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Highlights

- The Impact of Mrs. Marchs Empathic
- Education in Early grades in Zimbabwe
- Racial Heteroidentification Committees
- Psychosocial Study on Future Expectations

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Cultural Factors Affecting the Teaching of Comprehensive Sexuality Education in Early Grades in Zimbabwe

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Keywords: comprehensive sexuality education (CSE), early grade learners, child sexual abuse, cultural factors, genital organs.

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Cultural Factors Affecting the Teaching of Comprehensive Sexuality Education in Early Grades in Zimbabwe

Thaddeus Mahoso [α], Roy Venketsamy [σ] & Michelle Finestone [ρ]

Abstract- This case study was conducted in Chipinge district in Zimbabwe to investigate the cultural factors that influence the instruction of comprehensive sexuality education (CSE) in early grades, and subsequently identifies effective strategies to address these factors. The study employed a qualitative approach within an interpretivist paradigm. A purposive sample of ten parents and ten early grade teachers was selected to participate in the study. Data were collected through semi-structured interviews and analysed using a thematic approach. The language used in the instruction of comprehensive sexuality education (CSE) was found to be restrictive, impeding the effective delivery of CSE content due to cultural taboos surrounding the explicit mention of anatomical terms referring to genital organs. Teachers' reluctance to teach CSE and their apprehension of potential victimisation by parents were identified as significant factors inhibiting the effective implementation of CSE in the early grades. Furthermore, the study revealed that within Zimbabwean culture, CSE is primarily perceived as education intended for individuals approaching marriage and adolescence. The study revealed a prevailing belief that introducing comprehensive sexuality education (CSE) to young children may encourage them to engage in sexual experimentation. As a recommendation, the study suggested the formulation of a policy that explicitly permits the teaching of CSE to young children, while advocating for the repeal of existing policies that hinder its implementation.

Keywords: comprehensive sexuality education (CSE), early grade learners, child sexual abuse, cultural factors, genital organs.

I. Introduction

Reports indicate widespread global child sexual abuse on a significant scale (Collin-Vezina, Sablonniere-Griffin, Palmer & Milne, 2015; Wangamati, Sundby & Prince, 2018). Child sexual abuse is not an isolated incident in Zimbabwe; rather, it is pervasive and continues to happen without any recourse to the perpetrators. Various factors contribute to this issue, including children's limited understanding of what constitutes sexual abuse, their lack of awareness regarding preventive measures, and their uncertainty about appropriate actions to take when they experience sexual abuse (Mteto, 2017). As a result of poverty and poor socio-economic condition in the country, young people are forced engage in prostitution. Furthermore, cultural factors are also responsible for impelling young children to engage in illicit sexual activities (Feltoe, 2017). This phenomenon knows no boundary; hence it occurs in all types of societies and families across the globe (Mantula & Saloojee, 2016; Muridzo & Malianga, 2015). This is a worrying situation as it has a detrimental impact on child development and mental health (Mantula & Saloojee, 2016; Nguyeni & Chang, 2020) often scarring and traumatising children as they progress into adulthood (Venketsamy & Kennear, 2020). Children are affected socially, emotionally, physically and cognitively (Feltoe, 2017). It is imperative to address this issue to facilitate optimal child development since the future success of a child is hinged on optimal childhood development (Morrison, 2015). Implementing effective strategies to combat this phenomenon is crucial in restoring normalcy. One such strategy is the implementation of a comprehensive sexuality education (CSE) programme for children at school level, commencing from the early grades with age-appropriate content (Maviya, 2019). With regards to molestation in Zimbabwe, children in early grades are in a precarious situation because they are mostly molested by people like their parents, teachers, close relatives as well as their minders who must protect them (Feltoe, 2017); hence they need to be taught CSE for them to know what child sexual abuse involves, be in a better position to avoid it and to know what to do if abused. In Zimbabwe, early grade children encompass two age groups: three to five years, referred to as ECD A and B (Early Childhood Development), and six to eight years, encompassing grades one and two (Nyarambwi, 2020).

The adoption and implementation of International Technical Guidance on Sexuality Education (ITGSE) on the teaching of CSE to children starting from the early grades has proven effective in addressing such issues (Ivanova & Michielsen, 2022). These guidelines are accessible to all nations for utilisation. Despite the existence of these guidelines, Zimbabwe has yet to fully integrate CSE into its educational system (Gudyanga, De Lange & Khau, 2019).

This study aimed to gain comprehensive insights into the cultural factors that impede the teaching of CSE to children in the early grades of education in Zimbabwe. By thoroughly understanding these factors, the researcher seeks to identify effective strategies to address them, ultimately promoting the integration of CSE into the early grades of education in

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Zimbabwe. This promotion of CSE in early grades has the potential to enlighten Zimbabwean children and equip them with the necessary knowledge and skills to reduce their vulnerability and exposure to sexual abuse. Moreover, it is anticipated that such comprehensive education may contribute to improved sexual health outcomes by reducing the transmission of sexually transmitted diseases. Ultimately, the study aspires to facilitate the optimal development of children in the early grades of education in Zimbabwe through an age and content-appropriate CSE programme.

a) *Research questions*

This study was guided by the research questions which follow:

- What are the cultural factors that affect the teaching of CSE in Zimbabwe?
- What is the Zimbabwean believed consequences of teaching CSE to young children?
- What strategies can be employed to promote the teaching of CSE in early grades in Zimbabwe?

b) *Objectives of the study*

The study pursued the following objectives:

- To investigate cultural factors that hinder the teaching of comprehensive sexuality education (CSE) to young children.
- To explore how the perceived consequences of teaching CSE to early grades in Zimbabwe affect the actual implementation of CSE.
- To identify effective strategies that can be utilised to promote the teaching of CSE in the early grades in Zimbabwe.

II. Theoretical Framework

This study was guided by Bronfenbrenner's socio-ecological theory which regards a human being as the product of the ecological systems that a person is brought up within (Paquuette & Ryan, 200l). These systems include the microsystem, mesosystem, exosystem, macrosystem, and the chronosystem (Morrison, 2015). Given that the research topic focuses on the cultural factors influencing the teaching of CSE in early grades, particular attention is directed to the macrosystem, where culture is deeply rooted which makes this theory a perfect theoretical framework for this study since the study focuses on cultural factors that affect the teaching of CSE in early grades. This system significantly impacts human development, meaning that cultural elements such as belief systems, knowledge, customs, norms, values and taboos within a specific culture must be considered as determinants of how individuals within that cultural context perceive the teaching of CSE to young children. Consequently, in cultures where the teaching of CSE to young children is deemed acceptable, it may be embraced, while in cultures where it is considered deviant, it may face resistance.

III. Literature Review

One of the basic rights of children is education (Shibuya, Estrada, Sari, Teuchi, Sasaki & Wanaini, 2023); hence children are entitled to CSE because it empowers them to face the present and the future real life challenges. Moreover, it is anticipated that CSE empowers children to know and understand their bodies and further, create an awareness to ways of reducing the spread of sexually transmitted diseases. The World Health Organisation also advocates the provision of CSE to children on the premise of its capacity to facilitate the acquisition of knowledge, skills, attitudes and values that are integral in preventing children from becoming victims of health problems that emanate from the lack of CSE (Shibuya et al. 2023). Although CSE is now a global imperative, it is still replete with challenges that should be addressed in order to promote its provision globally.

IV. Comprehensive Sexuality Education

Comprehensive sexuality education refers to scientifically accurate sexuality education that caters for all domains of human development (UNESCO, 2015). This education is grounded in evidence-based information tailored to appropriate age and culture of learners, and is designed with the aim of mitigating risks arising from misconceptions about human sexuality (Swedish International Development Cooperation Agency, 2016; UNESCO, 2015).

a) *CSE in Europe*

In Europe, CSE started in Sweden in 1955 whilst Germany started offering it in 1968 (Ketting, 2013). More countries adopted it between the 1970s and 1980s (Ketting, 2013). For example, Austria, the Netherlands and Switzerland embraced it in the 1970s (Ketting, 2013). France and the United Kingdom joined later. The Ireland made it obligatory in 2003, even though the culture was strongly opposed to it just like in other European countries (Ketting, 2013). In some of these European countries, it is comprehensive whilst in others it is not as comprehensive as it should be (Ketting, Broadschmidt & Ivanona, 2018). For example, in Finland, the Netherlands, Sweden and Switzerland, it is provided by well trained teachers who are capable of applying the participatory methodology which is the most effective approach to teach CSE (Ketting, 2021).

In the Netherlands, it is offered and is bearing its much expected dividends with regards to the containing of sexually transmitted infections and other aspects even though a national curriculum is not existent in these (Ketting et al, 2023). In this country it is offered in a developmentally appropriate way to children starting from the age of four years (Parry, 2020). In Germany, comprehensive sexuality education is offered as well to young children and is obligatory (Ketting & Ivanova, 2018). Its provision is backed by policy and is offered by trained teachers who are effective (Ketting & Ivanova, 2018).

Although some countries are successfully offering CSE right from early grade classes in Europe, opposition to it is existent. This conflict stems from incompatibility between what should be taught in CSE and the culture of the people as well as religious conservativeness (Parry, 2020). People prefer abstinence-only education which has principles that are favoured by the culture of the people even though abstinence-only education is not efficacious in dealing with the health challenges that should be addressed by CSE. According to Parry (2020), those who oppose provision of CSE to young children often manage to adversely affect educational policies in Europe that are in place to promote the provision of CSE to young children. In some countries in Europe, such as Bulgaria, Georgina, Russia and Serbia, CSE is not existent (Ketting & Ivanova, 2018, Ketting, et al. (2023).

b) CSE in United States

In the United States, discussing sexuality was and is still a contentious issue (Hall, Sales, Komro & Santelli, 2016). Despite this situation, sexuality education is well taught in some states in the United States, however, in some states of America, abstinence-only education is preferred to CSE, even though it has compromised efficacy in producing the much desired results (Ketting & Ivanova, 2018). CSE in the United States is also not favoured just like in some European countries because of it being at variance with United States culture; hence the rate at which children contract sexually transmitted infections in the United States is alarming (Bell, 2016). In some Asian countries, the delivery of CSE is similarly minimal due to cultural prohibition (Parry, 2020).

c) CSE in Africa

Most countries in sub-Saharan Africa appreciate the need for children to be taught CSE because of the AIDS pandemic which is highly characterised by the skyrocketing of new HIV infections (Wekesah, Nyabangi, Onguss, Njagi & Bangha, 2019). Countries in East and Southern Africa followed as well. In 1994 after the International Conference on Population and Development, the delivery of CSE by many countries in sub Saharan Africa flourished (Wekesah et al, 2019). This followed the coming to existence of policies and laws that support the offering of CSE to children (UNESCO, 2016). Currently most countries in Africa are offering CSE. However, socio-cultural norms are still thwarting the implementation (Wekesah et al, 2019).

Some countries in Africa such as South Africa and Namibia offer CSE as a stand-alone subject whilst others such as Mozambique, Rwanda and Zambia have CSE integrated in other subjects (Wekesah et al, 2019). However, discomfort to teach sensitive topics due to culture, impel these teachers to skip such topics when teaching (Wekesah et al, 2019). For instance, in Kenya where CSE is at cross road with culture, the content is adopted to fit the culture at the expense of the core content of CSE. The training of teachers to teach CSE and the provision of teacher support materials to teachers is also not adequate. This inadequacy of materials is coupled with opposition from parents, religious leaders and community members.

Wekesah et al (2019) points out the need for extensive training of teachers, both in-service and pre-service teachers to teach CSE arguing that it would equip them with enough appropriate content to teach using effective approaches. Wekesah et al (2019) further advises that the training of the teachers to teach CSE could enable teachers to teach CSE with comfort even when dealing with topics that are considered culturally sensitive.

d) CSE in Zimbabwe

In Zimbabwe, the endeavour to provide CSE to children in early grades and even in upper grades is influenced by several factors of which culture is one of them (Chiweshe & Chiweshe, 2017; Bhebhe, 2018). CSE is taught in secondary schools as a stand-alone subject under the name Guidance and Counselling (Gudyanga, De Lange, and Khau, 2019). Some selected aspects of CSE are factored in the primary school curriculum. Again, some selected components of CSE are taught, primarily in higher grade levels, while others are omitted due to cultural influences.

Even the mandatory aspect of CSE is not fully subscribed to due to cultural factors (Gudyanga, De Lange, and Khau, (2019). Gudyanga, De Lange, and Khau (2019) point out that discussing anything related to sexuality with children is considered taboo in Zimbabwean culture: thus open dialogue with children on this subject is avoided. The Zimbabwean culture further discourages discussions about sexuality with children, as it is believed that such conversations may encourage premature sexual experimentation (Chiweshe & Chiweshe, 2017). Compounded by this cultural perspective, teachers in Zimbabwe have been raised under the same cultural norms that discourage the teaching of CSE to children. As a result, they often feel uncomfortable teaching CSE and are apprehensive about potential opposition from parents, who also come from cultural backgrounds that oppose the teaching of CSE to their children.

In Zimbabwe, there is a cultural belief that young children are inherently innocent, and teaching CSE to them could potentially corrupt their innocence (Chitando & Moyo-Bongo, 2015). Therefore, it is expected from adults to not have discussion on sexual issues with children and even in the presence of children to ensure that their perceived purity is preserved. This cultural belief contributes to the relegation of the delivery of CSE, principally in the early grades of education in Zimbabwe. As a result, these children become vulnerable to the risks and dangers that arise from a lack of knowledge and understanding of CSE.

V. Methodology

This study employed a qualitative approach within the interpretivist paradigm, adopting a case study design. The qualitative approach focuses on the collection of non-numerical data for answering questions pertaining to beliefs, attitudes experiences and norms of people on a phenomenon (Pathak, Jena, & Kalra, 2013). The researcher opted for this approach because it accommodates data gathering strategies which allow the researcher to interact directly with the participants which enables the two parties to create a friendly atmosphere and trust which is necessary for propelling the participants to elicit all the necessary information to the researcher (Johnson & Christensen, 2014).

Interpretivism was opted for as the research paradigm because it concedes to the subjectivity of reality since reality is socially constructed which causes it to differ from one culture to another, one social setting to another, and from one individual to another (Pervin & Mokhtar, 2022). Thus, this advice informs the researcher to consider the background of the participants in the interpretations of the data obtained from them (Saunders., Lewis. & Thornhill, 2012; Pervin & Mokhtar, 2022). This was taken cognisant of in data interpretation. Thus, accuracy in terms of what they communicate could be apprehended.

The choice of a case study design allowed the researcher to conduct an in-depth examination (Yin, 2014) of the cultural factors impacting the teaching of CSE in the early grades in Zimbabwe. This in-depth investigation facilitated a better understanding of this phenomenon (Bartletta & Vavrus, 2017), thereby facilitating the identification of strategies to promote effective CSE instruction in the early grades. This, in turn, would enable children in Zimbabwe to exercise their right to education by gaining access to CSE, which is crucial in promoting their overall health and well-being.

The study was conducted in Chipinge district, Zimbabwe, which was selected as the research site due to its high prevalence of child sexual abuse attributed to the lack of CSE (Bande, 2015). Cultural factors in this particular location act as barriers to the teaching of CSE (Platform for Youth Development Trust, 2018).

The population of this study were early grade teachers and parents of early grade children in Chipinge district in Zimbabwe. Ten teachers and ten parents were purposively selected for this study. Purposive sampling was chosen in this study with the aim of selecting participants who possessed rich relevant information that could address the research questions effectively (Palinkas, Horwitz, Green, Wisdom, Duan & Hoagwood, 2015; Ames, Glenton & Simon, 2019). The researcher utilised semi-structured interviews as the data gathering instruments for this study. Following the recommendation of Adams (2015), the choice of semi-structured interviews permitted probing into ambiguous participant responses and exploring areas where the initial responses were insufficient to address the research questions. Additionally, participants had the opportunity to seek clarifications from the interviewer regarding any questions they found challenging or unclear. This approach facilitated the acquisition of comprehensive and sufficient information to effectively answer the research questions.

To collect data, the researcher interviewed ten early grade teachers and ten parents of early grade children from Chipinge district in Zimbabwe. The work experience of the teachers as early grade teachers in Chipinge district ranged from five to thirty years. Well before the interview date, the researcher made an agreement with the participants and their school heads on dates and time to meet for the interviews. Each participant was visited at school, some after work and others on weekends. The researcher opted for the time that was convenient to each one of these early grade teachers. Parents were interviewed in the comfort of their homes on dates pre-arranged with the researcher. The parents comprised five women and five men. Their ages ranged from twenty-four to forty-two years.

Effort was made to ensure trustworthiness in this study. The four aspects, which are credibility, transferability, dependability and confirmability that account for trustworthiness (Amankwaa, 2016; Stahl & King, 2020) were considered in this study. Credibility which concerns about the reality of the study was catered for through prolonged engagement with participants before actually interviewing them to create a good rapport between the researcher and the participant as advised by Stahl and king (2020). This good rapport created by prolonged engagement according to Polit and Berk (2014) could enable the participant to provide authentic information to the researcher. Credibility was further considered by interviewing two parties, teachers and parents which was data source triangulation (Yin, 2018; Fusch, Fusch, Ness, 2018). Dependability which refers to stability of research findings over time (Polit & Berk, 2014) was ascertained by succinctly describing the research process in a way that convinces the readers on the authenticity of the study (Stahl & King, 2020).

The other aspect considered was confirmability which is about getting closer to objective reality (Stahl &

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King, 2020). The researcher well attempted to eliminate the researcher's bias in this study especially in the interpretation of data. Last but not least to be considered in the endeavour was transferability which pertains to the usefulness of the research findings to other similar situations (Cuba & Lincoln, 1994; Polit & Berk, 2014). This aspect was catered for by precisely describing the population, the sample and how data were collected and analysed as advised by (Connelly, 2016).

Research ethics were diligently followed throughout this study. This article is derived from the researcher's PhD thesis, and as such, ethical clearance was obtained from the ethical committee of University of Pretoria, the ethical clearance number being EC18/07/01. No participant was coerced into participating in the study, and their informed consent was obtained. Participants were informed that they had the right to withdraw from the study at any time if they felt uncomfortable continuing. Confidentiality was maintained in handling the data collected from participants, ensuring their privacy and anonymity. Pseudonyms were used to refer to the teachers and parents who participated in this study. Teachers were named as TA, TB, TC, TD up to TJ since they were ten whilst parents were named PA, PB up to PJ as well in order to hide their true identity.

The thematic approach was used for analysing the study's data. The analysis of the collected data led to the emergence of the following themes:

- The influence of culture and language on teaching the human anatomy in comprehensive sexuality education (CSE).
- Beliefs about the consequences of teaching CSE to children.
- Culture and teachers' comfort to teach CSE.
- The relationship between comprehensive sexuality education (CSE) and age.
- Strategies that can be used to promote the teaching of CSE in early grades in Zimbabwe.

VI. Findings and Discussions

The following themes are subsequently discussed one at a time in this study. Verbatim responses of the participants are given.

a) *The influence of culture and language on teaching the human anatomy in comprehensive sexuality education (CSE).*

Several cultural factors that stifle the teaching of CSE in early grades in Zimbabwe were acknowledged by participants. When teachers were asked to explain challenges that they encountered in trying to teach CSE to early grade children, they provided information that was replete with culturally based factors. One of the teachers whose pseudonym was TG provided an explanation that indicated language as one of the hindrances to the teaching of CSE to young learners by saying:

> *It is difficult for us to teach it because we were brought up in the Zimbabwean culture which does not permit anyone to teach CSE to children in early grades especially when it comes to teaching the names of private body parts. Such words are not acceptable to mention in our culture. Names of sexual organs are vulgar to say them out. They should not be said out.*

What TG said is consistent with what TE, one of the teachers said about language as one of the factors that prohibit the teaching of CSE to children. This participant said:

> *When you try to teach about sexuality, the words that you are likely to use are not acceptable in our culture. Names of sexual organs are regarded as vulgar. They should not be talk about.*

TH, another teacher participant had this to say about language:

> *The language is the problem. When you try to teach about sexuality, words like those referring to human private parts are used yet they are not acceptable in our culture. Names of sexual organs are vulgar in the culture of our society. They should not even be mentioned, even when an adult is talking to another adult.*

The information obtained from the interviewed teachers revealed a common challenge: their reluctance to mention the names of the private parts of the human body. This hesitation is rooted in their cultural background, which prohibits the explicit mention of these body parts. In the context of CSE, teaching human anatomy is a crucial aspect that requires careful attention and proper articulation. Consequently, it is vital to include the teaching of the names and functions of the human genital organs in early grade education. Ojoye (2017) further emphasises the importance of educating early grade children about their private parts, including their proper names, functions, and appropriate actions to take if anyone touches them inappropriately. Such education can help children comprehend and recognise possible occurrences of sexual abuse. However, the cultural restraints within Zimbabwe prevent the application of these teachings, thereby harmfully impacting the education of children about human anatomy. In South African study, Venketsamy (2018) identified similar findings among black teachers who were reluctant to use the correct and appropriate language to teach young children CSE content.

It is important to note that children often hold misunderstandings regarding human anatomy. For instance, construed from Freud's psychosexual theory, girls during the phallic stage may believe that they lack a penis and develop a sense of "penis envy" due to the belief that they have been castrated (Mwamwenda, 2015). These misconceptions can be effectively addressed through the provision of CSE to children in the early grades (Ojoye, 2017). CSE can help clarify such misconceptions and provide accurate information about human anatomy, promoting a better understanding among children in this age group.

