People are enjoying virtuous access to transportation service because there are buses which regularly come to the villages, take people to the city and bring them back whenever they need it. These has made a big difference in the lives of the residents of the five villages who were lived in scattered form, and far from the service. But, now no longer walk on foot to the city, school, and clinic.

The upstairs results are opposed to the report of the Human Rights watch. In January 2012, Human Rights Watch released a 119 page report "'Waiting Here for Death": Forced Displacement and "Villagization" in Ethiopia's Gambella Region'; which examined the first year of the Villagization program. Human Rights Watch asserted the Ethiopian government was forcibly relocating approximately 70000 indigenous people, mainly Nuer and Anuak people, to new villages that lack adequate food, farmland, healthcare, and educational facilities (Human Rights Watch, 2012a).

The quality of life of the people is changed significantly with a significant level of 0.000 with the alpha value of 0.05. And this result is confirmed that the inquiry of Mandefro. He concluded that the voluntary villagization program has a major role in reducing poverty and increasing household consumption expenditure. Based on the empirical findings, this study concludes the program has profound and far-reaching socioeconomic impacts on the lives of rural people in the study areas (Mandefro, 2016).

V. Conclusion

The findings of this study showed villagization is implemented to make the lives of the people better by providing social services to them. The program is aimed at bringing scattered people together to benefit from government services while living together in villages. Before the relocation of people, various discussions were held with the local people to convince them of accepting the program. The local people were consulted and informed of things they needed to know. Moreover, various social services were promised to them although, some are not materialized. Villagization program has brought positive changes in the lives of the villagers in terms of accessing social services. After the implementation of the program and settlement of people in the villages, access to education, health, and, transport services improved as compared to the previous time due to the proximity of people to them. Now, children can start school at school age because the distance is no longer a problem. But, Some High School, for Example Baseil School lacks, the textbooks, clean water and school compound. Lack of drugs especially emergency drugs, store for expired drugs bed for patients and lights, are challenges that the inhabitants are facing this time.

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Important Note:

- Terms such as
- Wathgach*
- Waar*
- Dorong*
- Basiel*
- Biljakoak*
- Pilual*
- Gambella**
- Benishl Gul Gumuz**
- Somale**

Are not English words and they are names of Kebeles* and names of Regions** in Ethiopia that the peoples live.

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- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

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

A research paper must include:

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

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

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

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

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

Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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

Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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

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:

- o Single section and succinct.
- o An outline of the job done is always written in past tense.
- o Concentrate on shortening results—limit background information to a verdict or two.
- o 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.

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.

- o You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- o Give details of all of your remarks as much as possible, focusing on mechanisms.
- o 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.
- o 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?
- o Recommendations for detailed papers will offer supplementary suggestions.

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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

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

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

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

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

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Global Journal of Human Social Science

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