The language barrier in teaching CSE to children is not limited to teachers alone; it affects anyone in Zimbabwe who wishes to educate young children on this topic. This sentiment was echoed by PF one of the interviewed parents, who expressed the following opinion:

> *The language used in the teaching of CSE is regarded as bad language to children in early grades. People believe it is bad to expose children to language related to sexuality,* especially names of human private body parts.

b) Beliefs about the consequences of teaching CSE to children

The data collected also shed light on the cultural beliefs held in Zimbabwe regarding the consequences of teaching CSE to young children. TE expressed his beliefs as follows:

> *They also believe children will indulge in sexual activities too early if they are to be taught CSE. Community members also believe that teaching CSE propels children to engage in sexuality.*

The views expressed by TE align with the sentiments shared by TF, who stated the following:

> *Some teachers believe that if children are taught CSE, may like to experiment.*

The statements made by these participants highlight the belief among Zimbabweans that teaching CSE to young children may encourage them to engage in inappropriate sexual activities. This cultural belief acts as a barrier to providing children with the necessary knowledge and empowerment to protect themselves from sexual abuse. However, it is important to note that research has consistently shown that this belief is unfounded. In fact, numerous studies have demonstrated the effectiveness of CSE in equipping children with the knowledge, skills, and attitudes needed to protect themselves from the risks associated with harmful sexual practices (Chahwahwa et al., 2021). These findings emphasise the importance of providing CSE to children in early grades.

There are other cultural beliefs that were brought to the fore by participants. TJ, another teacher interviewee also had this to say:

> *Children at our school come from a community that does not even want to hear that children are taught anything that is related to sexuality. They regard it as a taboo. They believe talking about sexuality with children can offend the ancestral spirits may punish them by causing drought or the outbreak of deadly diseases.*

Furthermore, TJ shared the following perspective:

> *It spoils the innocence of the children that they are born with.*

This information was also obtained from PA who said:

> *People believe if it is done it will cause drought in our nation. We call that makunakuna in Shona language, which refers to things that cause drought.*

The aforementioned information highlights the cultural association in Zimbabwe between the teaching of CSE to young children and negative connotations such as evil and defilement. This cultural perspective suggests that obtaining consent from Zimbabweans to teach CSE to their children may be challenging. The belief that teaching CSE can spoil children's innocence aligns with Rousseau's philosophical notion that children are born good but influenced negatively by society (Onder, 2018). Notably, this cultural belief extends beyond Zimbabwe and appears to be prevalent in other African cultures as well. For instance, in Nigeria, it is culturally expected that no one should be taught about sexuality until the eve of marriage (Esohe & PeterInyang, 2015). Additionally, Akpana (2013) points out that in Nigerian culture, the teaching of CSE to children is viewed as a sinful behaviour.

Furthermore, the belief that teaching CSE to children in early grades can lead to drought adds another layer of fear and apprehension. Drought, which can result in famine and the loss of human and livestock lives, is seen as a significant threat to the community's well-being and livelihoods. Therefore, any attempt to introduce CSE could be perceived as not only endangering the individual but also jeopardizing the entire society. Violating this cultural belief would be seen as posing a risk to the collective, making anyone who attempts to teach CSE to young children potentially viewed as an enemy of the community. Consequently, many people may go to great lengths to avoid engaging with CSE due to the perceived consequences associated with it.

However, it is important to recognise that these beliefs are unfounded as they lack scientific confirmation. In fact, scientific evidence suggests the opposite. UNAIDS (2016) and Mudhumo (2021) assert that CSE provides learners with strategies to reduce sexually related risks and equips them with knowledge to protect their health.

c) Culture and teachers' comfort to teach CSE

In this study, the teachers acknowledged the importance of teaching comprehensive sexuality education (CSE) to young children, but they expressed their inability to do so. They identified cultural discomfort as the primary obstacle. This sentiment is reflected in the statement provided by TE, which is as follows:

> *I really see the need for children to be taught CSE. It is crucial but the problem is that I cannot teach it, … I am not comfortable. I was brought up in a culture where it was regarded as taboo to talk about sex and it is still taboo in my culture to address it especially to young children.*

The teachers' awareness of the need for CSE to be taught to young children was further expressed by TG who said:

Myself as it stands, I want CSE to be taught to early grade children. However, it is difficult for us to teach it because we were brought up in the Zimbabwean culture which does not permit anyone to teach CSE to children in early grades. We are uncomfortable to mention the names of these private body parts. This is because we also grew up in the same culture which prohibits mentioning private body parts. People do not feel free to talk about sexuality. Adults also feel uncomfortable to talk about sexuality among themselves and even a wife and a husband are not free to talk about it even in their bedrooms.

Despite recognising the importance of teaching CSE, teachers in Zimbabwe face significant discomfort in doing so, largely due to cultural factors. This discomfort, stemming from the Zimbabwean culture, is identified as a prominent hindrance. Gudyanga, De Lange, and Khau (2019) also acknowledge this discomfort among Zimbabwean teachers when it comes to teaching topics related to sexuality, particularly in secondary schools where CSE is included in guidance and counseling. They note that teachers tend to avoid teaching culturally sensitive topics in this regard.

Culturally, in Zimbabwe, the expected reaction when someone uses vulgar language during a conversation poses a significant challenge to teaching CSE. This reaction is expressed by TH, who stated the following:

When a person speaks in vulgar words to another, you are required to react by running away from that person. That is our cultural norm.

The culturally expected reaction of avoiding discussions on CSE and discomfort in addressing the topic hinders the teaching of CSE in Zimbabwe. This cultural avoidance of discussing sexuality education is deeply ingrained in Zimbabwean society. It is not limited to Zimbabwe alone, as similar cultural practices of avoidance exist in other nations, particularly in Africa.

In Malaysia, a study conducted by Kee-Jiar and Shih-Hui (2020) revealed that both parents and teachers expressed discomfort in teaching children about sexuality. Similar findings were observed in Nigeria, where studies by Esohe and Petrifying (2015) and Akpama (2013) highlighted the reluctance of teachers to address CSE. Adesina and Olufadewa (2020) also confirmed the common occurrence of teachers' discomfort in teaching CSE across Africa. Additionally, in Uganda, there is a cultural perception that children are asexual, leading to the belief that there is no need to teach them about CSE (Robert & Yawe, 2022; Kenny, Dinehart & Wurtele, 2015). These studies demonstrate that discomfort and avoidance in teaching CSE exist not only in Zimbabwe but also in various countries, emphasizing the need for culturally sensitive approaches to address these barriers.

Conversely, studies carried out in Canada, the Netherlands and in some of the states of United States indicated the absence of cultural barriers among parents to the teaching of CSE to their children (Ram, Andajani, Mouhammadnezhad, 2020) but these parents expressed their unwillingness to teach CSE to their young children on account of a lack of competence; hence they wanted teachers to teach this subject to their children as they believed that teachers could be more competent in teaching this subject.

d) The relationship between comprehensive sexuality education (CSE) and age

Age of readiness for children to learn about CSE was identified as another significant theme based on the data collected. The participants highlighted that the Zimbabwean culture perceives children in early grades as too young and not yet ready to receive CSE. This sentiment was echoed by PB, one of the interviewed parents, who expressed the following viewpoint:

In our culture sexuality education is regarded as education for adults. Whenever people want to talk about it, children are asked to go and play away from adults. Even in churches, when adults want to talk about anything that relates to sexuality, the junior Sunday school teachers are asked to take children out of the church and entertain them with other things.

Another parent, PD was explicit about the position of Zimbabwean culture on age of children for teaching CSE by saying:

Early grade children are too young to be taught about CSE.

PG uttered the same message by saying:

Traditionally CSE should not be taught to early grades. They are too young. Why rushing? Their time will arrive for them to be taught. In the meantime, let's just protect our children very well. It will be well with them.

The issue about age of readiness to learn about CSE was not accounted for by parents only. Some of the teachers who were interviewed also elicited information that succinctly portrayed the Zimbabwean culture as prohibitive to the teaching of CSE to young children. TB, one of the teachers, shared similar views as the parents regarding the age of readiness for teaching CSE. Additionally, TB highlighted the potential repercussions and victimization that individuals may face if they go against this cultural belief in Zimbabwe. TB expressed the following statement:

Teachers are not allowed to discuss sexuality with children because they are too young to be taught about it. Even our culture does not allow. We cannot teach anything to children about sex. You could be victimized if you do so because the culture of people in this community denies it. They believe that children should be protected rather than being taught because teaching them spoils them.

TF further supported the notion:

> *Talking about sexuality education is taken as a taboo. Community leaders do not want their children to be exposed to sexuality education at a tender age.*

TF further supported the notion by saying:

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The belief that teaching CSE to early grade children is inappropriate due to their age is not limited to Zimbabwean culture alone. Similar beliefs are observed in other countries as well. For instance, in Uganda, CSE is not provided in pre-schools due to the belief that young children are not ready for such education. Teachers in Uganda also strive to maintain a positive image in the society they serve, which further hinders the teaching of CSE (Ozgun & Capri, 2021; Dehas & Hunter, 2020). This situation is also evident in Turkey (Kahraman, 2017). Hence, the prohibition of teaching CSE to early grade children extends to certain parts of Europe and Asia. Ojoye (2017) acknowledges that age is a common factor across cultures that limits children's access to CSE, and in many cultures, children are discouraged from asking questions related to sexuality.

e) Strategies that can be used to promote the teaching of CSE in early grades in Zimbabwe

One of these strategies is to educate stakeholders about the importance of CSE. Participants emphasised the significance of starting with Early Childhood Development (ECD) stakeholders. This approach aims to engage and inform those involved in early childhood education about the benefits and necessity of teaching CSE to young children. By raising awareness and providing information about the positive impact of CSE, it is hoped that stakeholders will become advocates for its implementation. TB said:

> *All those who may resist teaching CSE to children must be taught this form of education to make them value it and become aware of the dangers of staying with a child who is uninformed about CSE.*

TD also said:

There is need to educate everyone in Zimbabwe about the need for CSE in early grades.

PC provided the following information:

> *Chiefs are custodians of culture. They are the ones who enforce culture by punishing those who violate the culture of their land. These chiefs are the ones who should be taught about the significance of sexuality education to young children so that it should be taught.*

PE advised as follows:

> *Everyone in Zimbabwe must be taught about CSE, its importance especially parents because they are the ones who do not want their children to be taught about it.*

TI also replied as follows:

> *Community members should be taught about the importance of teaching CSE to children.*

Creating awareness among stakeholders about the importance of CSE for early grade children is crucial in dispelling the cultural misconception that CSE promotes early engagement in sexual activities. Haberland and Rogow (2015) also highlight the parents' lack of knowledge regarding the effectiveness of CSE in empowering children with the skills to minimise the risks associated with a lack of sexual education.

If all involved parties are effectively educated about the significance of CSE, it has the potential to clear cultural misconceptions held by stakeholders. This, in turn, can lead to increased enthusiasm among teachers to teach CSE and create an environment where opposition to CSE is eliminated. Teachers may overcome the belief that teaching about CSE degrades them and undermines their professionalism, as mentioned by De Haas & Hunter (2020). SIDA (2016) emphasises the importance of training teachers to effectively deliver CSE, as it can enhance their teaching effectiveness

The participants emphasized the importance of the government legalising the teaching of Comprehensive Sexuality Education (CSE) in early grades in Zimbabwe. TC specifically stated:

> *What I think can work best is for the government to craft laws that promote the teaching of CSE to early grade children and this should be made compulsory so as to achieve the desired end.*

TE also indicated:

> *In Zimbabwe as a whole, the government should formulate a policy that calls upon teachers to teach CSE. If we have an act, then it will be mandatory to each and every community in Zimbabwe to teach CSE to young learners.*

PG subsequently replied:

> *A policy must be put in place that requires all early grade teachers to teach CSE. No one can go against the government. Teachers will teach because teaching CSE to children in early grades will be part of their job description.*

A study by Kadonsi (2018) in Zambia recommended the legalisation of CSE as a strategy to promote its teaching. This recommendation aimed to address potential opposition to providing this type of education to young children and facilitate its implementation. UNESCO (2021) also advises countries to enact clear policies that support the provision of CSE as a way of decriminalising this exercise.

However, it is important to acknowledge that despite many nations endorsing policies such as the Convention on the Rights of the Child (CRC), the International Conference on Population and Development (ICPD) of 1994, and the Fourth World Conference on Women of 1995, which promote the teaching of CSE (Chawhanda, Ogunlela, Mapuroma, Ojifinni, Bwambale, Levin & Ibisomi, 2021), these policies often clash with African cultural beliefs. Moreover, there are existing policies that undermine those in favour of CSE, making it necessary to not only implement supportive policies but also repeal restrictive ones. The implementation of policies that promote the teaching of CSE should again be closely monitored as advised by UNESCO (2021). This may help to create an enabling environment to the teaching of CSE to children in early grades in Zimbabwe. The concept of involving chiefs in educating community members about the significance of teaching CSE to early grade children is commendable. This approach is valuable not only because chiefs serve as custodians of culture but also because they are respected and trusted members of their societies. Additionally, they hold positions of authority within their communities. If these chiefs are convinced of the importance of providing CSE, they can potentially influence their subordinates to support the cause, thereby creating a more favourable environment for the implementation of CSE.

The provision of materials that are needed in the teaching of CSE is another strategy that could be applied in order to promote the teaching of CSE to early grade children in Zimbabwe. The materials mentioned encompass various resources such as the CSE syllabus, teacher's guides, children's books, and teaching manuals. This information was shared by the participants of the study. TF, one of the participants, expressed the following viewpoint:

> *The teachers' guides on CSE are not also there. These have to be brought to schools as well as books for children to read. If the syllabus is available teachers must then be taught how to implement it. If this is done to all schools in Zimbabwe, these schools will become very good environments for teaching CSE to early grade children*.

In line with TF, TH also mentioned the following:

> *Curriculum and manuals for CSE should also be made available in schools for teachers to use.*

All the excerpts from the participants availed above indicate the need to provide teachers with materials that are needed in the implementation of CSE in schools in order to promote the teaching of CSE. The significance of providing the aforementioned materials should not be underestimated. It is crucial to take them seriously, as indicated by SIDA (2016), as they play a vital role in promoting the delivery of CSE. SIDA (2015) further emphasises that without the availability of these materials, the successful implementation of CSE by teachers in schools becomes unattainable; hence the provision and accessibility of these materials are essential for the effective execution of CSE programs.

VII. Conclusions

This study has highlighted several cultural factors that hinder the teaching of CSE to early grade children in Zimbabwe, subsequently leaving them vulnerable to sexual abuse. The findings revealed that while teachers acknowledge the importance of CSE for young children, they feel uncomfortable with the task of teaching it.

Some teachers anticipate encountering resistance from parents if they teach children about CSE due to cultural restrictions. The use of explicit terminology related to human sexual organs is considered taboo, making it a sensitive subject for discussion. These erroneous cultural beliefs held by Zimbabweans regarding the teaching of CSE to young children hinder those who recognise the importance of such education from providing it. There is a misconception that teaching CSE to children at a young age will encourage them to engage in early sexual activity, which has been shown to be untrue. Research actually indicated that teaching CSE helps children delay their sexual debut.

Additionally, there is a belief among Zimbabweans that teaching children about CSE could offend ancestral spirits, potentially leading to punishment such as drought. They also hold the belief that teaching CSE at a young age will spoil the innocence of children. Consequently, there is a reluctance to teach CSE to children as they perceive it to be reserved for individuals about to enter marriage, based on their cultural beliefs.

VIII. Recommendations

Based on the findings of this study, several recommendations can be made regarding the teaching of CSE in early grades in Zimbabwe. Policies should be developed that clearly approve and legitimise the teaching of CSE to early grade children. The policies ought to provide age-appropriate and comprehensive education on sexuality. Policies that hamper the teaching of CSE to young children should be repealed. The removal of these obstructive policies may create a more enabling environment for the implementation of CSE programmes. The awareness of the significance of teaching CSE to children in early grades should be raised among parents, teachers and community members. This awareness should include the positive outcomes of CSE, that is promoting healthy relationships, preventing sexual abuse and delaying the age of sexual debut. It is hoped that by implementing these recommendations it will be possible to provide a resistance-free and amenable environment for early grade CSE teaching in Zimbabwe. The awareness may be achieved through holding organised workshops. The community chiefs have to be actively involved in these workshops as they are seen as the custodians of culture and have significant influence in their communities. Their involvement can help in persuading community member to accept the teaching of CSE in early grades. There must furthermore be a rigorous effort to support individuals to challenge and reject cultural norms, values and taboos that deter the teaching of CSE to early grade children. Staff development training focused on teaching CSE to early grade children should be available to teachers. A CSE tailored curriculum in the early grades has to be developed and be made available in schools. This curriculum could equip teachers with the essential framework for effective CSE instruction. Moreover, materials for assisting teachers in teaching CSE such as teachers' guides and textbooks for early grade children have to be made available in schools. The implementation of these actions may enhance the capacity of the teachers and promote the successful implementation of CSE in early grades in Zimbabwe.

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Under the Gun and the Archive: Examining Police Lethality and Legitimacy in Greater Curitiba (2017-2018)

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Abstract- The Brazilian police are one of the ones that kill the most in the world. In 2022, Brazilian police killed around 6 thousand people. What does the State do in the face of this? This article seeks to examine exactly that answer. Based on the analysis of 37 completed court cases (2017-2018) in the city of Curitiba in the State of Paraná/Brazil, we analyzed the police discourse on police lethality and how the judiciary interprets it. The Judiciary almost always archives the case and there is no punishment. Based on this information, we seek to understand the relationship between police lethality and repression in the Brazilian neoliberal State – the current state configuration.

Keywords: *RPL, neoliberal state, greater curitiba, legal discourse and legitimation.*

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Under the Gun and the Archive: Examining Police Lethality and Legitimacy in Greater Curitiba (2017-2018)[1]

Murillo Amboni Schio α & Vyctor Hugo G. Grotti σ

Abstract- The Brazilian police are one of the ones that kill the most in the world. In 2022, Brazilian police killed around 6 thousand people. What does the State do in the face of this? This article seeks to examine exactly that answer. Based on the analysis of 37 completed court cases (2017-2018) in the city of Curitiba in the State of Paraná/Brazil, we analyzed the police discourse on police lethality and how the judiciary interprets it. The Judiciary almost always archives the case and there is no punishment. Based on this information, we seek to understand the relationship between police lethality and repression in the Brazilian neoliberal State – the current state configuration.

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I. Introduction

Since the end of the military-bourgeois dictatorship in 1964 and the re-inauguration of democracy in Brazil in 1985, homicides committed by the state, through the police, have become the main state policy for dealing with crime, consolidating its upward trend in numbers that, even today, stand out due to their volume and constant growth.

This work seeks to explore and understand lethal state repression and its legitimization by the neoliberal Brazilian state, in its institutions that make up the penal face of the state, determinations and specificities in the current regime of integral accumulation, drawing on the Marxist theory of the state and regimes of accumulation. The regularization of this situation is understood in our work as one of the neoliberal repressive state policies (neoliberal social form) that aims to regularize the social relations necessary for the production and reproduction of contemporary capitalism.

Some notions are fundamental to understanding this state policy (easy trigger), among them the capitalist mode of production, the regime of integral accumulation, and the neoliberal state, as well as the concepts of totality, class struggles, and forms of regularization of social relations. What does this theoretical position imply? What multiple determinations, characteristics of the economy and its ordinary meanings that we know today and cultural, religious, political, etc. aspects act simultaneously to reproduce the capitalist mode of production? However, they have a fundamental determination, which is the capitalist mode of production itself (and the mode of production is far from dealing only with economic aspects) and its need to guarantee the best sociability for this, which, in the periphery, in the neighborhoods of the exploited and marginal classes (lumpen), is characterized by the violent and lethal repression of the repressive state forces. Hence, the need to understand the role of the neoliberal state in general, but with a focus on preventive repressive policy, understood here as a neoliberal state repressive policy. It is not, therefore, a question of pretending to write everything down or to explain everything, but rather of being aware that our work seeks to analyze multiple determinations, only some aspects of which will be dealt with further - and others only mentioned.

II. Development

The state is one of the main regulators of social relations, which, in the regime of full accumulation, emerged together with the neoliberal state from the 1980s onwards. Neoliberal ideology predates the neoliberal state itself, which sometimes leads to confusion about the origins of one another. Since the 1930s, Friedrich Hayek developed the foundations of what neoliberalism would consist of, but it was with the release of his book The Road to Serfdom (2013) in 1944 that the ideological foundations were laid. This is the economist's most prominent work, but it did not immediately prosper due to the certain stability of Keynesian ideology. He was not the only neoliberal ideologue but was followed by many thinkers who made up the Mont Pèlerin Society, a think tank at the time. It is, therefore, essential to distinguish between neoliberal ideology and the neoliberal state. Harvey defines it as:

> Neoliberalism is first and foremost a theory of political-economic practices that proposes that human well-being

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> can best be promoted by unleashing individual entrepreneurial freedoms and capacities within an institutional framework characterized by strong private property rights, free markets and free trade. The role of the state is to create and preserve an institutional structure appropriate to these practices; the state must guarantee, for example, the quality and integrity of money. It must also establish the military, defense, police and legal structures and functions required to guarantee individual property rights and to ensure, if necessary by force, the proper functioning of markets. (HARVEY, 2008, p.12)

With its faith and belief in the regularizing capacity of the market, neoliberalism, as an ideology, is based on some key propositions, among which the following stand out: 1) limiting the size of the state to the minimum necessary to maintain the rules of the capitalist game - the state as a mediator of two distinct spheres, the market and society; 2) as a consequence of the first, state spending, especially in social spheres, should be reduced as much as possible in order to prevent problems related to inflation, something that many countries suffered with the collapse of the integrationist state, further circumscribing the sphere of action of the state; 3) privatizing all existing state companies, even those considered strategic, on the grounds of public inefficiency and excessive spending on civil servants; 4) completely opening up the economy to the established world market and the rapid expansion of the international division of labor; 5) valuing and facilitating financial and speculative activities, with an increase in interest and exchange rates in favor of international creditors; 6) valuing inequality as something positive; 7) and finally, making greater use of repression as a means of controlling the disparities and dissatisfaction that neoliberal political and economic practices create (PAULANI, 2006; HARVEY, 2008; VIANA, 2015).

The neoliberal state emerged at the end of the 1970s and the beginning of the 1980s, consolidated in the imperialist countries by the governments of Margaret Thatcher in England in 1979, Ronald Reagan in the USA in 1980, and Helmut Kohl in Germany in 1982. It was due to the crisis of the intensive-extensive (or conjugated) accumulation regime that neoliberalism was rescued, recovering and adapting some of the main theses of Hayek and the Mont Pèlerin Society, among others, to the needs of the mutation of the state and other social spheres (HARVEY, 2008; VIANA, 2009; PRADO, 2005). As a reaction to the defeat of his worldview by the predominance of Keynesianism and the integrationist state in the post-war period, Hayek brought together several conservative thinkers - including von Mises and Milton Friedman, who would go on to become living exponents of neoliberalism - to discuss what strategies they would take in the face of the tide of interventionism and state regularization that characterized the reconstruction of the wreckage of the world conflict (PAULANI, 2006). This meeting took place in Switzerland, in Mont Pellerín, where inequality was highlighted as a positive, even essential, value for Western societies (ANDERSON, 1995). Its concrete manifestation in each territory has particularities that only a case study can resolve. Deviations from the theory and dynamics of each state shape different implementation processes. Although it is possible to speak of a dominant neoliberal theory, it is impossible to speak of a single neoliberal state in concrete terms. According to Harvey, it would be surprising to see even the most fundamentalist neoliberal state following neoliberal orthodoxy all the time" (2008, p.81).

According to different currents of criticism or support, one of the main characteristics of neoliberalism is that of the minimal state. The name is problematic since a minimal state can lead to the interpretation of absence, weakness, and impotence. The Italian Norberto Bobbio, a neoliberal convert, helps us resolve the issue when he points out that a relative reduction in state apparatus is accompanied by a maximization of its strength (BOBBIO, 1987). In other words, the neoliberal state is a strong, repressive, and violent state, characteristics that are highlighted in state action when compared to other states that were also strong, repressive, and violent. Prado is adamant that "neoliberalism is not the doctrine of the minimal state" (2005, p.25). For the regime of integral accumulation, state repression acquires importance commensurate with the intensification of the class struggle that has emerged since the late 1960s, with the crisis of combined capitalism, requiring the integrationist state and its derivatives to respond to the social changes underway (HARVEY 1992; VIANA, 2015). Its repressive role is highlighted as a way of regularizing social relations in contemporary societies, as a tendency of states and governments of all colors. Neoliberalism and the neoliberal state carry out a class project that, to be implemented on a popular basis, has made a pragmatic effort to defend the cause of individual freedoms. The role of the state was and is fundamental, especially through its apparatuses of co-optation, propaganda, and repression (HARVEY, 2008).

From the 1980s onwards, the neoliberal state expanded around the world, as did its ideology, with one of its fundamental tasks being to create and regulate the institutional conditions for the resumption of capitalist accumulation (DUMÉNIL; LÉVY, 2004), affected by the achievements of the post-war period, linking it closely to productive restructuring (the emergence of production chains, for example, or the advance of pejotization, employment through the hiring of legal persons, companies legally endowed with human quality, and outsourcing in labor matters) and neo-imperialism. Chesnais (1996) provides an overview of the process of monopolization and centralization of various productive sectors in the hands of limited groups of companies. Faced with the consolidation of the neoliberal doctrine and the free market, there is a continuous merger and acquisition of large sectors by holding companies and trusts in a broad process of monopolization and oligopolization. The so-called global production chains flourish, using intense and extensive labor exploitation to maximize distribution and consumption worldwide. In addition to this, there has been a reduction in welfare and social security policies, such as the social security system; a counter-offensive against labor rights won by trade union and workers' movements; privatization of state-owned companies, services, and properties; financialization of the economy and others. (VIANA, 2009).

If necessary, the neoliberal state resorts without difficulty to coercive or criminalizing legislation and using the police to quell opposition movements. Protesters become terrorists, thugs, and drug dealers, figures that today populate the collective imagination. Here again, another contradiction between neoliberal ideology and the neoliberal state in practice: the repressive and coercive arm is strengthened in this new moment of capital accumulation to maintain the flow of business and the corporate interests of capital. Here, like Harvey (2008), we disagree with those on the left and right who say that the state is irrelevant and dispensable in neoliberalism. Reconfiguring the functions of the state is very different from the eliminationist discourse that perseveres in the public debate regarding neoliberalism. We summarize the issue as follows:

> The neoliberal state is the state form necessary for the new regime of accumulation, the regime of integral accumulation, which is a necessary complement to the process of productive restructuring and changes in international relations and which is characterized by containing state spending, deregulating the market and "flexibilizing" labor relations, subsidizing oligopolistic capital and increasing the policy of repression and social surveillance. There is no single formula for carrying out this process, as it depends on the situation in each country, the social and political forces that support a given government, the population's power of pressure, among various other determinations (VIANA, 2009, p. 87).

This is a diagnosis and analysis that various authors have already presented under other headings: the criminalization of poverty and misery or the penal economy (WACQUANT, 2003), the militarization of urban space (GRAHAM, 2016), social control as an industry (CHRISTIE, 2011), to name a few. Together with the social upheavals that the world experienced at the end of the 1960s and 1970s and the consequent neoliberal reaction to the welfare state, better known as the welfare state in its European form, discussed above, the hyper-repressive state was gradually configured and built up into democratic and republican state forms, in response to the massive growth in unemployment, social inequality, worsening wages and employment opportunities and conditions, as a dominant trend of neoliberal capitalism, and whose reaction is not precisely to a consequent increase in crimes committed as a result of worsening living conditions. These are more defined macro-policies than "natural" reactions to a "probable" increase in criminal resources for the survival and affirmation of impoverished populations.

Among the various social transformations that capitalist society underwent with the crisis of the conjugated accumulation regime in the 1970s and the emergence of neoliberalism as an expression of the new dynamics that capitalism has assumed since then, and as a response to the crisis it was facing, we highlight the repressive characteristic of the role of the state and its institutions. With privatizations, the deregulation of work, fiscal and monetary adjustments, the deregulation of markets, and the reduction of state interference in financial matters, a series of implications for the life of the surplus value-producing class followed to increase exploitation and intensify the accumulation process. To this end, the neoliberal state, as already announced by the Trilateral Commission in the 1970s in an attempt to save the regime of conjugated accumulation, had to take on even more violent and intensified repressive functions in order to regulate the widespread social unrest in the face of the social effects that the neoliberal form of capitalism proposed (ASSMANN, 1979).

The neoliberal state was created in Brazil in the 1980s in a transitory and initial way. At the international level, the central capitalist countries were already changing from the intensive-extensive to the integral accumulation regime, which put pressure on the subordinate capitalist countries to promote changes to create more favorable conditions for a new cycle of capital accumulation. The Brazilian military dictatorship, in this context, had also been weakened, mainly due to the workers' struggle through strikes and other forms of resistance against their working conditions. The military dictatorship's repression against the mobilization of the working class meant that workers' resistance sometimes advanced and put pressure on capital and its representatives, while at other times, it ebbed (BRAGA, 2013). The "economic miracle", in turn, was already showing signs of exhaustion, causing the Brazilian state to turn to international financial capital to make up for the growing trade deficit (ALVES, 2005).

Neoliberalism began to take hold in Brazil at the end of the 1980s and beginning of the 1990s, especially with Brazil's adherence to the Washington Consensus, which was based on the "The New Deal". The Collor government followed this booklet in terms of opening up the national market to foreign capital and a strong monetary policy to combat inflation and privatization (SILVEIRA, 2009). FHC's government was marked by

Brazil's turn towards neoliberalism, with the consequent removal of the state from the economy, made possible by a high rate of privatizations and opening up to international financial capital. One of the factors that enabled the liberal path to continue was the containment of inflation by the "Real Plan", giving the impression that Brazil was "on the right track". On this path, labor was particularly affected by legal precariousness in hiring workers and reforms that reduced labor and social security rights. The governments that followed, in turn, continued the neoliberal consolidation of the Brazilian state.

In terms of repression, the FHC government intensified the construction of prisons and the consequent increase in incarceration rates - from 65.2 prisoners per 100,000 inhabitants in 1988 to 181.5 in 2003. During the PT government, repressive policies continued, especially after the new drug law, which expanded the list of behaviors considered to be drug trafficking while at the same time intensifying the custodial sentences for this crime. Supported by this law, the Brazilian police are increasingly directing their efforts towards repression in the favelas and peripheral communities, with the war on drugs being the main culprit in the criminalization and murder of people in the country, especially by the police (ALVES, 2018).

Moving on to the discursive dimension of the neoliberal state, in the problem of the legitimization and naturalization of preventive repression, it is necessary to understand and relate the technical-legal enunciation that confers legitimacy through the law with the context of neoliberal capitalism and the neoliberal state that corresponds to it, for example. It is from connections like these that, in our view, the understanding and unveiling of the use of lethal repression as a neoliberal state policy should proceed. Language, in our case legal discourse, involving different bureaucratic institutions and different social classes assisting in its process, such as the bureaucracy and the intelligentsia, is an important element in understanding, at the level of discourse, how the justification and legitimization of lethal repression operates. According to Bakhtin (2010), the justification lies in recognizing that the sign has different meanings, what he calls the prevalence of signs, and can be tributary to other meanings in the sign's relationship with other social classes. The dynamics of the sign and discourse support the argument for accessing the concrete and particular discourse as an object of study - in our case, the legal discourse of the criminal justice system, delivered by a specific set of fractions of the bureaucracy.

Its importance also lies in its specificity as a discourse. We cannot fail to point out what we call the Criminal Justice System, made up of the police, the Public Prosecutor's Office, Criminal Justice, and the prison complex, which corresponds to an institutional network with particular functions within the Brazilian state. However, these signs, the signs of the laws, the legal, constitutional, and procedural statements, are also shared by various other institutions, which confirms their particularity within a totality. Within this system, there is a form of interaction through discourse that is unique in its generality: the need to use the law and due process of law, even if invisible, to legitimize and justify the RPL. To this end, we tried to demonstrate the regularities of the arguments that make up the final verdict, which are agglutinated around the discourse of self-defense, as researched by the authors in their dissertations (GROTTI, 2022; SCHIO, 2022). Below is a table on police lethality, compared with the victimization of police officers killed on and off duty for the Brazilian case:

Table of Data on Police Lethality and Police Victimization in Brazil and Paraná according to the Public Security Yearbooks 2007-2021

	Police Lethality		Vitimização de policiais civis e militares mortos em serviço		Victimization of civilian and military police killed off duty	
Year	Brazil	Paraná	Brazil	Paraná	Brazil	Paraná
2007*	1820	S/d	72	S/d	S/d	S/d
2008*	2060	S/d	156	S/d	S/d	S/d
2009*	2177	S/d	78	S/d	186	S/d
2010	2434	119*	101	19	186	S/d
2011	2042	147*	91	10	191	S/d
2012	2332	167	160	23	287	30
2013	2202	178	98	2	309	3
2014	3146	198	79	4	336	5

2015	3330	246	80	6	288	13
2016	4240	265	93	1	293	11
2017	5179	267	82	4	301	5
2018	6175	321	81	3	232	3
2019	6351	288	52	0	114	1
2020	6416	373	51	2	131	0

*Source: Author, based on data from the Public Security Yearbooks published between 2007 and 2020. In the years with an asterisk, several states did not provide the requested statistics. *The data available was only from the Military Police.*

Lethality, as we can see, has been on an upward trend since 2007, except for the fact that several states did not provide data on PCs, with a jump in growth from 2014 onwards. From 2010 to 2013, the national and Paraná scenarios remained relatively stable. The jump for the former occurred in the 2013-2014 biennium, with an increase of approximately 50%, and for the latter from 2014 to 2015, with an increase of approximately 25%. The upward trend is confirmed in the following years for the RPL scenarios, while police victimization, both on and off duty, peaked between 2012-2017 and has been falling sharply ever since. In Paraná, for every police officer killed in 2017, there were around 30 civilians; in 2018, the ratio increased to around 1 to 53; in 2019, only one police officer was killed for 288 civilians, and in 2020, a ratio of 186 civilians were killed for every police officer. The national picture for the same period was a ratio of 13 to 1 in 2017, 20 to 1 in 2018, 38 to 1 in 2019, and 35 in 2020. If there is a possible correlation between police deaths and cases of RPL, it is inversely proportional. The fact is that the constant and regular growth of RPL since 2007 is confirmed for both scenarios. The figures are truly absurd.

For comparison, in a joint effort by the Guardian and Washington Post newspapers, 1,100 police killings were documented in 2014, 991 in 2015, and 1,080 in 2016 in the USA (VITALE, 2021). The newspapers have kept the project going ever since and have an online site that can be found under the name Police Shooting Database 2015-2022. In 2021, 853 people were killed by the police in the USA, while in Brazil, in 2020, there were more than 6.4 thousand. As for the profile observed in the US, blacks and Latinos are relatively the most victimized, making up 2,500 of the just over 6,800 cases of RPL recorded between 2015 and 2021 in the US (VITALE, 2021). Around 3,000 were white, and the vast majority were men aged between 15 and 44. Compared to Brazil, the profile of the MVIs in Brazil is poor, with little schooling, young, male, black, and living on the outskirts of large urban centers (WAISELFISZ, 2014; AZEVEDO: In SOZZO, 2017).

As specific members of the bureaucracy, the ones in charge of repression, it is necessary for the police to rationalize their actions, to give them a veneer of legitimacy, announcing their impersonal character and strict compliance with a legal duty, supported to this end by the principles, bourgeois in essence, that the law carries. As we have already pointed out, various types of repression and modalities can or are exercised daily in police work. For our purposes, we will only give examples of the discourses that legitimize cases of lethal state repression while recognizing the importance of the discourse that legitimizes other repressive modalities, which also reach the judicial system daily and accumulate by the thousands. From our perspective, all these discourses form a much more complete picture of the entire neoliberal ideological discourse of repression, order, and social control. Our selection goes even further; for example, the number of cases of lethal state repression in Paraná between 2010 and 2020, according to the table above, accumulated more than 2,500 registered cases. In the national case, there are more than 30,000 registered deaths for the same period, representing a higher number than in some wars. It is no coincidence that another current discourse, which helps legitimize the policy, is that this is a war, so the treatment that is given and should be used is that of the enemy. Watching the newspapers and listening to comments from friends, acquaintances, and relatives, there always seems to be a duality between glorifying the action as a bitter but necessary remedy and proportional to the strength of the "disease", or discrediting and disbelieving in the police institution and police officers, but with reservations about the criminal action of those who are the target of repression.

Our discussions and presentations of the problems involving police records and statistics point to higher figures in almost every state. We are faced with a genuinely terrifying scenario where execution, the easy trigger, is demonstrated as a state policy in its dealings with what is identified as crime in its neoliberal form in the current regime of full accumulation and in its discretionary phase, where we are witnessing a tendency to tighten the social control policies necessary for capitalist reproduction. Such large numbers of RPLs, even though countless other discourses support them, have a specific and, in our view, crucial legal form, as they sacramentalize the almost inevitable invisibilization of such deaths through archiving such cases. In their everyday manifestations, normalized and backed by the force of law, they are often seen as isolated cases, bad apples, lack of training, human errors, and such.

It is precisely in the wake of the question of how police inquiries into lethal repression are closed that, through discourse analysis, we obtain some elements about how the legal form presents its legitimizing discourse, carried out in the interaction between the police, through the police report and the report of what happened, the Public Prosecutor's Office, whether or not it accepts the complaint, whether or not it requests further investigation and whether or not it upholds the filing of the case. The Judiciary, which accepts or rejects the arguments, evaluates them in terms of the coherence and legality expressed in the written discourse concerning the body of law and passes judgment. In some cases, lawyers and public defenders come into play, but these are rare. Witnesses appear, but usually to confirm legitimacy. The contradiction is never raised in constructing the IPM and textually materialized in the Report. It is this triad that makes up the consummation and formatting of the discourse. In this sense, Souza states, "before the soldier pulls the trigger, it has already been pulled by the judge" (2020, p. 322). Or rather, by the criminal justice system. Judges or prosecutors who, for some reason, swim against the tide and oppose the filing of cases or question the hegemonic discourse are rare, and their existence, for us, more confirms the rule than points to a possible solution.

The police investigation, therefore, ascertain the authorship and materiality of a crime. The definition of a crime is a description of certain conduct or acts that are criminalized and serve, in advance, as a justification for police investigative action. If killing is a crime, then the repressive forces are authorized and required to investigate and find out who did it, and constitutionally so in cases of intentional homicide. However, as we have seen in our analysis, in practice, Military Police Inquiries (IPM) are launched, and the investigation and final report are the responsibility of the commander or head of the battalion where the MP(s) involved are stationed. With insignificant changes for our purposes, the IPM fulfills the same role as the IP, which would be the responsibility of the police chief. It is worth mentioning that in these situations, which account for the vast majority, the MPs are the perpetrators of the RPL cases. In the letter of the law, all these cases should be investigated by the police, just like homicides committed by civilians. However, in practice, there is an "invasion" of the police's powers by the Military Police about cases of RPL. This is a point of contention between the two police forces and is of significant legal debate, but we will only mention it here. In addition, in such situations, when MPs are the perpetrators, the Military Public Prosecutor's Office is involved since Brazil has a dual justice system: common and military - there is even a Superior Military Court and a structure that more or less mirrors the institutional structure of common justice - and MPs are considered military, so at first they are evaluated by the military justice system and in such cases, as is legally stipulated, they are referred to non-military prosecutors, who in almost all cases ask for the investigations to be closed.

We can see the importance of the interactions between the bodies that make up the SJC for regularizing bourgeois sociability through lethal state repression. This occurs especially through discourse formulated by the police to justify the homicide committed by their agents, duly legitimized by the Public Prosecutor's Office and the Judiciary. This formulation is very much in line with what is legally and factually expected by the other institutions of the SJC, revealing a great deal of overlap between the arguments put forward by the police and those assumed by the prosecutor in charge of the case. The contradiction does not exist in these cases, and a unisemic discourse about what happened prevails, rounding off the discourse within the legal boundaries and resulting in the filing of these cases as a rule (GROTTI, 2022; SCHIO, 2022). This is undoubtedly a facet of state repression, just like incarceration and its spectacular increase since the 1990s, or the confusion and overlapping competencies of the different police forces, as can be seen with the PRF participating in massacres in the city of Rio de Janeiro alongside the PM's special detachments.

III. Conclusion

Neoliberalism, an ideology created in the first half of the 20th century, was only implemented in the central countries at the end of the 1970s and consolidated in the following decade. In countries with subordinate capitalism, such as Brazil, neoliberalism was solidified in the 90s. This ideology preaches the absence of obstacles to the market, even if this is done by force. The minimum state needs a maximum state precisely to guarantee it. In this context, the police appear as an essential state institution that seeks to regularize the new social conditions by using repression.

In order to legitimize lethal state repression, everything needs to be rounded off, i.e., the discourse about each homicide needs to be framed within a legal "permissive", such as self-defense, so that the Public Prosecutor's Office and the Judiciary can analyze the fact and dismiss it, exempting both the state and the police officer from responsibility.

This round-up begins during the investigative phase of Police Inquiries. Despite being rigidly regulated by law, there are several possibilities for discursive creation, allowing the police to construct a specific narrative about what is being investigated. The institution itself prepares the police officer to present a version that is consistent with the primary legal remedy accepted by the courts: self-defense. To build this perspective, the idea of a police confrontation or the dead man's reaction to a police approach is the most frequent story. Added to this is the criminalization of the person killed by the police to emphasize their danger to the police team.

In this way, the investigative discourse of lethal state repression is constructed by the police themselves in order to legitimize their actions. The conclusion of the investigation is approved by the Public Prosecutor's Office and the Judiciary, reinforcing the legitimacy of the repressive action.

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Racial Heteroidentification Committees in Brazil: Reflections on Self-Identification and Self-Declaration

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Abstract- We intend to discuss the heteroidentification committees in competition for racial quotas for black people to ingress in a public university in Brazilian Higher Education. Firstly, we begin with a brief presentation of this educational system and the context of the affirmative action policy in racial markers in Brazil. Secondly, we introduce the conceptual differentiation between "self-identification" (of the dimension of '*to be*') and "self-declaration" (of the dimension of '*to do*'). Thirdly, we present Brazil's socio-legal context of racial affirmative action policies. Finally, we argue that the result of heteroidentification committees does not invalidate racial self-identifications but only self-declarations. That procedure is an essential method of social control of the public policy of racial affirmative actions in Brazilian Higher Education.

Keywords: brazilian higher education. racial heteroidentification committees. self-identification. self-declaration.

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RACIALHETEROIDENTIFICATIONCOMMITTEESINBRAZILREFLECTIONSONSELFIDENTIFICATIONANDSELFDECLARATION

Strictly as per the compliance and regulations of:

Racial Heteroidentification Committees in Brazil: Reflections on Self-Identification and Self-Declaration

Comités de Heteroidentificación Racial en Brasil: Reflexiones Sobre la Autoidentificación y la Autodeclaración

Bruno Camilloto α & Ludmilla Camilloto σ

Abstract- We intend to discuss the heteroidentification committees in competition for racial quotas for black people to ingress in a public university in Brazilian Higher Education. Firstly, we begin with a brief presentation of this educational system and the context of the affirmative action policy in racial markers in Brazil. Secondly, we introduce the conceptual differentiation between "self-identification" (of the dimension of '*to be*') and "self-declaration" (of the dimension of '*to do*'). Thirdly, we present Brazil's socio-legal context of racial affirmative action policies. Finally, we argue that the result of heteroidentification committees does not invalidate racial self-identifications but only self-declarations. That procedure is an essential method of social control of the public policy of racial affirmative actions in Brazilian Higher Education.

Keywords: brazilian higher education. racial heteroidentification committees. self-identification. self-declaration.

Resumen- Pretendemos discutir los comités de heteroidentificación en competencia por cuotas raciales para el ingreso de negros a una universidad pública en la Educación Superior brasileña. En primer lugar, comenzamos con una breve presentación de este sistema educativo y el contexto de la política de acción afirmativa en marcadores raciales en Brasil. En segundo lugar, introducimos la diferenciación conceptual entre "autoidentificación" (de la dimensión de "ser") y "autodeclaración" (de la dimensión de "hacer"). En tercer lugar, presentamos el contexto socio jurídico de las políticas de acción afirmativa racial en Brasil. Finalmente, sostenemos que el resultado de los comités de heteroidentificación no invalida las autoidentificaciones raciales sino sólo las autodeclaraciones. Ese procedimiento es un método esencial de control social de la política pública de acciones afirmativas raciales en la Educación Superior brasileña.

Palabras clave: educación superior brasileña. comités de heteroidentificación racial. autoidentificación. autodeclaración.

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I. Introduction[1]

Affirmative action policies are measures adopted to reduce inequalities in diverse social contexts. However, they cause some controversy in the societies that embrace them, and in Brazil, the main action concerns the policy of quotas for black people in Higher Education.[2] Some of the commonalities among the different affirmative action modalities are the political dimension, the struggle for recognition of marginalized social parcels,[3] and the effective action of the State regarding the allocation and distribution of goods, resources, and opportunities to citizens.[4] In the latter sense, affirmative actions are public policies that aim to transform the structure of society, materializing some ideas of social justice.

Education is a fundamental right by the provision of the Brazilian Constitution (BRAZIL, 1988). Brazilian Higher Education consists of public and private universities.[5] Public Universities can be linked to the Federal Government, called Federal Universities, or to the governments of the member states that form the Brazilian Federation.[6] Federal Universities are

[1] We thank Ph.D. Adilson Pereira Santos (UFOP) and Prof. William de Castro Borges (UFOP) for this text's fraternal dialogue and review.

[2] Like the American society. Recently, the American Supreme Court decided the case of *Students for Fair Admissions, Inc. v. President and Fellows of Harvard College*. In that case, the Supreme Court overturned decades of precedence when it judged the practice of considering the race of prospective students when determining admission violates the Equal Protection Clause of the 14th Amendment.

[3] By "marginalized parcels," we mean both people who are on the margins of access to the goods produced by society by appearing as outsiders of the capitalist system of production and those who, even economically included in that system of production, suffer some decrease in their citizenship status for other reasons, for example, issues of race and gender.

[4] In a synthetic way, we assume that distributive policies (distributive policies) are those aimed at a specific portion of the population; that is, they elaborate to meet the needs of a particular social group or situation.

[5] From now on, whenever we use the expression Higher Education, we will refer to the set of Federal Public Universities of the Brazilian Higher Education system because the normative effects of the federal legislation of the affirmative action policy of racial cut apply primarily to them.

[6] Like the USA, Brazil is a federation with Member States. Currently, 26 (twenty-six) member states and the federal capital, Brasilia, form the

responsible for attending 15.25% of the demand for professional training of the population (BRAZIL, 2022, p. 25). They have a public nature, are fully funded by the Federal Government, and their students do not pay any fee, enrollment, or any other form of charge to access Higher Education. In addition to not paying any amount to study, students have an extensive network of support for developing their activities: learning scholarships, research, extension, permanence, students' houses, and university restaurants subsidized by the Federal Government.[7] According to the Brazilian Ministry of Education indicators, primarily the General Course Index (IGC), Public Universities are generally the best institutions of Brazilian Higher Education (BRASIL, 2022).

The Federal Universities are administrative, organizational units that are part of the Federal Public Administration (Federal) and that have, by the provision of Art. 207 of the Brazilian Constitution, "didactic-scientific autonomy, administrative and financial and asset management, and will obey the principle of inseparability between teaching, research and extension" (BRAZIL, 1988). The Federal Universities are public[8] autarchies in the Brazilian Public Administration. Brazil has 65 Federal Universities, and in the second edition of 2023, they will offer 51.277 vacancies to students.[9] Considering that the Brazilian population is approximately 220 (two hundred and twenty) million inhabitants (IGBE, 2023), the number of public vacancies the federal government offers is still tiny. This implies that at the level of Higher Education, education provided by the State free of charge is a scarce public good in Brazil.

Education has always been related to individuals and society's human and social development. In this sense, in the face of 388 years of enslavement in Brazil, we must assume our intergenerational ethical responsibility for this humanitarian tragedy.[10] For any consideration of the rights of the black people in Brazil, it is necessary[11] to begin with the enslavement of people forcibly taken to that country on the occasion of the colonization of exploitation.[12] Brazil was a slave society that bequeathed to contemporaneity a form of social life that constitutes and structures its social relations. This phenomenon, as a form of production and reproduction in social life, is linked initially to the capitalist state of the material output of life; after all, "without the slave, the economic structure of the country [Brazil] would have never existed" (NASCIMENTO, 2016, p. 59). As part of the structure of Brazilian social relations, racism is implicit (and often open) in interpersonal and institutional relations, being naturalized as a social order inherent in the culture itself.

An important distinction between the Brazilian and North American racial contexts is that Oracy Nogueira (1985) pointed out in his study[13] "Race Relations in the Municipality of Itapetininga" of 1955. From the sociology of ideal types, Nogueira proposed his central thesis on ethnic-racial relations: racial prejudice in Brazil is of '*the mark*' while racial discrimination is of '*the origin*' in the USA. In the author's words:

> 1. In the society under study [Itapetininga][14], the existence of a prejudice that can be called "color" prejudice or "racial mark" because it contrasts with racial prejudice that can be called "origin" by not implying an exclusion or unconditional segregation of the members of the discriminated group, but a preterition of them when in competition, on equal terms, with individuals of the discriminating group. (NOGUEIRA, 1985, p. 243)

From the generalization of the study's results on ethnic-racial relations, racial prejudice and exclusion in Brazil are more related to people's physical characteristics than biological or ethnic origin. This means the darker the individual's skin color, the greater

(twenty-six) member states and the federal capital, Brasilia, form the Brazilian Federation. Both state and Federal governments have constitutional autonomy to offer Higher Education. For example, the State of São Paulo, the richest in the Federation, has the traditional University of São Paulo (USP), one of Brazil's best public universities. However, the Higher Education system in Brazil is historically offered and developed by the Federal government so that all 26 (twenty-six) States have at least one Federal University. The State of Minas Gerais has the most significant number of universities in its territory: eleven universities.

[7] Brazilian Federal government has a public service framework to support their students.

[8] The Brazilian Universities are Federal agencies, and they are part of the executive branch of the Brazilian government.

[9] According to Ministry of Education in Brazil' page: https://www.gov.br/mec/pt-br/assuntos/noticias/2023/junho/passo-a-passo-para-inscricao-no-sisu-disponivel

[10] We should remember that Brazil has a tragic history when we consider the colonization process, which can be called a genocide of black and indigenous people.

[11] Making racial classifications is not easy because the variables involved are many and depend on the culture and history of each country. For this work, we will adopt the IGBE (2023) terminology and its respective translation into English: black, brown, white, indigenous, and yellow. In addition, in Brazil, according to the Statute of Racial Equality (Law n. 12.288/2010), blacks and browns make up the socio-political category of blacks.

[12] Brazil and the USA have a similar experience exploiting black people: slavery. But those countries had different experiences with the process of colonization. Brazil was an exploitation colony, while the USA was a settler colony.

[13] Oracy Nogueira (1917-1996) was a professor at the Free School of Sociology and Politics (ELSP) in São Paulo. He was white, agnostic, and socialist, affiliated with the anthropological current called 'Community Studies' (NOGUEIRA, 2007, p. 298). He was a student of Donald Pierson, who obtained his doctorate from the University of Chicago in 1939 and whose thesis was on racial relations in Bahia. An interesting biographical passage of Nogueira is that he had the opportunity to study in the USA. Still, his visa was denied by his affiliation with the communist party in 1952, during American McCarthyism.

[14] Itapetininga is a small city in São Paulo, State of Brazil, where the author developed his research.

the chance of suffering prejudiced actions.[15] For the author, there is a direct relationship between social opportunities and people's race/color, whose implication is that the blacker the individual, the fewer opportunities are in the social structure. This thesis reveals that in Brazil, skin color and phenotypic characteristics of individuals directly affect the acceptance of blacks in Brazilian society. According to Nogueira (2007, p. 292), "In the absence of more adequate expressions, prejudice, as presented in Brazil, was designated by mark prejudice, reserving for the modality in which it appears in the United States the designation of origin prejudice.".

From the structural point of view, in the USA, racial and ethnic relations have a more rigid separation among social groups, especially in status; in Brazil, there is a camouflage that covers the racial and ethnic relations and disguises mark bias both by the effects of miscegenation and by the impact of class prejudice. In Brazil, the borders between white and black people are somewhat blurred, and the "Social ascension is in the inverse ratio of the intensity of the marks of which the individual is bearer, leaving the prejudice of race disguised under the class, with which it tends to coincide ..." (NOGUEIRA, 2007, p. 303). Finally, Nogueira (2007, p. 297) highlights the ideological dimension that guides the two types of ideas of prejudice as follows: "As for ideology: where prejudice is mark, ideology is both assimilationist and miscegenationist; where it is of origin, it is segregationist and racist."(NOGUEIRA, 2007, 297).

Racism is a *polyglot chameleon*[16] with a high capacity for adaptation and perpetuation in the most diverse and inhospitable social environments for survival. At the same time that it adapts and camouflages to continue constituting and structuring social relations, it tries to go unnoticed, seeking the preservation of the privileges of whiteness[17] and the maintenance of the narcissistic pact. According to Maria Aparecida Bento (2002), it is a kind of implicit agreement between white people that implies denying and avoiding the racial problem, intending to maintain privileges and the lack of accountability for racial inequalities.

Changing color, tone of voice, and everything else, racism transits in Brazilian social environments, including federal public universities and their affirmative action policies, such as quotas reserved for black people. In this case, the polyglot chameleon is the basis that supports the improper applications by people who are not holders of this right, either by attempts of fraud in a clear usurpation of rights and understanding of the mechanisms of structural racism in Brazil.

Based on the empirical perspective that Brazil is a racist society, the argumentation will adopt the view of the antidiscrimination law (MOREIRA, 2020), whose principle is "[...] the need to eliminate social practices that produce disadvantages for people" (MOREIRA, 2017, p. 197) and

> [the] central point of this precept is its importance in protecting social groups. It establishes a direct correlation between social disadvantage and belonging to minority groups, which leads him to affirm that social existence as a member of specific communities has priority over social existence as an individual in the equality analysis (MOREIRA, 2017, p. 197).

As a result of the struggle of the Unified Black Movement (UBM) in Brazil,[18] affirmative actions to reserve vacancies in public institutions of Higher Education ultimately aim to reduce social inequalities with inclusion policies for black and poor people.[19] According to Santos (2021a, p. 14), in the affirmative actions implemented by Law 12.711/12, the reserve of places is initially social for public school students. Only in a second moment is the account applied to black people, so the author argues that they are undercoats.

The application of racial affirmative action policy brings numerous challenges to Federal Universities. The biggest one, perhaps, is the confrontation of the question: who is black in Brazil? The answer to this question is fundamental because the public policy of reserving places in Higher Education was built for a

[15] The author points to the relationship between race and class in the following conclusion: "4. Although specifically different from class prejudice, color or racial imprint tends to coincide with it, given the concentration of carriers of certain racial imprints in certain layers of society." (NOGUEIRA, 1985, p. 243).

[16] The term used here is the title of a book by Arísia Barros, teacher, black activist, and coordinator of the Instituto Raízes de Áfricas in Alagoas. The book Racism is a polyglot chameleon is in press.

[17] According to The National Museum of African American History and Culture: "Whiteness and white racialized identity refer to how white people, their customs, culture, and beliefs operate as the standard by which all other groups are compared. Whiteness is also at the core of understanding race in America. Whiteness and the normalization of white racial identity throughout America have created a culture where nonwhite people are seen as inferior or abnormal.".

[18] The Unified Black Movement (MNU) is a group of political, cultural, and social activism of relevant trajectory within the black movement in Brazil. It was founded in 1978 in São Paulo to fight for cultural self-affirmation and the encouragement of African culture. Since then, the MNU has contributed to the struggle to recognize black people's rights and culture.

[19] The arguments in favor of such a policy are, in short, three: 1) historical reparation concerning the past of enslavement in the country, in which ascendants of black people were deprived of any possibilities of labor development, educational and patrimonial because they were excluded from the very condition of human beings; 2) correction of distortions related to entrance examinations in universities due to the differences between training courses in high school; and 3) promoting greater diversity in the academic environment, ensuring that coexistence between white and black people can better represent the social structure and allowing everyone to learn from this coexistence and sharing, besides encouraging the entry of black professionals in the labor market after graduation, also making it more diverse and representative.

specific group of people in Brazilian society: black people. They are the holders of that public policy. As we will see in sections II and III, according to the Statute of Racial Equality (Law n. 12.288/2010), the black people in Brazil consist of black and brown people. Therefore, an essential aspect of racial affirmative action, related to the social markers of difference, is the necessity to validate the racial self-declaration signed by people competing for reserved places in Higher Education.

We will analyze one effect produced by implementing the affirmative action policy provided for in Law n. 12.711/2012: adopting[20] racial heteroidentification committees in Brazil in the context of Higher Education.[21] For this analysis, we understand as necessary the distinction between the concepts of self-identification and self-declaration to produce an argumentation that implies the defense of racial heteroidentification committees as a social mechanism for controlling affirmative action policies.

II. Self-Identification and Self-Declaration: A Distinction

Reflecting on the possibility of people making statements about themselves as part of their 'Right of Being' is a starting point to think about the implications of self-identification and self-declaration in different contexts, especially racial ones, now under analysis.[22]

By "self-identification," we refer[23] to the subjective identification of one or more aspects of their identity. To self-define, it is enough for the person to identify themselves in a certain way, even if they do not externalize it. In the racial context, it is about their autonomous perception, feeling, and awareness of themselves as black people with dark or light skin. The self-identification of subjects comes from exercising the freedom to self-determination of any aspects of their identity, such as ethnic-racial, sexual and gender, or religious. Self-identification is the dimension of '*to be*'.

By "self-declaration," we refer to a manifestation beyond subjective identification, in which the subjects "publicly" manifest some aspect of their self-identification. In this case, they externalize their self-identification to the knowledge of others, declaring it at some opportunity in their life. Examples of self-declaration can be found in the census of the Brazilian Institute of Geography and Statistics (IBGE) in the information given by candidates in elections for purposes of access to party funds and candidacy for racial quota in a public university, occasions when the person informs their race/color. The self-declaration is the dimension of '*to do*'.

As belonging to the dimension of 'to do', self-declaration is a statement signed by a volitional act of the interested party that concerns a situation for a particular purpose. For this reason, the term "self-declaration" is provided for in Art. 1, item IV, of the Statute of Racial Equality (Law n. 12.288/2010), in Art. 3º of the law of quotas of Higher Education (Law n. 12.711/2012) and Art. 2º of the law of quotas in the public service (Law n. 12.990/2014).[24] The term is also present in Recommendation n. 41 of the National Council of the Public Prosecutor's Office (BRAZIL, 2016a) and, recently, in Normative Instruction n. 23 of the Ministry of Management and Innovation in Public Services (BRAZIL, 2023).

Self-declaration is a practice known and used by several fields of Brazilian law. For example, in the Brazilian judicial system, the statement of financial hyposufficiency is a self-declaration made by the citizens informing that they do not have economic and financial conditions to pay the procedural expenses charged by the State (BRAZIL, 2015). The first characteristic of this statement is that it has a relative presumption of truthfulness; that is, the self-declaration of "being poor in the legal sense"[25] can be impugned and invalidated during the judicial process. Second, its content does not mean the attestation of an absolute position on poverty. This is not about a detailed economic analysis or a fit in wealth and poverty standards established by government agencies (for example, IBGE). This statement concerns the understanding of the declarant concerning its economic reality in the face of the values charged by the Brazilian State for the development of

[20] We focus only on the racial heteroidentification committees in public institutions of Higher Education.

[21] On August 9, 2023, the Brazilian Chamber of Deputies approved Bill number 5.384/2020, which reformulates the system of quotas in federal education. The bill was sent for consideration in the Brazilian Senate. (https://www12.senado.leg.br/noticias/materias/2023/08/11/senado-recebera-reformulacao-da-lei-de-cotas).

[22] Some other contexts can offer us many possibilities to understand how the 'Right of Being' can work. To see that approach to the gender context, look at the book 'Right of Being: dialogues and reflections on the recognition of trans identities' by Ludmilla Camilloto (2019). To advertise to the reader, we have some difficulty in translating from Portuguese to English the first part of the title of the book 'O Direito de Ser'. The main difficulty occurred because of the usage of the verb 'to be'. We tried the expression 'Right to be' using the infinitive form as the title in Portuguese. In Portuguese, the infinitive form of 'to be' makes sense, However, after a great discussion with some colleagues, the expression 'Right of Being' makes more sense in English. So, we decided to use 'Right of Being' with capital letters to distinguish it from the usage of the infinitive form of 'to be'.

[23] We thank Professor Kassandra da Silva Muniz (UFOP) for the dialogue on the linguistic importance of the terms used in this debate.

[24] Affirmative action policies in Brazil go beyond Higher Education. Law 12.990/2014 also reserved "20% (twenty percent) of the vacancies offered in public tenders to provide effective positions and public jobs in the federal public administration, municipalities, public foundations, companies, and mixed economy companies controlled by the Union." (BRAZIL, 20214). More recently, the President of the Republic, Luis Inácio Lula da Silva, signed the Federal Decree 11.443/2023 that regulated "the filling by black people of minimum percentage of positions in commission and trust functions within the federal public administration".

[25] This is the technical law term.

the judicial process. Thus, the self-declaration of poverty is a statement that configures a necessary condition. Still, more is needed to guarantee the benefits of free justice, which the judge may not accept.

Law n. 12.711/2012 brings the self-declaration for the securitization of black people to the reservation of places in Higher Education. The right to publicly self-declare as a black person is related to the autonomy every individual has to say something about themselves. Note, as appropriate, that the self-declaration of racial identity is a significant achievement of the Unified Black Movement (UBM), and it must be publicly recognized prima facie.

After the approval of the racial quota law, Higher Education began to implement it. Since then, the Federal Universities have worked on the political and legal challenges of executing affirmative action policy, facing the difficulties with the racially structured Brazilian social reality.[26]

In an administrative response to the complaints of fraud received, the racial heteroidentification committees emerged, whose proposal was to validate the self-declaration provided by the candidate to the vacancy in the reserved mode. These committees are not intended to suppress, reduce, or avoid the self-identification of the subject but to validate the self-declaration issued exclusively for access to the reserved vacancy in Higher Education.

In this context, the self-declaration signed by a person socially recognized as white, who does not suffer racial prejudice of mark, if not verified, will imply the exclusion of the holders of the racial affirmative action policy: black people. The non-conformity of racial self-declaration damages the rights of black people, which is excluded from distributive public policies.

Thus, the racial heteroidentification committees aim to ensure the integrity of the affirmative action policy, realizing the antidiscrimination principle. They do not remove the possibility of a person self-identifying (self-identify) as black, not affecting their identity or racial belonging, their family history and ascendants, their social groupings because of the self-identified race, and their eventual affiliation to the customs, traditions, costumes, and religions of African matrices. All these aspects are exclusively subjective. It also follows unchanged his identity informed in the demographic census conducted by IBGE, in which the person declares, with total and uncontested autonomy, their race in one of the five categories provided (white, brown, black, yellow, and indigenous).

Two distinct situations need to be considered in this discussion. The first concerns the person who makes self-declaration with the explicit intent to defraud racial affirmative action policy. The second concerns people who declare themselves brown because they believe that they are neither black nor white; that is, they do not realize that the brown person is part of the political-legal-social category of a black person.[27] While there is bad faith in the first situation, we understand that racial literacy is absent in the second.

In both cases, the administrative performance of heteroidentification committees does not invalidate self-identification based on the autonomy and social experience of the subjects but concerns only the securitization of subjects before the public policy of affirmative racial action, which is an essential mechanism of social control and fraud avoidance, either by intentional act or by lack of understanding of the plaintiff.

From 2012, when law 12.771 was published, until 2016, when Normative Guidance n. 03 was posted, Higher Education relied on self-declaration as a necessary and sufficient statement for securing candidates for vacancies in Federal Universities (SANTOS, et al, 2022). However, as of 2017, there was an explosion of allegations of fraud through the presentation of self-declarations in non-compliance with the main criterion of public policy: the phenotype, which we will deal with in the following topic (SANTOS, 2020).

According to Camilloto and Oliveira (2020) and Santos (2021b), Brazil needs a standardized administrative procedure for all Federal Universities. Despite this, as part of the Brazilian Public Administration, Federal Universities have experimented with various frameworks of racial heteroidentification committees because they have the 'power duty'[28] to proceed to factual-normative investigation before any complaints. Although there is no specific normative document to regulate the functioning of racial heteroidentification committees between the years 2012 and 2016, it is possible to affirm that there are legal norms in Brazilian law capable of controlling the activity of heteroidentification as, for example, the constitutional principles of Administrative Law provided for in Art. 37

[26] The process of the racialization of society does not only concern black people. White people are also racialized. Especially in a continental country like Brazil, it is also important to highlight that the social context is constituted by the population and cultural diversity that complicates the analysis of the racialization process. In this sense, there are intellectual and practical efforts in building a dialogue of national amplitude, for example, the I and II National Seminars Affirmative Action Policies in Brazilian universities, conducted by the Federal University of Mato Grosso do Sul (UFMS) and the Federal University of Ouro Preto (UFOP), respectively.

[27] The accumulated experience with the stalls of racial heteroidentification allows us to make this distinction with some security. When there is no intentionality, the self-declaration of a brown person signed by a white person stems from the lack of an adequate understanding of ethnic-racial relations and the purpose of the legislation.

[28] The concept of 'power-duty' is the power given to the Brazilian Public Administration to reach the public interest. In the case of complaints, this 'power-duty' means that the Public Administration must investigate the facts reported by federal general legislation.

of the Brazilian Constitution (BRAZIL, 1988).[29] Thus, we can assert that there is enough legal-social technology to control the public policy of affirmative action drawn from the racial marker.

Recently, there has been in the Brazilian legal system the Normative Instruction n. 23 of the Ministry of Management and Innovation in Public Services (BRAZIL, 2023), which "Regulates the application of the reserve of vacancies for black people in public tenders, in the form of Law no. 12.990, of June 9, 2014, and reserves vacancies for black people in the selection processes for hiring for a certain time that Law Nº 8.745 deals with, of December 9, 1993, in the scope of the organs and entities of the direct federal, municipal and foundational public administration." (BRAZIL, 2023).[30]

Along with the constitutional principles of Brazilian Administrative Law, Normative Instruction n. 23[31] brings the procedural guidelines for the functioning of heteroidentification committees, especially in Article 14, which provides:

> Heteroidentification procedure
>
> Art. 14. The heteroidentification procedure provided for in this Normative Instruction is subject to the following principles and guidelines:
>
> I - respect for the dignity of the human person;
>
> II - compliance with the contradictory, broad defense and due process of law;
>
> III - a guarantee of standardization and equal treatment among persons submitted to the heteroidentification procedure promoted in the same event;
>
> IV - a guarantee of publicity and social control of the heteroidentification procedure, safeguarding the chances of secrecy provided for in this Normative Instruction;
>
> V - compliance with the duty of Auto-protection of legality by the public administration; and
>
> VI - guarantee the effectiveness of affirmative action to reserve vacancies to black people in public tenders for admission to the federal public service and simplified selection processes.

Although the noteworthy defense of heteroidentification committees by jurists, academics, intellectuals, and especially by people of the Black Social Movement (BSM), that procedure has been disputed in Brazilian society. Arguing that racial heteroidentification committees are a kind of 'racial inquisition', its critics pejoratively have named it 'racial courts', according to the melanin content in the skin of each candidate. They also argue that this procedure has no objective criterion capable of offering security to the heteronomous judgment of self-declaration. However, in the context of constitutional control, Law n. 12.711/2012 and the legality of heteroidentification committees have already been decided by the Supreme Court (STF)[32] in the judgment of the Defendant of Noncompliance with Fundamental Precept (ADPF)[33] n. 186 in 2012, reaffirmed in the decision of the Declaratory Action of Constitutionality (ADC)[34] n. 41, which dealt with the constitutionality of Law n. 12.990/2014 in 2017. In both trials, the Supreme Court ruled that heteroidentification committees are constitutional if they secure constitutional procedural principles[35] and human dignity. Therefore, it is possible to affirm that Brazilian law has sufficient standardization to allow the operation of this procedure (CAMILLOTO; OLIVEIRA, 2020).

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[29] These principles are legal norms that have application in all areas of Administrative Law. As provided in Art. 37 of the Brazilian Constitution, the principles are legality, impersonality, morality, publicity, and efficiency.

[30] Law 12.990/2014 is also a law of affirmative action policy, racial cut, which "Reserves to blacks 20% (twenty percent) of the vacancies offered in public tenders for effective positions and public jobs in the federal public administration, municipalities, public foundations, of public companies and mixed economy companies controlled by the Union." (BRAZIL, 2014)

[31] Before it, from 2018 until 2023, we had the Normative Ordinance n. 4 (BRAZIL, 2018), which provides "Art. 1º This Normative Ordinance disciplines the procedure of heteroidentification complementary to the self-declaration of black candidates, to be provided for in the calls for tender for public office of the direct federal public administration, municipal and foundational, to fill the reserved vacancies, provided for in Law 12,990, of June 9, 2014.

Sole paragraph. The heteroidentification procedure provided for in this Normative Ordinance is subject to the following principles and guidelines:

I - respect for the dignity of the human person;

II - compliance with the contradictory, broad defense and due process of law;

III - a guarantee of standardization and equal treatment among candidates submitted to the heteroidentification procedure promoted in the same public tender;

IV - a guarantee of publicity and social control of the heteroidentification procedure, safeguarding the chances of secrecy provided for in this Normative Ordinance;

V - compliance with the duty of protection of legality by the public administration; and

VI - guarantee the effectiveness of affirmative action to reserve vacancies for black candidates in public tenders to enter the federal public service."

[32] Brazil has a complex constitutional control system consisting of diffuse/concrete control mechanisms (inspired by the North American control system) and concentrated/abstract (inspired by the Austrian control system). In the abstract control, the Constitution of the Republic (BRAZIL, 1988) provides a list of actions that can be proposed directly before the Supreme Court; they are Direct Action of Unconstitutionality (ADI), Declaratory Action of Constitutionality (ADC), Direct Action of Unconstitutionality for Omission (ADO) and Defense of Noncompliance with Fundamental Precept (ADPF).

[33] Action for Noncompliance with Fundamental Precept (ADPF) is the one that aims to prevent or repair injury to fundamental precept resulting from the act of the government.

[34] Direct Action of Constitutionality aims to confirm the constitutionality of an already edited normative act that inspires controversies about constitutionality.

[35] According to the Brazilian Constitution (1988), Art. 5º, LV, "litigants, in judicial or administrative processes, as well as defendants in general are ensured of the adversary system and of full defense, with the means and resources inherent to it; of Brazil provides the adversary system and complete defense." This is called the principle of due process of law, which prescribes the guarantees of procedural equality, broad protection, and contradictory. Henceforth, we will use the term due process of law to refer to that constitutional content.

In summary, when reserving vacancies to Federal Universities for black people, self-declaration is a necessary statement, but it is not enough. One important reason to defend the heteroidentification committee is the necessity to secure access to the distribution of public goods (opportunity to study) to black people. In such cases, racial self-declaration does not only concern the subjects and their perception but the integrity of a specific policy in which the heteroidentification committees function as a secondary measure to the self-declaration made by the candidate.

III. Socio-Legal Context of Affirmative Action Policies in Brazil

In the Brazilian social context, the Unified Black Movement (MNU) has contributed to developing racial heteroidentification committees, putting their knowledge in service of Higher Education institutions in coping with fraud. Actively participating in the debates on the implementation of racial affirmative action policy, the BSM has qualified the discussion in the Brazilian public sphere, especially about the criterion of a judgment of the validity of the self-declaration signed by the candidate to the reserved vacancy and their condition of black person from the phenotype. As we said, phenotype is the criterion in Normative Instruction n. 23/2023, which regulates heteroidentification, stands within the scope of Law n. 12.990/2014: "Art. 9º The heteroidentification committee shall use exclusively the phenotypic criterion to measure the condition declared by the candidate in the public tender.".

In addition to being normative, this criterion is formulated from the Brazilian social reality, in which phenotype is one of the determining characteristics of racial inequality. This formulation is crystallized in the idea of 'mark prejudice' experienced in Brazil since colonization. The experience of racism in Brazil points to the situation that the more retinal or pigmented the skin of the person and the more traces of Africanity are accentuated in its phenotype, the more oppression they experienced in the Brazilian social context (NOGUEIRA, 2007). It means that a black person with dark skin (black) is more likely to be rejected socially, exposed to prejudice and discrimination, and have more incredible difficulty entering the labor market than a black person with light brown skin. Similarly, brown people find more significant challenges than white people in their social and professional transits.

The complex process of miscegenation of the Brazilian population contributed to the form of the Brazilian social imaginary, the myth of racial democracy.[36] Popularized from the 1930s, especially by reading the book 'The Masters and the Slaves: Study in the Development of Brazilian Civilization' by polymath Gilberto Freyre, this imagination still reverberates contemporaneously in Brazilian society. It is easy to come across social situations in which someone puts forward the arguments that we live in a racially fair society or that now only black people are recipients of rights in Brazil, or that there is no racism in Brazil because we do not segregate black people as in the legal regimes like the USA and the apartheid of South Africa. According to this imagination, we are a miscegenate country where black people do not suffer any discrimination or prejudice by other citizens, as already denounced by Oracy Nogueira (2007, p. 297) about the ideological aspect of assimilationist and miscegenation.[37]

The difficulties of working with the social fractures produced by racism did not prevent the Brazilian Federal Universities from advancing in implementing racial affirmative action policies to reserve vacancies for black people. From the experience of implementing the racial affirmative action policy in Higher Education (SANTOS, et al, 2022), it was found that the racial self-declaration established based only on the declarants will need to be revised. Suppose someone makes a public statement about their racial identity for purposes of a dispute about Higher Education vacancies reserved for black people. In that case, the veracity of its content should not be limited only to the terms consigned by the subject who subscribes to it since, if the self-declaration statement is admitted with absolute veracity,[38] then the logical

[36] The difficulties raised are related to the term "colorism", which, according to Alessandra Devulski (2021), is another form of expression of structural racism, which reaffirms the maintenance of a system of privileges of whiteness. According to the author, colorism is a sophisticated ideology of racial hierarchization "employed by whites over blacks and blacks over blacks" (DEVULSKI, 2021). Colorism is a complex and multifaceted theme, especially in societies marked by the violence of the enslavement process. Aware of the need to deepen the concept, we made a brief presentation to avoid the cover-up of the theme.

[37] It is necessary to remember that in 1949, UNESCO applied an extensive research project in Brazil to study race relations. We should highlight that the central premise of that project is that Brazil was considered a "laboratory" on the quest due to its mixed composition and the supposed absence of segregation. The importance of this action is related to the project's purpose: According to the universalist and pacifist UNESCO's perspective, Brazil was chosen because it had a kind of image of an international scenario that it was a country without racism. At that time, Brazil was considered an exemplary case of the absence of racial hatred. The results of that Project showed that Brazil was not an example of perfect harmony between black and white people, but rather, Brazil had intense racism.

[38] In Law, the statute of presumptions is used to establish the veracity of a situation. There is an absolute presumption (juris et de jure), established by law and does not admit proof to the contrary, and relative (juris tantum), valid conditionally to future refutation by evidence to the contrary. The adoption of self-declaration with a force of absolute presumption would mean that the self-declaration document would not admit evidence to the contrary. The adoption of this conception implies the recognition that if people are socially recognized as white firms, the self-declaration of black person (whether with the intent to defraud the law or in good faith, by feeling belonging to the black population because of their origins, culture or

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consequence would be that the self-declared content meets the conditions of necessity and sufficiency to guarantee to any person who declares themselves as black person (black or brown) access to reserved vacancies in public Higher Education, even if this person is obviously white and therefore does not hold this policy.

In the Brazilian legal context, the absolute veracity of self-declaration has also been ruled out in three important legal documents. First, in the judgment of the ADPF 186 by the Brazilian Supreme Court (BSC). Second, in Recommendation n. 41 of the Federal Prosecutor's Office[39], which explained:

> However*, self-declaration is not an absolute criterion for defining the ethnic-racial belonging of an individual,* and whereas, notably in the case of quota policy, it should be complemented by heterogeneous mechanisms for verifying the authenticity of the information declared, having the BSC, in the judgment of the ADPF 186, pronounced precisely on the legitimacy of the mixed system of racial identification (BRAZIL, 2016a, our emphasis).

And third, in the Normative Instruction n. 23 (2023), which provided:

> Art. 5º The self-declaration of the candidate person enjoys a relative presumption of truthfulness.
>
> § 1º Without prejudice to the provisions in the caput, self-declaration will be confirmed by heteroidentification procedure.
>
> § 2º The relative presumption of veracity that the caput deals with will prevail in case of reasonable doubt about its phenotype, motivated by the opinion of the heteroidentification commission.

One of the issues that cross this discussion concerns the ownership of people who would be legally beneficiaries of this affirmative action policy, that is, who is entitled to reserve vacancies of the quota policy? The question is raised here: "After all, who is black in Brazil?". According to the Racial Equality Statute, the black population is considered "the set of people who self-declared as black and brown, according to the color or race used by the Brazilian Institute of Geography and Statistics (IBGE), or who adopted analogous self-definition" (BRAZIL, 2010). The legal definition establishes the normative concept. However, it is necessary to go further because answering 'who is' or 'who is not' black has political and social dimensions forged in the struggle to recognize the Brazilian black population.

If, from a normative perspective, the answer to the question "Who is black in Brazil?" is relatively simple, the response from a social perspective is complex, mainly because whiteness uses the brown category to have an advantage. This usage might occur due to a lack of racial literacy or bad faith, and in both cases, there is obstruction of the policy of racial affirmative action (SANTOS, 2020). Lia Schucman defines whiteness as "an ideological construct of power, in which whites take their racial identity as norm and standard" (2020, p. 50) so that other non-white groups appear marginalized, deviant, or inferior. Considering the theoretical and practical difficulties in implementing this policy regarding the category of brown people and the administrative experiences of Higher Education institutions, the problem of heteroidentification committees is dramatic: who are the brown people in Brazil that compose the black conceptual category?

In practice, the theory about racial categories could be more evident and easier to apply. Despite the legality and constitutionality of heteroidentification committees in the legal context, they still cause discomfort in the Brazilian public sphere.[40] Among them, we highlight one: the argument that the analysis performed by the racial heteroidentification committee is subjective. We return here to the old (and current) matter of the dichotomy objectivity/subjectivity of epistemology, especially in Law.

The subjective perspective implicitly brings an epistemological bet that human knowledge of racial issues is based exclusively on the individual's experience when enunciating who may or may not be considered a black person. From this perspective, racial issues are so subjective that it would not be possible to conceive them as something capable of discursive dispute because they would be conditioned, resolutely, to the conditions of the subject of enunciation itself. Thus, there would be no way to legitimize the work of heteronomous racial committees to deal with something whose conditions of possibility are deposited only in the subject holder of the right to say about themselves.

The subjectivity in the analysis of the committees is inherent to one concept of law itself: judgment. The annoyance with the subjectivity of racial heteroidentification committees neglects that all judgment is performed by humans who are inevitably marked by a subjective dimension. However, this does not necessarily imply that the human knowledge produced ends only in the subjectivity of individuals. It is so in the *doing* of heteroidentification committees as much as in the daily *doing* of the Judiciary. Concerning the latter, the issue of the subjectivity of judges is not a

religiosity), this document will be valid despite the phenotypic characteristics of the declarants.

[39] The recommendations are documents issued by members of the Brazilian Federal Prosecutor's Office to other organs of the Public Administration to comply with specific constitutional or legal provisions. These are modalities of administrative warnings aimed at guiding the need for compliance with standards and the adoption of practical measures to address issues by the competent body.

[40] It is noticed that, when it comes to ethnic-racial relations and anti-racist guidelines, there are always bothers, either with the existence of the quota policy itself or with the adoption of racial heteroidentification committees.

reason to question the existence of the Judiciary itself as an institutional judge of social conflicts. Without adhering to a perfectionist requirement, in which judgments will always be correct from a substantial point of view, the question is: "Why would subjectivity be a nuisance for the performance of racial heteroidentification committees when it is not for the daily performance of judges in the Judiciary?".

This annoyance also disregards that all human judgment (both in heteroidentification committees and in the Judiciary) occurs within a game of giving and asking reasons, whose central element is intersubjectivity (BRANDOM, 1994). Human beings use concepts in social practices and build possibilities for understanding reality from their own social-cognitive experience. The formation of the meaning of what "is right", what "is due", what "is fair", and, finally, what "is a phenotypically black person" is given through an exchange of reasons for subjects who are involved in the argumentative commitment to offering each other reasons that support some normative sense (CAMILLOTO, 2016). Moreover, as in the Judiciary, the decision of the heteroidentification committee is also subjected to appeals by/the candidate/ dissatisfied/with its result. In compliance with the principles of due process of law, it may be reviewed by higher administrative bodies for the judgment of appeals.

We believe that the answer to the question goes through revisiting the canons of legal hermeneutics, as proposed by Adilson José Moreira (2019). It is necessary to build a black legal hermeneutic that can take seriously the institutional and structural dimensions of Brazilian racism. As part of anti-racist education, training lawyers who can mobilize the antidiscrimination principle to effect social justice is necessary. In addition, a question must always be asked: "Why did the need for racial heteroidentification committees arise?". A possible answer is found in

> (…) the fact of not filling the vacancies reserved initially for black people became problematized by society, especially by movements interested in the proper implementation of legislation, raising a hypothesis: *the self-declarations did not correspond to the phenotypic characteristics of black people who, in this case, would be the holders of public policy.* Given this hypothesis, UFOP, as well as other public educational institutions, began to receive complaints in which it was stated that some students benefiting from racial quotas, therefore occupying the reserved places, phenotypic characteristics of black people (SANTOS, et al., 2022, p. 41-42, we have highlighted).

According to that diagnosis, there was a non-conformity in the phenotype of students enrolled from the application of the legal quota reserve. Because of that, the Unified Black Movement (MNU),

> [...], represented by black student collectives, began to charge if such candidates would do justice to the vacancy occupied. This scenario led to the resurgence of an old question: *who would be the black person holder of affirmative action policy with a racial cut?* This is an old issue already known for a long time by MSN, and that always comes coupled with the old argument that the country is mixed; that is, we would not have strict ethnic-racial boundaries between people. This old argument would be supported by the experimentation of a "racial democracy" in Brazilian society. (SANTOS, et al., 2022, p. 42, we have highlighted).

We must not forget that, in Brazil, brown people are also black and have the right to dispute vacancies through racial quotas. It is unfair that brown people take the place of the "hiatus" reserved for those who are not black and suffer more intensely the ills of racism, nor whites, who enjoy the privileges conferred by whiteness. How, then, to guarantee their rights as members of the Brazilian black people?

First, understanding the limits of the performance of racial heteroidentification committees, which, from the phenotypic criterion, should not reach the subjective dimension of self-identification of someone as a black person, but only their self-declaration. Secondly, understanding that those racial committees are administrative committees that find normative provisions in Brazilian law. Finally, assuming the validation of racial self-declaration signed for admission to the Federal University through vacancies reserved for black people controls affirmative action public policies in Higher Education.

In addition, we believe that an anti-racist education, committed to racial literacy and racial consciousness, with the constant denunciation of structural racism, with the removal of the myth of 'racial democracy' and with a black hermeneutic guided by the principles of antidiscrimination law, maybe a possible way out to reduce inequalities in Higher Education in the contexts of race.

IV. Final Considerations

The racial heteroidentification committees are administrative committees regulated by Brazilian law that aim to analyze the self-declaration that confers the access of black people to Higher Education through the reservation of vacancies. Their decisions do not invalidate the candidate's self-identification, which is of the dimension of '*to be*'. The procedure can invalidate the self-declaration as preventing white people from unduly occupying places reserved by racial affirmative action policy in Higher Education for black people. Created only to safeguard the policy's purpose, the racial heteroidentification committees protect the holders of affirmative action policy: black people.

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Imaginable Futures: A Psychosocial Study on Future Expectations and Anthropocene

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Abstract- The future has become the central time of Anthropocene due to multiple factors like climate crisis emergence, war, and COVID times. As a social construction, time brings a diversity of meanings, measures, and concepts permeating all human relations. The concept of time can be studies in a variety of fields, but in Social Psychology, time is the bond for all social relations. To understand Imaginable Futures as narratives that permeate human relations requires the discussion of how individuals are imagining, anticipating, and expecting the future. According to Kable et al. (2021), imagining future events activates two brain networks. One, which focuses on creating the new event within imagination, whereas the other evaluates whether the event is positive or negative. To further investigate this process, a survey with 40 questions was elaborated and applied to 312 individuals across all continents.

Keywords: imaginable futures, future anthropocene, future expectation, cultural studies, temporalities, social psychology.

GJHSS-C Classification: LCC Code: BF378.S6

IMAGINABLEFUTURESAPSYCHOSOCIALSTUDYONFUTUREEXPECTATIONSANDANTHROPOCENE

Strictly as per the compliance and regulations of:

Imaginable Futures: A Psychosocial Study on Future Expectations and Anthropocene

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Abstract- The future has become the central time of Anthropocene due to multiple factors like climate crisis emergence, war, and COVID times. As a social construction, time brings a diversity of meanings, measures, and concepts permeating all human relations. The concept of time can be studies in a variety of fields, but in Social Psychology, time is the bond for all social relations. To understand Imaginable Futures as narratives that permeate human relations requires the discussion of how individuals are imagining, anticipating, and expecting the future. According to Kable et al. (2021), imagining future events activates two brain networks. One, which focuses on creating the new event within imagination, whereas the other evaluates whether the event is positive or negative. To further investigate this process, a survey with 40 questions was elaborated and applied to 312 individuals across all continents. The results show a relevant rupture between individual and global futures. Data also demonstrates that the future is an important asset of the now, and participants are not so optimistic about it. It is possible to notice a growing preoccupation with the global future and the uses of technology.

Keywords: imaginable futures, future anthropocene, future expectation, cultural studies, temporalities, social psychology.

I. Introduction

Time is neither a neutral, nor an unbiased concept in Humanities. Therefore, time narratives demand deep research, and further studies to understand the complexities of each concept, and its impact upon the present to individuals and society.

As a social construction based on nature observations, eastern civilization gained a lot from the development of a common measure scheme (Bell; Mau, 1971). The actual calendar and its standartized time has been globally disseminated, - making life and activities across the globe possible and interconnected. This unified cultural time can be considered as an institutionalized mechanism that enables social interactions to occur at a specific time and place, whereas coordinating social actions of various agents. (Duby, 1998, 2002).

Although the individual biological times, known as circadian rhythms, may differ, and sometimes, even oppose to the social rules, humans have been adapting and surpassing nature time in multiple ways (Scollon, 1998). For example, the rupture from the need of sun light that was brought by the advances of electricity. Multiple time complexities become so, humanly imbricated in one another. Either from a physiological, physical, emotional, or cultural perspective, time became the central asset for human relations once it was capitalized and made into a merchandise in the modern era.

As quantified time, regarded as the hours, the clocks and all other measured artifacts, these human constructions became the units of measure, which coordinate society (Cipolla, 1992). Thus, measured time can be recognized as a major civilized force since Industrial Revolution, which shaped the globalized world and has been crucial for the Civilization Process (Elias, 2002).

Furthermore, the work of the social psychologist Levine (1997), demonstrated how each culture has a different time concept, and relates to it in unique formats. Rules about waiting, punctuality, and time measurement can vary enormously from one region to another. Levine (1997) measured temporal differences among various cultures considering, economic vitality, industrialization, population size, climate, and cultural orientation. He created the concept of the 'pace of living,' which portrayed how fast life would be rated in each region of the globe.

For Levine (1997), a multitemporal society moves back and forth among nature time, event time, and clock time. As a consequence, each culture and individual relates to time in its unique way. Levine (1997) called this "Geography of Time." In this situation, reaching temporal prosperity would mean an equal balance between productive and leisure time (remarkably similar to what is required on mental health practices nowadays in pursue of balance between both times). This balance of eight hours to work, eight hours for leisure time, and eight hours for sleep has been the flag-movement connected with Labour's Force and Labour's Day (Nyland, 1986).

According to Franco Junior (2005), the linear conception of time was easily spread because the world follows a Christian conception of time that begins with creation and ends with the final judgment. According to Newman (1996), chronological divisions of time affect us profoundly despite their fundamental arbitrariness,

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because they evoke anxieties, but at the same time, bring hope. As linear time cannot avoid these fear associations, it continues to bring anxiety related to the Apocalypse, the end of times, and Armageddon stories.

Meanwhile, humanity does create new combinations and explanations towards past, present, and future, the relevance and comprehension of each of these temporal frames also changes according to different historical moments (Elias, 1989). To this extent, it is possible to foresee that the future brings a whole new set of concepts, versions, and possibilities. Consequently, the future does not mean any time ahead, but much further than that. The future is also the infinite of possibilities, dreams, expectations, foresight, colonization, dispute, divergences brought onto the present through imagination (Appadurai, 2013).

For Duby (2002), the fear of the end of the world, so present in the Middle Ages, has crossed the centuries, and it is something that endures. "My mother, for example, was not convinced that the end of the world would not come soon" (Duby, 1998:140). Until today, any different natural phenomenon like a comet passing near the Earth, or unusual similar reasons are enough to make the fear of the end reinforced again (McBride, 1998).

In addition to natural disasters and other unpredictable factors, humanity is really capable of producing the end, exterminating nature, and our own species. According to Schwartz (1992:23), "If the terrors of the year 1000 are not a certainty for historians today, those of the year 2000 will certainly be for future historians. On the threshold of a new millennium, man has the proud conviction that perhaps he is not far away the day he will be able to blow up the planet."

Therefore, the fear, panic, anxiety associated with the future, grow in consonance with future thinking. Within Social Psychology, future imagination and its narratives are dialogies co-constructed through a multiplicity of resources (Bakhtin, 1999, 2010). Built interactively, within the social and historical eco-dynamics of relationships, these meanings are ways in which individuals understand and deal with situations and this phenomena. Throughout mediated language, multiple meanings are widely found in the ways people speak up about the future.

According to Gould (1999, 2000), the world is organized as a set of stories imbricated in one and another. Futures as well as other temporal meanings are mixed in this network of relations, expectations, imaginations, interconnections. A dialogic method within this frame can provide an in-depth comprehension of the uses of the word-future. The construction of this discursive field and method, as Certeau would say (2002) is based on our ability to marvel and surprise, analyse, and describe forms and uses of everyday language. Within this process, the focus are on the discursive practices built across the word 'future' involving a combination of aspects between the individual and social scope (Beck, Mahony, 2018).

The concept of Imaginable Futures can offer uncountable insights into the task of redressing the manifold and urgent discontents that society faces. Social imaginaries serve as the "invisible cement" (Castoriadis, 1982:143) that binds a given society together. These social meanings can be carried out through time and space because of language. Such stability requires the reproduction of meanings across individuals and cultures. Imagination is both individually and socially produced, bringing vitality to the continuity of social imaginaries, and therefore, to social cohesion.

The term imaginable is frequently used to describe something like the normative and experiential worlds of specific groups, imagined future scenarios, or a particular mindset. A recent book, Social Imaginaries: Critical Interventions (Bryan, Knight, 2019), refers to a range of kinds of imaginaries, for example, "capitalist, constitutional, cosmopolitan, democratic, ecological, economic, feminist, global, historical, hypermodern, humanitarian, nationalist, political, politico-juridical, populist and religious," among others. Such imaginaries are nested within the broader social imaginary – that is, the web of meanings that binds a particular society together. Paniagua (2019) also argue that Future Studies and courses keen to acknowledge this diversity of approaches should involve both real-facts and fictional ones.

Gagnebin (1997, 1999) explains that a method that renounces the security of predictability, and that engages into the practical comprehension and use of language enables the construction of new meanings and hypothesis. Therefore, to investigate Imaginable Futures from the Social Psychology perspective means to approach the intersections of the individual and the social across this topic. By using a Survey Questionnaire, which was applied to different people across the globe, the objective of this research was to enlighten the intersection between the individual and the social towards Imaginable Futures.

The main focus of this paper is to use Social Psychology to understand the multiple relations that cross the individuals about their future relations and future imaginations. The fact that Social Psychology studies the intersection of the individual and the social while pursuing to identify the strengths and challenges within this relationship, makes it possible to develop and advance the Future Studies discussion through critical analysis.

II. Methodology

The survey called Imaginable Futures – International Survey with 40 questions was designed and applied to anonymous people in all different parts of the globe by using the internet. As the goal of this study was to reach the Globalized Future rather than its particularities, either personal or demographic; consequently, personal details of the responders were not requested. The main goal was to capture this multi-faceted and imbricated Future thinking and Future imagining that crosses everyday life.

Imaginable Futures was understood as a composition of foresight, expectations, scenarios, visions, which crosses one's thinking and relations when dealing with the future both internally and externally. This relation with the future was not only cognitive, but emotional, social, historical, sensorial. For all of the above, the survey had a variety of questions, which inquired about how someone feels about the future, the impact of the future on health and wellness, and enquiries about what each person expected about the future, what they would like to take to the future and if the SDG's would be achieved.

The survey questions were made as scale response. The survey demanded answers on the intensity - frequency of each activity and its imagination. This way, results would show an overview of the importance of each item onto one's life. The graded answers were: "never"(0%), "rarely" (25%), "sometimes" (50%), "most often" (75%); "always" (100%). There were also questions with multiple choice answers, for example, 'does the future impact your overall health?' Besides the closed questions, there were open ones so that the participants could answer freely.

The survey was developed in Google Forms, and shared worldwide through a link. All collected data was anonymous. The Survey was shared through social media (Instagram, Facebook, plus Twitter), plus what's app messages. It was also reshared by some groups and individuals.

The IF Survey was fully developed in English, and responded in English. Afterwards, results were automatically generated through Google forms and Excel table into figures with number of responses and percentages. The Figures that follow are based on the results from 312 responders. The spontaneous method of gathering responders was effective as it provided a wide participation from all continents and age groups. The possibility to access the results of the survey and to receive a follow-up of the participation also generated positive feedback.

This procedure towards data production met the standards of Open Science and anonymous treatment of personal data. Figure 1 below show the age group of the participants and Figure 2 show their continent.

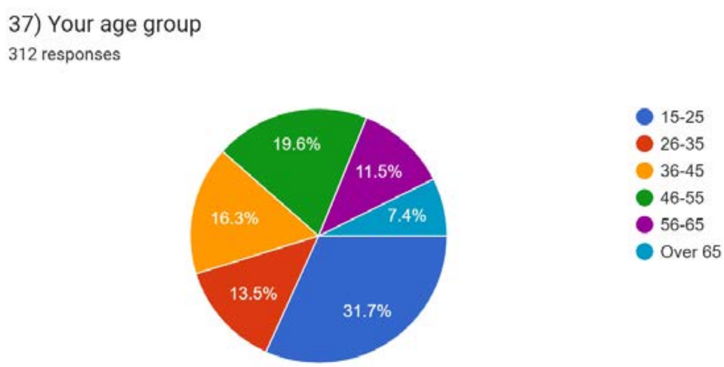

Figure 1: Age group of the 312 participants.

Figure 1 above shows that there were 32.2% responders between 15-25 years of age, followed by 19.5% who were 56-65 of age, 15.6% who were from the age group 36-45. Most responders were young adults.

Next, Figure 2 will show the continent of each participant (Figure 2).

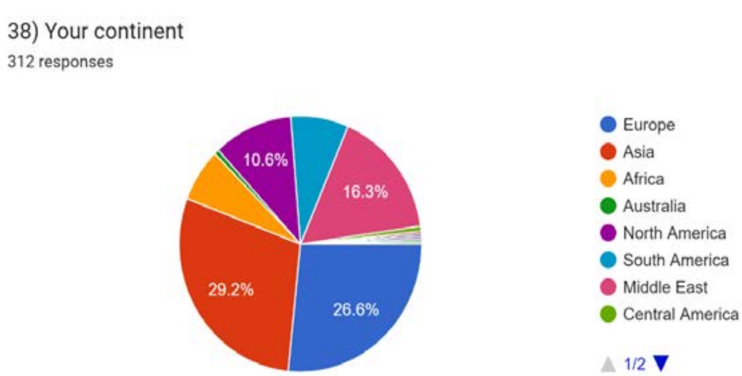

Figure 2: Continent of the 312 participants.

The data shows that there were 29% responders from Asia, followed by 26.4% from Europe, and 16.6% from Middle East, and 10.7% were from North America. As it can be seen in the Figure above, all continents were represented, though Asia was the one with the highest percentage.
Next, the results will be presented.

III. Results

The results were tabulated in the Figures below. It is important to mention that this research only show some of the Figures (the complete Research Report with the 40 Figures is available in the Research Gate website as Imaginable Futures – full report).

Each Figure below shows the distribution of answers for that specific question. Attention is necessary for the comprehension of some answers that repeat themselves because all questions provided one option for a free answer. Therefore, some responders sometimes did not mark the given answer, and repeated it again as 'others.'

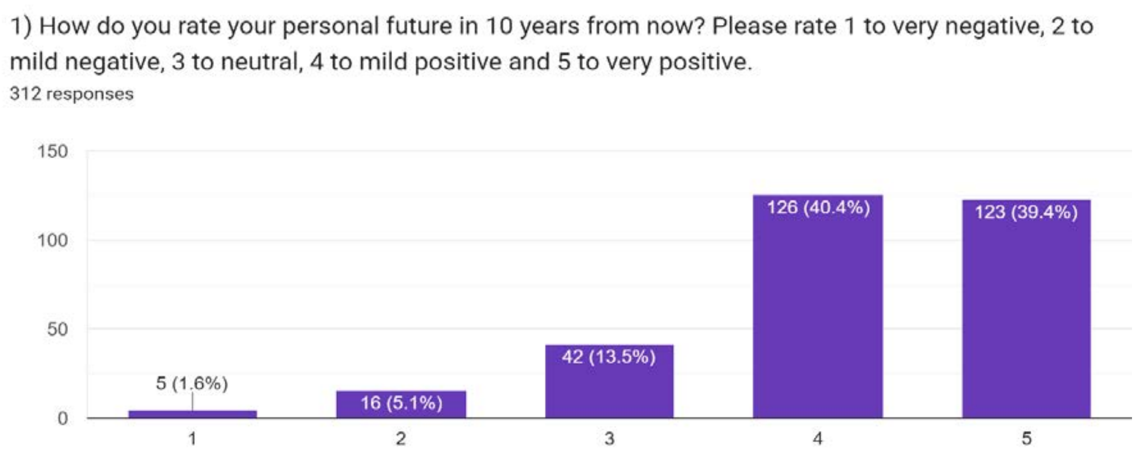

Figure 3: Rate to personal future as rate 1 to very negative, 2 to mild negative, 3 to neutral, 4 to mild positive and 5 to very positive in 10 years from now.

The Figure above shows that 40.4% of the responders rate their personal future as "mild positive," 39.7% rate it as "very positive," 13.4% as "neutral," 4.9% as "mild negative" and only 1.6% as "very negative." This way, the largest number of answers shows that the individual future is well imbricated with positiveness. This can mean that responders are expecting a quite positive future on their personal level.
The next Figure shows the respondents' ratings towards the global future.

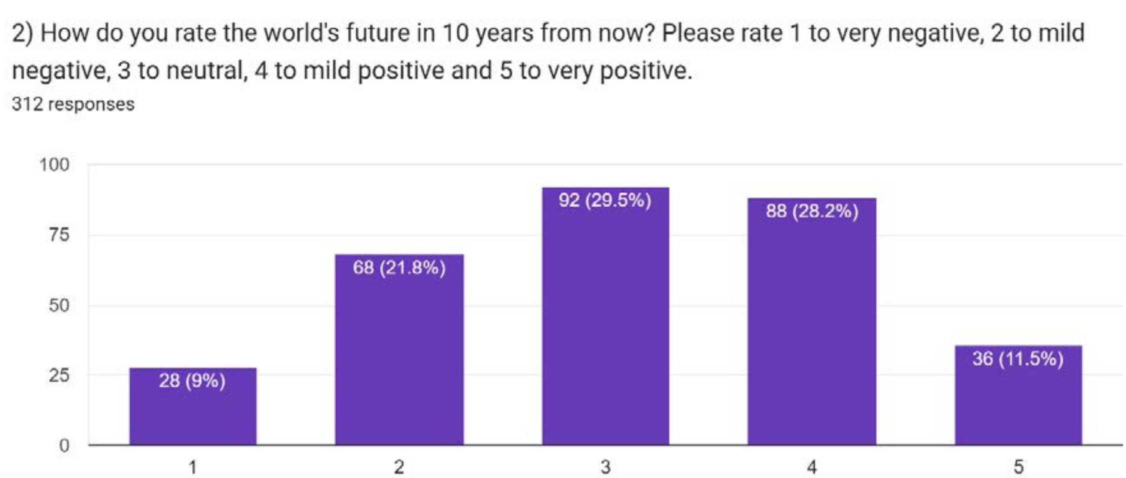

Figure 4: Rate to world's future as rate 1 to very negative, 2 to mild negative, 3 to neutral, 4 to mild positive and 5 to very positive in 10 years from now.

As it can be seen from the Figure above, the evaluation towards the global future is not as positive as the individual future. Most of the answers are in the neutral zone, whereas mild positive global future has 28.7% of the answers, and 21.8% show a mild negative global future. It looks much more like an equal balanced distribution of answers for both positiveness and negativeness. Therefore, the global future looks more balanced than the individual perspective from Figure 3, which is much more pending to positiveness.

The next Figure (Figure 5) will show how the responders rate humanity's growth or decline.

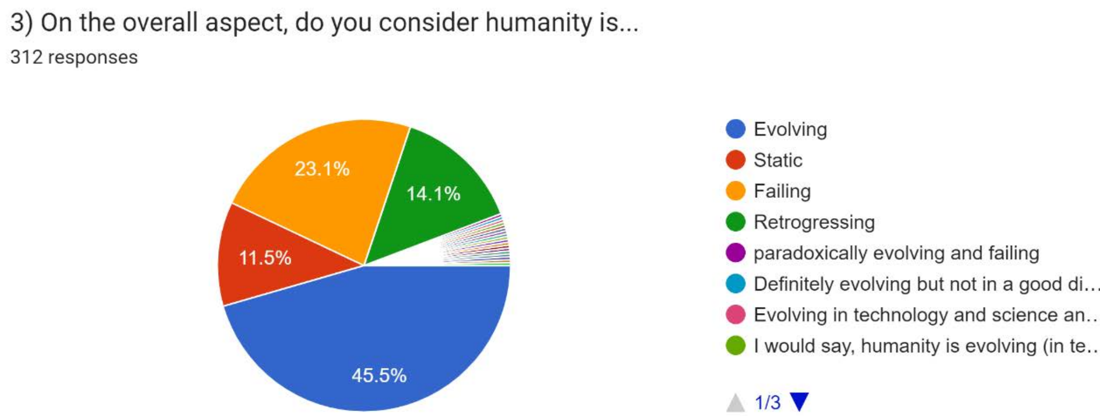

Figure 5: Estimate about humanity's evolution.

Figure 5 shows how responders are evaluating humanity's progress or not. Figure 5 demonstrated that almost half of the responders, 45,6% said humanity is evolving. Nevertheless, 23,5% mentioned humanity is failing, which also relates to the 14.3% responders, who evaluated that humanity is retrogressing. If 23,5% is added with 14,3% the total amount is 37,8% of participants who say humanity is going backwards and failing as a whole. Only 11,1% said humanity is static and there were some other minor explanations with around 5% of the answers. On the overall, humanity seems to be slowing down on progress and advances, or maybe, it looks not so appealing anymore.

To evaluate the frequency of future thinking around one's personal future, Figure 6 shows the following rates.

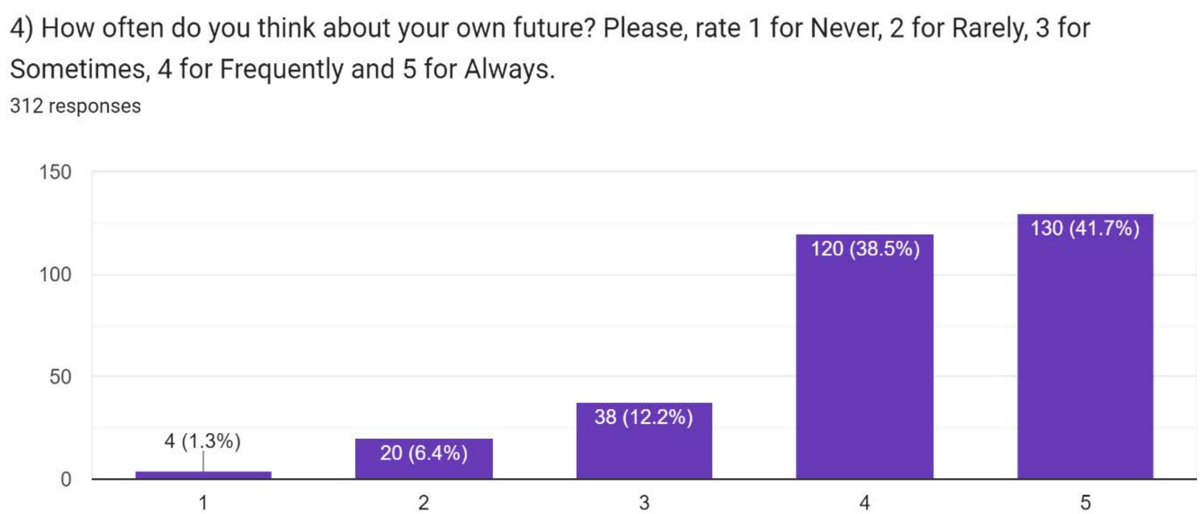

Figure 6: Frequency of personal future thinking being 1 for Never, 2 for Rarely, 3 for Sometimes, 4 for Frequently, 5 for Always.

Figure 6 above shows the frequency of future thinking on the individual foresight perspective. The answers show that 41,7% of the responders say "always" think about their personal future, followed by 38,8% that "frequently" think about their own futures. The lowest scores were for "sometimes" with 12,1%;

"rarely" with 12,1%; and "never" with 1%. The results indicate that future thinking is "frequently or always" present in the thoughts and thinking, which denotes not only its importance in this times of Anthropocene, but also how humanity is being future-led.

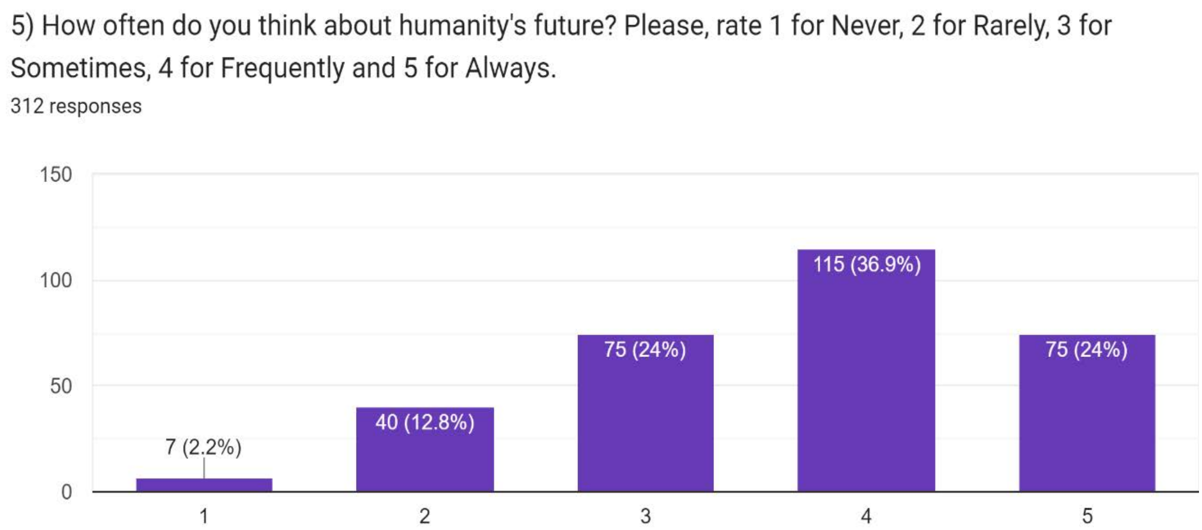

Figure 7: Frequency of world's future thinking being 1 for Never, 2 for Rarely, 3 for Sometimes, 4 for Frequently, 5 for Always.

Figure 7 rates the frequency of future thinking related to the world's future. The frequencies are 36,5% saying that they "frequently" think about the world's future, next comes "always" with 24,4%, "sometimes" got 24,1% of the responses, while the lowest scores are "rarely" with 13%; and "never" with 2%.

On average, the comparison between Figure 6 and 7 clearly shows that the responders think more about their own future than on the worlds' future. This also resonates with the initial questions when responders said they would have a more positive future on the personal level rather than on the global level.

Figure 8 brings the importance evaluation of past, present, and future.

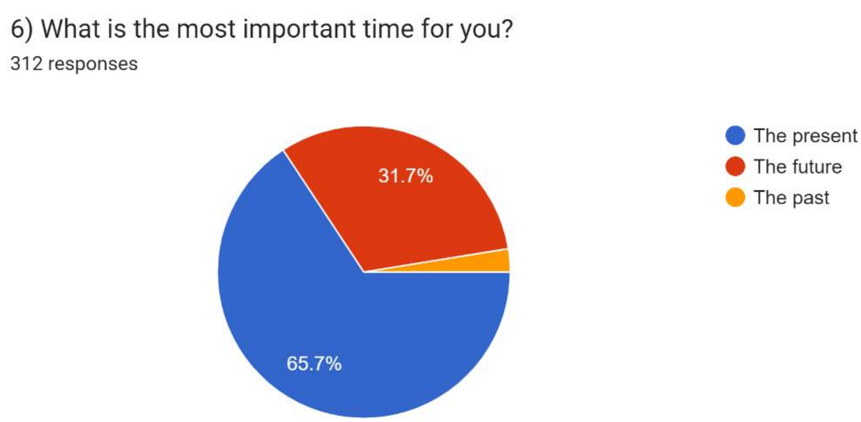

Figure 8: Importance of past, present, and future.

The majority of the responders mentioned that the "present" is the most valuable time (65,8%), followed by the "future" (31,9%), and the "past" with 0,3%. It is important to note that the past becomes totally left behind on the runway to the future.

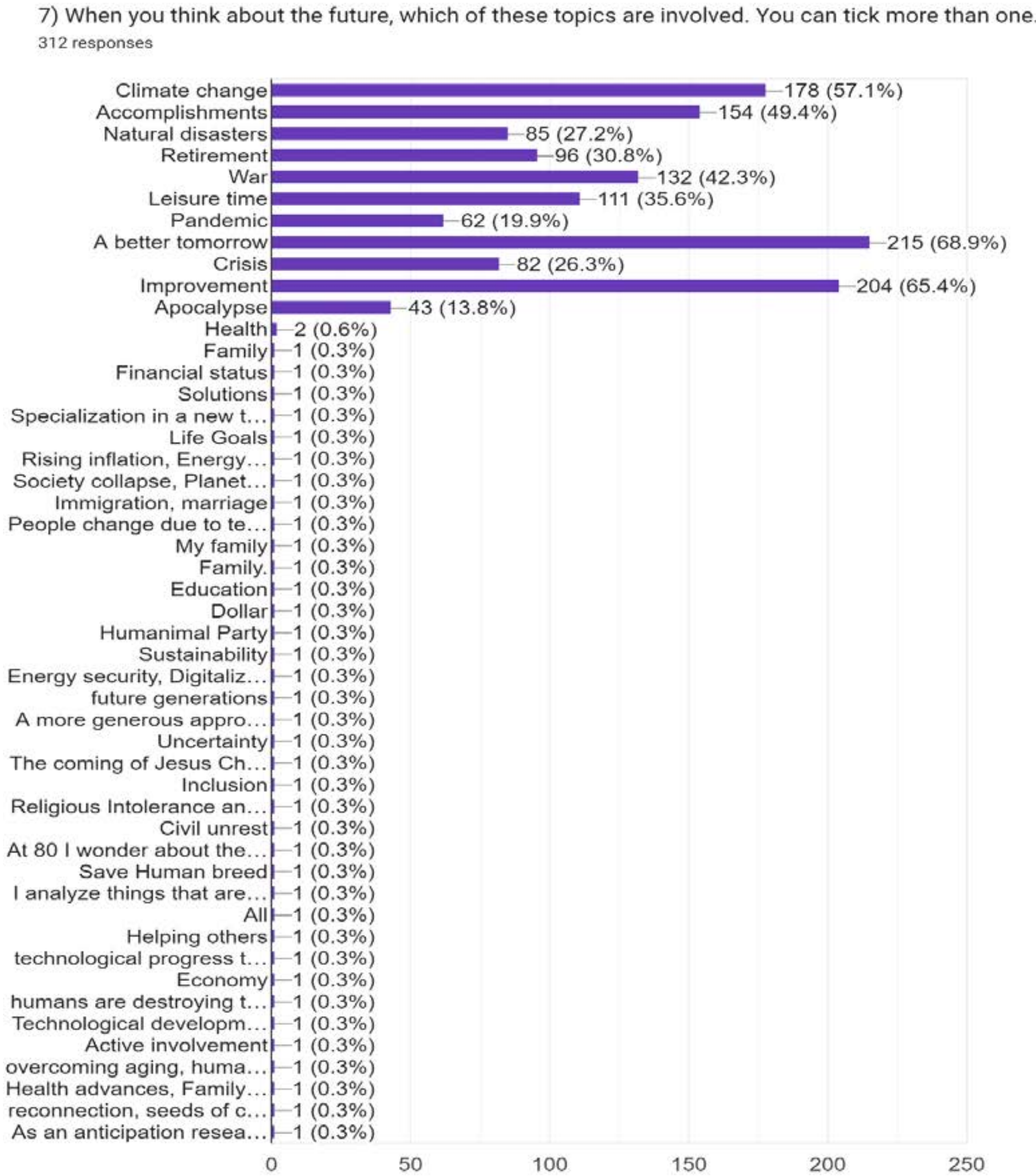

Figure 9: Topics involved in Future Thinking with the Highest Frequency.

When thinking about the future, the Imaginable Future Survey also inquired what thoughts and ideas were frequently associated with it and the answers with the highest rate were, “a better tomorrow”, (69,4%), “improvement” (65,5%), “climate change” (56,4%), “accomplishments” (50,2%), “war” (42,3%), among others. It is also possible to note that there is a need to think in better futures and improvements, but at the same time, issues like climate change and war cannot be dismissed. It is interesting to mention that responders were quite aware of their needs and aspects that need to be addressed in the near future.

Figure 10 indicates feeling involved while thinking about the future.

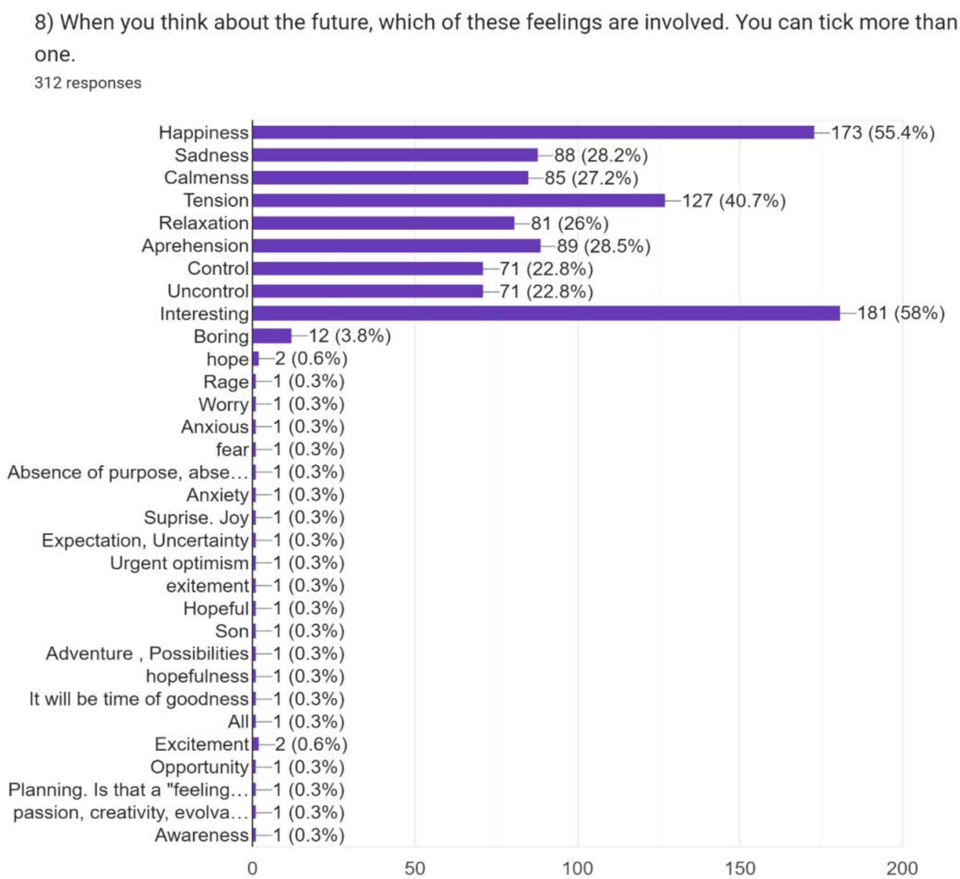

Figure 10: Feelings involved towards future thinking.

The largest number of responders mentioned “interesting” (58,3%) when thinking about the future, followed by “happiness” (56%). Next came “tension” with 41%, and “sadness” and “apprehension” got the same score with 28,7%. “Calmness” was mentioned by 27,7%, and “relaxation” among 26,1%. What these figures show is a rather ambivalent mixture of feelings and rates which include opposite emotions, for example: tense x calm, happy x sad, control x uncontrol, apprehension x relaxation. Would this also reflect an ambivalent society that moves through unbalanced actions?

Figure 11 shows the responders rating towards the future.

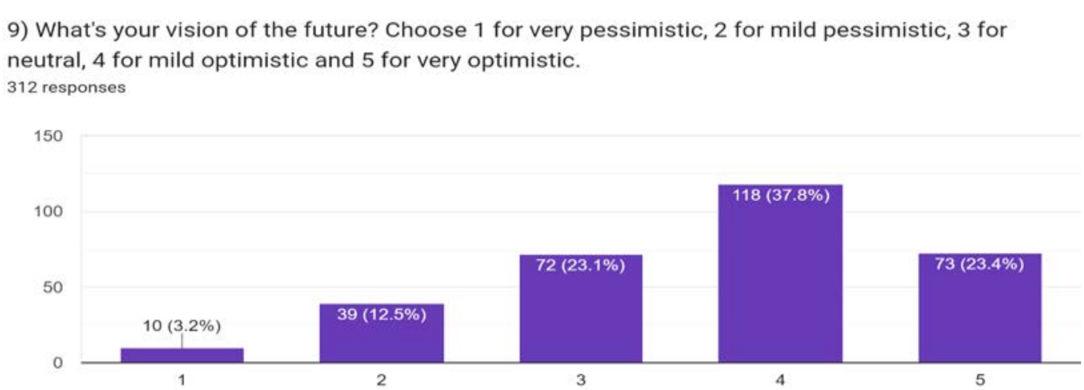

Figure 11: Future vision rate being 1 for very pessimistic, 2 for mild pessimistic, 3 for neutral, 4 for mild optimistic, and 5 for very optimistic.

As shown in Figure 11, the highest rate was for "mild optimistic" (37,5%), "very optimistic" (23,5%), "neutral" (23,1%), "mild pessimistic" (12,7%), "very pessimistic" (3,3%). The data shows a prevalence of optimism. This shows that there is optimism and hope for the future.

Figure 12 brings the impact of future thinking and foresight on overall health.

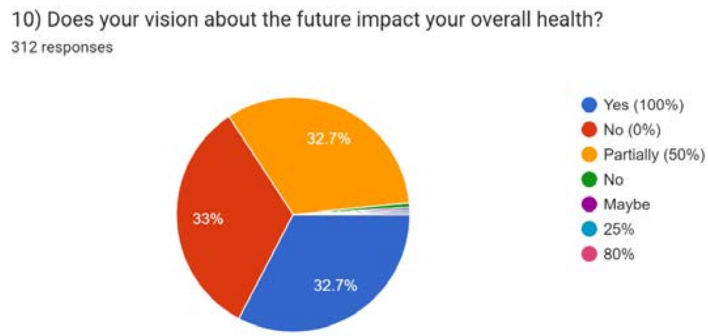

Figure 12: Impact of future on overall health.

Equally rated 32,6% out of the 312 responders said future thinking does have an impact on overall health, and 32,6% said it partially influences overall health. However, 33,2% of the 312 respondents said it does not influence their health. All in all, there are more answers showing that there is a correlation between health and future thinking, which was exactly one of the aims of this research.

The relationship between future and mental health is addressed in Figure 13.

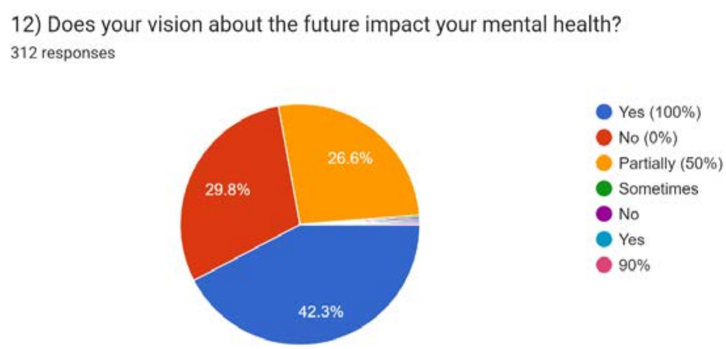

Figure 13: Impact of the future on mental health.

For the above question about the relation of future thinking on mental health, there is a rise of positive answers, which are 42% of participants out of the 312 who responded "yes" when asked if their mental health was impacted by future thinking. Thirty percent of the respondents said the future had "no" relation to their mental health, and 26,7% said "partially," among other answers. Consequently, there is a correlation on mental health and future thinking, and although not hegemonical, this may be due to the difficult in establishing such relations.

Figure 14 elucidates the relation between anxiety and future thinking.

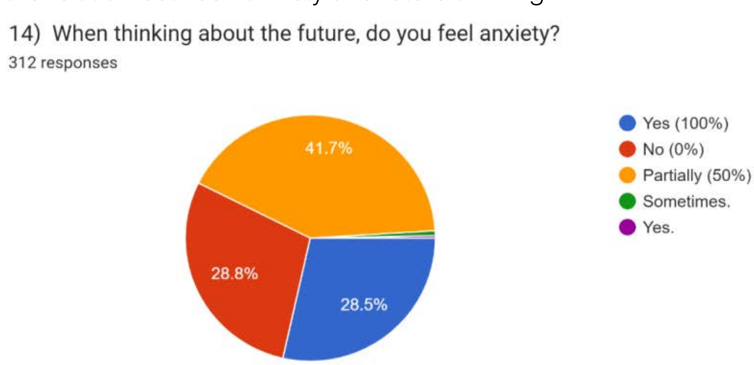

Figure 14: Anxiety feeling connected to the future.

As established in the Figure above (14), the majority of the respondents mentioned anxiety is "partially" (41,4%) future-related, followed by 29% who said "yes" - anxiety is connected to the future, and 28,7% see no correlation between both. Overall, if the positive plus the partially positive answers are added, most of the respondents (70,4%) match anxiety and future.

Figure 15 brings human capacity in destroying the planet.

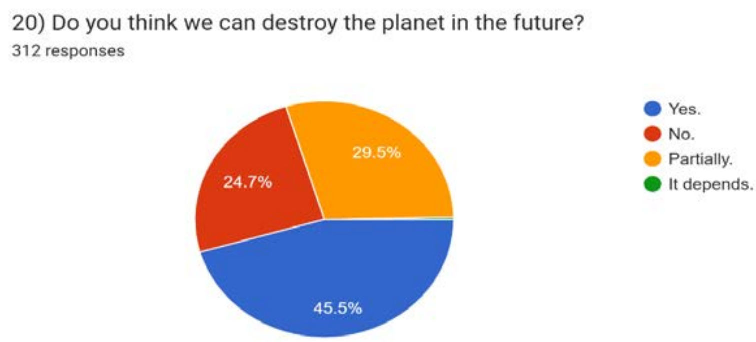

Figure 15: Human capacity in destroying the planet.

The Figure above (15) clearly shows that 45,6% of the 312 respondents ticked "yes," 29,3% ticked "partially," and 24,8% said "no." Although aware that humanity can destroy the planet, probably the actions that may reduce this threat are not happening of being efficient.

Figure 16 inquired about humanity reaching the SDG goals by 2030.

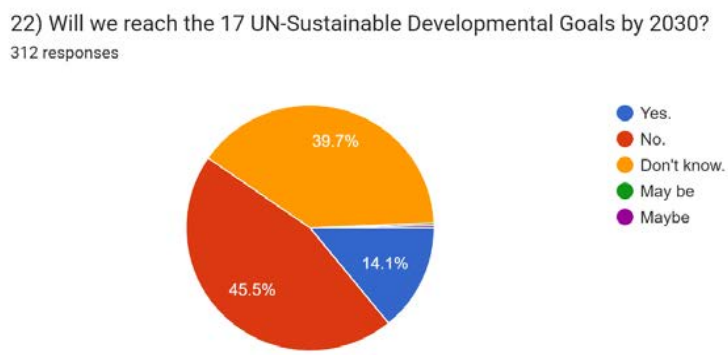

Figure 16: Rate expectation in reaching the 17-UN-SDG goals by 2030.

From the 312 participants, 45,9% said humanity is "not" reaching the goals by this deadline, 39,4% do not know it, 14% answered it will reach it. Although this is a very realistic outcome, it is also tragic as it will bring uncountable consequences.

Figure 17 demonstrates if the participants trusted that the construction of the future was in humanity's hands and the answers are shown next.

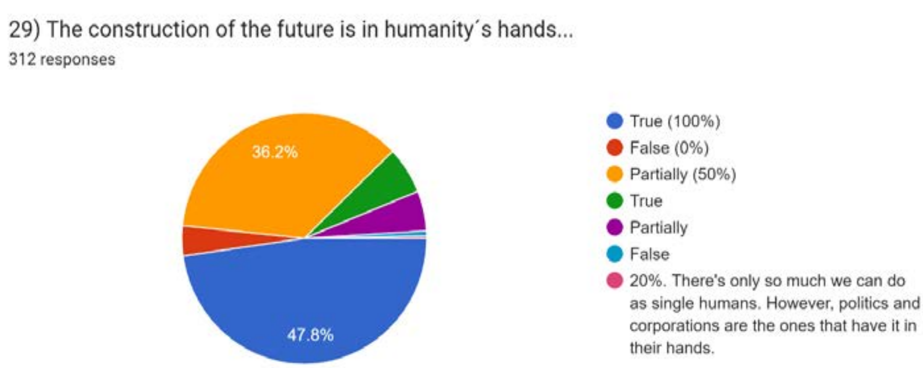

Figure 17: Relation between future construction and humanity's responsibility.

Finally, when asked if the responders believed that the future was in humanity hands, the positive response rate was 48,2%, partially with 35,8%, and other answers got 16% of the choice. Thus, it is all with us to prepare a future for all.

IV. Analysis

This survey targeted Future Imagination in multiple aspects from health issues to reaching global SDG's goals. There is a complexity of factors when addressing and investigating the future that cannot be easily or linearly grasped. There are vectors and issues that cross both individual, social, and cultural aspects.

From the Figures shown in the results, it is possible to note that the present and the future are the most important times for humanity now. The past and historical data, hence so important, have become minor issues in the face of Anthropocene urgency. The future does occupy a great part of human thinking nowadays.

Another interesting aspect of the data is a slightly rupture between individual and global futures. There is a tendency in evaluating and expecting a better individual future whereas the global futures are collapsing. This can be due to a defence response in trying to encapsulate one's expectation in order to survive.

The mix of feelings associated with the future also show the large spectrum of possible futures that can vary from something very calm to tension and apprehension. Although with a high number of answers towards an optimistic future, when inquired if the SDG goals would be reached by 2030 or humanity's capacity to destroy the planet.

These destructive forms received many answers, and they had the highest ratings in responses. For instance, humanity will not reach the goals and it can destroy the planet.

This is exactly in consonance with what Jae (2023) says in his recent article about Decolonizing Futures Practice, which involves new designs, approaches, and methodologies. In his words, "a decolonized futures practice is methodological plural and open to alternative ways of thinking and being" (Jae, 2023).

A good point is that the capacity to construct the future is still in humanity's hands. Therefore, there are lots that everyone can do and contribute towards a better tomorrow.

V. Conclusion

In the literature review about Future Studies, there is little data that consider the individuals as active participants of the future or take Social Psychology to study the future narratives. Most of them, use large data sets and point to one direction or another within a foresight perspective. Anthropocene and other nature concepts are being added to the debate like Ecology, Regeneration, Hermeticism (Schimelpfenig, 2023). Nevertheless, if Imaginable Futures do not connect with the individual self, there will be isolated designs where the individual is not the central piece of its own future. It is crucial to focus on individual foresight, expectations, imaginations, motivations towards a future that should include everyone both in their singularity and collectiveness. Otherwise, the future will continue bringing the same challenges that are being experienced at the present moment, the lack of inclusivity, concentration of power and risky decision-taking.

As the future is created through actions and imagination, it is imperative to look at the Imaginable Futures that are being developed and act responsible towards it. On the verge of so many crisis, collapses, and challenges, humans tend to encapsulate themselves in isolation and self-futurism, as if it would not depend of be influenced by collective action. It is not that individuals do not wish to construct a better future for all, but as global targets are not met, wars collide and apprehension rises, the basic structure which still lies in our DNA is to survive, and to survive may be meaning now to shut-down inside oneself.

Many more issues crossed this research and brought indicatives for further research like the training for the future that is being required and also the need to keep a connection with the past through objects. In this sense, future literacy should not be limited to a couple of groups leading humanity, but the ability to include everyone. It is necessary to foster and develop new ideas and images of as many futures as possible and make sure they are as diverse as inclusive, and equally distributed.

Some of the Imaginable Future data from this survey already suggests a sense of hopelessness and introversion when dealing with the future. On the other hand, this shows that our foresight and imagination is even more decisive to construct better futures. Nevertheless, better futures require much change on society's thinking and acting. Working towards plurality and connections can bring some hope ahead. Einstein is deeply correct when saying that imagination is more important than knowledge.

To imagine is to dream, and to dream is the first step in the direction of accomplishments. Once someone imagined that we could fly, and we went to the moon and back. Once someone imagined it was possible to cross the oceans, produce large crops, talk to people miles away, see the light in the dark, and this is the world we live in. However, without a politicized future (Dobroć, Lösch, 2023), and a humanized technology, humanity will continue at bay, being the by-product of general forces - just like an Ancient Man from the caves, being subject to climate and threats.

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Empowering Little Women: The Impact of Mrs. March's Empathic Parenting on the March Girls' Growth Journeys

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Abstract- Rereading *Little Women* by Lousia May Alcott, an enduring classic in American literary history, the present essay argues that Mrs. March, as a moderate feminist drawing much from the transcendental thoughts about individualism, parents her daughters with empathy and care, while acknowledging the limitations of gender roles in the mid-19th century New England context. The March girls undergo journeys of growth, coping with negative emotions related to class and gender, and developing individual personalities under their mother's guidance. Mrs. March's empathic parenting leaves a lasting impact on her daughters, empowering them to navigate the complexities of their world and embrace their true selves with strength, compassion, and love.

Keywords: little women, empathic parenting, growth journey, gender performance, negative emotions.

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I. Introduction

Louisa May Alcott was Born in Germantown, Pennsylvania, in 1832, the second of four daughters of Abba May Alcott and Amos Broson Alcott. Broson Alcott was a prominent Transcendentalist thinker and educational reformer. When the children were very young, the family moved to Concord, Massachusetts, where lived well-known American transcendentalists like Emerson, Hawthorne, and Thoreau. And these great transcendentalists were neighbors to Alcott's family. These American Transcendentalists believed that one could find spirituality through nature and reason. Educated by her father at home, Alcott was under great influence of these transcendentalists. The Spirit of Self-reliance promoted by Emerson found expression in Alcott's character, which later exerts immense influence on Alcott's writing style. Alcott's father's several attempts at educational reform failed and the family suffered from severe poverty. It was Alcott's mother who struggled to shoulder the financial burden of the family. Thus from her youth, Alcott worked at various tasks to help her mother support the family: sewing, teaching, domestic services, and writing. Alcott was keen on reading and writing from her childhood. She dreamed of becoming a writer to save her family from poverty. "Alcott never gave up writing, no matter how tired she might be from teaching or sewing."(Delamar 38) Alcott's first published story entiled "The Rival Painters" was on *Olive Branch Magazine* on May 8, 1852 for five dollars. She published an series of "*Flowers Fables"* dedicated to daughter of Emerson Ellen Emerson, in 1854 for the reward of 32 dollars. In the 1850s Alcott published many stories on *The Saturday Evening Gazette*. In those writings Alcott attempted different genres of narratives, the sensational, the sentimental or romantic, the realistic, and the domestic; or she combined the genres in one story. Through these contribution to the Gazette, Alcott developed her literary professionalism. Drawing on her experiences as a nurse at the Union Hotel Hospital during the Civil War she published *Hospital Sketches* in 1863 in which Alcott for the first time wrote "from real life." and it was in real life stories that her true talent lay. (Delamar 70) In 1868, at the request of a publisher to write a book about girls. Alcott began writing *Little Women*. The publication of the first part of *Little Women* in 1868 was an immediate success. And the publication of the second part in 1869 turned out to be more successful than the first part, which brought Alcott great fame and financial security. Then Alcott was confident to continue her career as a professional writer, to produce *An Old Fashioned Girl. Jo's Boys, Little Men*, etc., which were also popular among readers, but not as popular or successful as her little Women. "There is no argument that Louisa May Alcott's historical reputation is built primarily on *Little Women.*"(Delamar 201) Alcott was also an active abolitionist and suffragist, which is important to her independent identity.

Fully devoted to her career she did not get married and died in Boston in 1888.

In *Little Women* with the American Civil War as the background Mrs. March, a social worker, and her four daughters (Meg, Jo, Beth, Amy) live in a new neighborhood at Concord in Massachusetts in genteel poverty. Mr. March was on front serving as chaplain in the Civil War. With obvious autobiographical elements, Alcott infused into the novel many of the experiences of her family with four sisters. Alcott grew up in a family with atmosphere of warmth and intimacy her parents struggled for in spite of poverty. March's family is also filled with warmth and intimacy despite it's poverty.

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The novel is a coming-of-age stories of the March sisters. With intertextuality references to the 17th century British novel, *Pilgrim's Progress* by Bunyan March sister's growing up journeys are the pilgrimage journeys in which each of them with burden of weakness would go though difficulties and challenges to pursue their goodness and happiness. Chapters entitled "Playing Pilgrims", "Burdens", "Amy's Valley of Humiliation," "Meg goes to Vanity Fair", "Pleasant Meadows", "The Valley of Shadow" indicate intertextuality with *Pilgrim's Progress*, which runs through the whole novel. "The book has remained true to women's lives, but its meaning has shifted through time. Twentieth-century views of Alcott's book often are very different from those of past generation."

Since it's publication in the 19th century critics have studied the novel from perspectives like intertextuality, feminism, family romance, etc., few critics discuss the girls growth journey in relation to Mother's parenting with empathic care. The present paper studies March sisters' growth journeys under the Mother's parenting with empathy and care taking into account the mother's gendered limitations about the concept of female self in the historical context. Kohut defines empathy as, "the capacity to think and feel oneself into the inner life of another person" (Kohut, 82). Empathy is our ability to feel into the feeling and thinking of another person. Care ethics developed in the 1980s as a challenge to traditional principle-based ethical theories stresses the role of empathy. Proponents of care ethics argue that moral thought and action require both reason and emotion, as well as attention to the needs of particular others. Many care theorists identify empathy as an important element in ethical life. Nel Noddings holds that care is closely related to empathy since caring means attending to the specific needs of particular others and attempting to understand situations from the other's point of view.(quoted from Coplan and Goldie, XXVII) For Philosopher Michael Slote, care motivation is based in and sustained by empathy. (Slote, 16) This paper will argue that in *Little Women* March sisters undergo growth journeys under Marmee's empathic parenting guidance in the domestic world to develop healthy female selves in an ethical way, particularly resolve negative emotions appropriately in relation to gender and class in the middle 19th century New England context.

II. Girls' Growth Journeys under Marmee's Parenting with Empathy and Care

a) *Meg's Growth Journey as a Virtuous Traditional Woman*

Meg, is the oldest of March sisters, in *Little women*. Meg is 16 year old when the story starts. Meg is a traditional girl, fulfills expectations for women of that time. She is a pretty, gentle girl, manages the household when her mother is absent. As a teenager Meg admires luxuries, hates poverty, she dreams of marrying a rich husband in the future. She is employed as a governess for the Kings, a wealthy local family. Meg's pilgrimage journey involves her going to vanity fair, 2 weeks stay in the rich and fashionable family, her friend Annie Moffat's house to experience the fashionable family style she admires. Though Mrs. March is reluctant to consent Meg's visit for the fear that "Margaret would come back more discontented than she went."(85) But Meg has begged so had, Mrs. March empathizes Meg's eagerness for the visit and imagines that for Meg "a little pleasure seemed so delightful after a winter of hard work" (85), thus she yields. With exposure to the rich family daily life, Meg is shocked by what she sees, "The Moffats were very fashionable, and simple Meg was rather daunted, at first by the splendor of the house and the elegance of it's occupants."(85) Then Meg suffer from negative emotions in the rich family as Foote argues that Meg "falls prey to a half-understood feeling of injury and resentment". (Foot 71) "The more she saw Annie Moffat's pretty things, the more she envied her, and signed to be poor herself. Home now looked bare and dismal as she thought of it, work grew harder than ever, and she felt that she was a very destitute and much injured girl, in spite of the new gloves and silk stockings."(85) Such negative feelings derive from Meg's fragile inner self without stable view about the value of herself and her family of genteel poverty. Compared with her friend's fashionable family life, Meg as an teenager for the first time feels ashamed of herself and her family in relation to class and status. When the evening for the "small party" came, Meg is ashamed of the fact that she has only one good dancing gown and saw the other girls were putting on nice dresses and making themselves very fine. Though they are kind to her, Meg "saw only pity for her poverty, and her entire heart felt very heavy as she stood by herself."(86) In fact Meg is ashamed of her poor social class. What's worse, she hears the adults' gossip about her mother's plan to marry her to the rich neighbor Mr. Lawrence's grandson Laurie, which disgusts her. Yet she appeared to be proud, with all her gentleness, and her pride was useful, "for it helped her hide her mortification, anger and disgust at what she had just heard."(87) Meg did her best to seem gay till the party is over. But it was a restless night for her and she no longer felt peace and content with the old world of her home in which she grew up and the overheard gossip spoilt her innocent friendship with Laurie and shook her faith in her mother. She got up heavy-eyed, "unhappy, half resentful toward her friends, and half shamed of herself for not speaking out frankly and setting everything right."(88) Then the puzzled Meg with complex negative feelings associated with her poverty lets the rich girls dress her up as a "little beauty" to satisfy her vanity. However Laurie is shocked at Meg's fashionable appearance unlike her self and frankly told Meg his disapproval. Though Meg felt offended and resented towards Laurie's words, her genuine self told her that honest Laurie was right. Also she overheard that she was dressed like a doll instead of herself further confirmed her uncomfortable feelings that the fancy dressing up spoilt her. Thus Meg came back home to cherish her er own poor but warm household, as she says, "It does seem pleasant to be quiet and not have company manners all the time. Home is a nice place, though it isn't splendid."(95)

Though Meg has reconciled with her negative feelings to some degree, she is still puzzled with what she has experienced at Moffats' house. Mother is very quick to observe that changes in Meg, and empathized with Meg for what she had been emotionally struggling in the past two weeks and "had given her many anxious looks that day." She responded to Meg with much empathy, "I'm glad to hear you say so, dear, for I was afraid home would seem dull and poor to you, after your fine quarters."(95) Mother's empathic words allow Meg to feel understood and safe, thus Meg is willing to share her adventures gaily then she began to confess all the unpleasant things she did and her negative emotions she experienced. Marmee listened to her with full empathy without any scolding words, "Mrs. March looked silently at the downcast face of her pretty daughter, and could not find it in her heart to blame her little follies." Meg could feel Marmee's empathic care for her at the moment when Marmee listened attentively, smoothed Meg's soft cheek and encouraged her "There is something more, I think." Meg then tells Mum and Jo about the silly gossip about how Marmee planned to marry poor daughter to rich Laurie. While Jo responds indignantly, Marmee while lending her empathic ears to Meg's confession about her anger and shame about the gossip, says gravely, "No, never repeat that foolish gossip, and forget it as soon as you can."(96) She further confesses that she was unwise to let Meg go among people of whom she knew so little, and expressed her objective view about those people "kind, I dare say, but worldly, ill-bred, and full of these vulgar ideas about young people."(96) She then sincerely makes apology for Meg, "I am more sorry than I can express, for the mischief this visit may have done you. Meg."(96) Empathic care together with modesty and sincerity shines through Marmee's response, which heals Meg's injury and empowers her to grow resilient to reconcile with her negative emotions. Thus Meg responds positively that "Don't be sorry, I won't let it hurt me; I'll forget all the bad and remember only the good; for I did enjoy a great deal, and thank you very much for letting me go. I'll not be sentimental or dissatisfied, mother; I know I'm a silly little girl, and I'll stay with you till I'm fit to take care of myself. But it is nice to be praised and admired, and I can't help saying I liked it."(96-97)

Then Marmee admits with empathic understanding that Meg's reaction about praise is natural and further admonishes that "Learn to know and value the praise which is worth having and to excite the admiration of excellent people, by being modest as well as pretty, Meg."(97) Marmee's advice is given in an empathic way, which would touch Meg's hearts. Regarding her plan for girls as well as relationship between money and marriage, Marmee guides girls this way: "My dear girls, I am ambitious for you, but not to have you make a dash in the world,_marry rich man merely because they are rich, or have splendid houses, which are not homes, because love is wanting. Money is a needful and precious thing_and, when well used, a noble thing,_but I never want you to think it is the first or only prize to strive for. I would rather see you poor men's wives, if you are happy, beloved, contented than queens on thrones, without self-respect and peace." (97-98) Thus regarding marriage Marmee insists that love instead of money should be the most important factor, which shapes girls' view about marriage. And as Meg and Joe question that as poor girls, the chances of getting married are slim and Jo says that they will be old maids. Marmee expresses her feminist view about old maid decidedly "Right, Jo; better be happy old maids than unhappy wives, or unmaidenly girls, running about to find husbands. Don't be troubled, Meg; poverty seldom daunts a sincere lover...Leave these things to time; make this home happy, so that you may be fit for homes of your own, if they are offered you, and contented here if that are not. One thing remember, my girls, mother is always ready to be your confidant, father to be your friend; and both of us trust and hope that our daughters, whether married or single, will be pride and comfort of our lives." Here different from the Victorian middle class mother in England who are anxious to marry their daughters to rich gentleman as represented by Mrs. Bennet eager to marry her five daughters in *Pride and Prejudice*, Mrs. March in Victorian New England influenced by self-reliance and individualism advocated by Transcendentalist Emerson, tends to cultivate girls' independent spirit and subvert the conventional discrimination against old maid, which empowers the girls to have courage to pursue the their happy life with love as priority in marriage.

Later Meg happily marries Laurie's tutor, Mr. Brooks, who is not rich but honest and hardworking and loves Meg deeply. After getting married, Meg learns domestic experiences, self reflective about her own vanity and selfishness, appreciating her husband's strength of characters despite his poverty after going through trials and conflicts with her husband. Then as a mother of two children, Meg, absorbed in her children, neglects her husband at home. It's another challenge

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for her to confront. Under Marmee's empathic guidance, Meg learns that she should empathize with her husband and should not neglect husband for children or put him out of the domestic engagement, "don't shut husband out of the nursery, but to teach husband to help nursery to let him feel that he has his part to do." With Marmee's empathic care and guidance Meg is becoming mature and wise to maintain domestic happiness. Meg learns that "a woman's happiest kingdom is home, her highest honor the art of ruling home—not as a queen, but a wise wife and mother. (399) Thus Meg fulfills the virtuous conventional female's role in the family as a wise wife and mother with skills of domestic democracy rather than a passive "angel in the house" .

b) Jo's Growth Journey as an Independent Woman

Jo is the principal character, of *Little Women*, based on the author, Alcott herself. Jo is 15 years old at the beginning of the book, different from sister Meg, the traditional girl in that age, Jo with strong personality rebels against conventional feminine traits and tends to become an independent young woman. She is the first tomboy in American fiction. Jo says "It's bad enough to be a girl, any-way, when I like boy's games and work, and manners. I can't get over my disappointment in not being a boy."(3) From girlhood, Jo is reluctant to identify with her gender and suffers from the negative emotion of disappointment. Also she has a hot temper and stubborn personality In real life Alcott herself, as a little girl told her elder sister Anna, "I wish I were a boy. They have more fun."(Delamer 10) Joe' disappointment about female gender stereotype and hot temper mirror Alcott's rebellion against conventional gender expectation about woman as a wife and mother in the mid 19th century New England. Jo regards herself as man of the family to take special care of mother while Mr. March was gone.

Jo's growth journey mainly involves her struggling to subdue her hot temper and stubborn personality as well as her adjustment about her gender in-conformity under Marmee's parenting with empathic care and influence from her sisters. With the help of her mother she works on controlling her bad temper. After Amy gets Jo's writings burnt, Jo is so angry that she refuses to take Amy to the skate. Amy almost died by accident during skating on river when she followed Jo and Laurie on river. Jo has deep reflection about her dreadful temper and asks Marmee to help her control the bad temper. Jo confessed her faults to mother in despair and is eager for Marmee's help, "It's my dreadful temper ! I try to cure it; I think I have , and then it breaks out worse than ever. Oh, mother! What shall I do! What shall I do?"(p.79) Marmee first accepts Jo's anxious and remorseful feelings with empathy and encourages her to watch and pray, and never think it is impossible to conquer her faults. Jo further confesses that she could do anything when she is in a passion "I get so savage, I could hurt anyone and enjoy it. I am afraid I shall do something dreadful someday, and spoil my life and make everybody hate me. O mother help me, do help me."(79) With much empathy Mother sincerely confesses that she also has bad temper just like Jo, and she spent 40 years to control her bad temper with the help her mother and her husband. Marmee's sharing of her own weakness and her long journey of overcoming the hot temper makes Jo feel both understood and confident to overcome her bad temper. Marmee's emphasis on her husband's love and support for her makes Jo feel her father's deep love and empathic care for Marmee, which exerts great influence on Jo's view about marriage.

Jo as a teenager rejects the idea of marriage and romance, feeling that it would break up her family and separate her from the sisters. While employed as a governess in New York City, Jo meets Mr. Bhaer, a German professor, whose maturity and learning attract Jo. On her return home, Jo rejects Laurie's marriage proposal. In the end Jo Marries Professor Bhaer, and sets up a boys' school on her inherited plumfield from Aunt march, happily taking care of the boys who need help. Thus Jo, who first rejects romance and marriage, in the end grows up to be a mature woman who strikes a balance between a marriage of compassion and intimacy and being a career woman capable of bringing talents into full play as she happily and successfully runs the homelike boys school with the help of her husband. In the end Jo exclaims that "I do think that families are the most beautiful things in all the world."- In the final chapter of "Harvest time" Jo "was a very happy woman there, in spite of hard work, much anxiety, and a perpetual racket. She enjoyed it heartily and found the applause of her boys more satisfying than any praise of the world...As the years went on, two little lads of her own came to increase her happiness."(48) Thus Jo accomplishes her growing up journey to become a mature woman who enjoys domestic happiness and fulfills her career of running a homelike boarding boys school in cooperation with her husband. Different from Alcott herself, who fulfilled her personal aspirations as a well-known writer rejecting the conventional gender role for woman as wife and mother in the 19th century, Jo under Marmee's parenting with empathic care achieved her independence financially and intellectually to some degree as well as domestic happiness being a loving wife and mother through striking a balance between being an career woman and fulfilling the domestic duties and enlisting her husband's assistance .

Jo's growth journey also involves her adventures of women's unconventional possibility of living through writing. Like Alcott herself, Jo is keen on reading and writing from her childhood. Working as companion for Great Ant March, the rich widow, what attracts Jo best at Aunt March's house is the large library of books, where Jo enjoys reading various books like a book-worm the moment Aunt March took her nap. Jo composes plays for her sisters to perform and writes short stories. In Beth' eyes Joe is Shakespeare! Different from traditional girls' games, Jo, together with her three sisters successfully organizes Pick wick Club, practicing writing talents with intertextuality reference to Charles's Dickens' novel *Pick Wick Papers*. Eager for self-reliance and in hope of becoming the breadwinner of the family, Jo made several successful attempts to publish her genre writings for reward of money to help support the family, quite similar to Alcott herself in real life.

In the final chapter of "Harvest time" Jo "was a very happy woman there, in spite of hard work, much anxiety, and a perpetual racket. She enjoyed it heartily and found the applause of her boys more satisfying than any praise of the world...As the years went on, two little lads of her own came to increase her happiness." (48) Thus Jo accomplishes her growing up journey turning from an unconventional girl full of disappointments about conventional gender expectations into a mature woman who not only enjoys domestic happiness but also fulfills her career of running a homelike boarding boys school in cooperation with her husband. Different from Alcott herself, who fulfilled her personal aspirations as a well-known writer rejecting the conventional gender role for woman as wife and mother in the 19th century, Jo under Marmee's empathic parenting achieved her career fulfillment through providing empathic care to the boys in her homelike boarding school as well as domestic happiness being a loving wife and mother through striking a balance between being an career woman and fulfilling the domestic duties with her husband's assistance .

c) *Beth's Growing up Journey as a Model of Confronting Illness and Death*

Beth is 13 years old at the beginning of the story. She is a shy, quiet, gentle girl, and enjoys music. Bethe is too shy to go to school. she is the peacemaker of the family and gently scolds her sisters when they argue. Beth is always ready to sacrifice herself to lend empathic care to others. Beth unfortunately contracts scarlet fever while taking palace of Marmee to visit the poor Hummels when Marmee is away home to visit husband with serious illness. Beth is especially close to Jo. And Jo takes special care of Beth, does most of the nursing for Beth when Beth is ill, which enhances the close bond between them under the mutual loving influence. Though Beth gets recovered from the scarlet fever and has happy reunion with whole family. Her health is seriously damaged.

As Beth grows, she feels the approaching death, the quiet and considerate girl bears the burden herself, without telling others for sake of bringing no worries of family members. Beth's approaching death has much emotional impact on the family dynamic. Besides Beth herself, It is Jo in the family who first feels the painful truth that Beth will not be recovered this time. Jo and Beth both felt it, yet neither spoke of it, "Jo felt as if a veil had fallen between her heart and Beth's; but when he put out her hand to lift it up there seemed something sacred in the silence, and she waited for Beth to speak."(372) Also Jo is thankful that her parents do not seem to see what she saw. As Jo feels painful about the hard truth silently, it is Beth who speaks out first and even comforts Jo, "Jo, dear, I am glad you know it. I've tried to tell you, but I couldn't." (372) It seems the elder Jo was the weaker, and Beth tried to comfort and sustain Jo with her arms about her, and the soothing words she whispered in Jo's ear, "I have known it for a good while, dear, now I am used to it. It isn't hard to think of or to bear. Try to see it so, and don't be troubled about me, because it's best, indeed it is."(372) Beth' inner strength and courage to confront illness and death deeply moves Jo as well as readers. Jo feels the inner strength from Beth and with much empathy and care inquires Beth about what emotional journey she has undergone. Beth says that in the autumn she tried to think it was a sick fancy and would not let it trouble any one, and she frankly admits that "But when I saw you all so well, and strong, and full of happy plans, it was hard to feel that I could never be like you, and then I was miserable, Jo."(373) Beth's revelation of her vulnerability and her struggling to come to terms with her illness and death further enhances Joe's empathy toward Beth and she feels anxious that she fails to comfort and help Beth and "her heart ached to think the solitary struggle that must have gone on while Beth leant to say goodbye to health, love, and life, and take up her cross so cheerfully."(373) Beth through her acts rather than words reveals to Jo that it is the faith that gives her the courage and patience to confront he fate, which also empowers Jo emotionally and spiritually.

The family finally accepts that Beth will not live much longer and learn to come terms with Beth's approaching death with pains and try to bear it cheerfully, "helping one another by the increased affection which comes to bind households tenderly together in times of trouble. They put away their grief, and each did their part toward making that last year a happy one."(414) Thus the unfortunate fate of Beth teaches the family to become more affectionate and tender towards each other with empathy and care. They accompany Beth with empathic care in her final days. They make a special room for her, filled with all the things she loves best. Beth is never idle; she knits and sews things for the children who pass by on their way to and from school. "It was well for all that this peaceful time was given them as preparation for the sad hours to come…"(415) The family feel that though Beth fails in body Beth's soul is strong enough to be ready for her pilgrimage. Jo accompanies Beth and never leaves her for an hour since Beth says, “I feel stronger when you are here.”(416) Through the precious and helpful hours, Jo’s heart receive the teaching that it needed, lessons in patience, charity for all, loyalty to duty and sincere faith. Thus Jo develops her moral character in rendering her empathic care to Beth.

It seems that Beth is too good to survive in the real world. Her father and mother guides her tenderly “through the valley of the shadow and gave her up to God.”(419) Nevertheless, Beth’s final sickness has much spiritual meaning for the family, who all undergo emotional journey and learn to love each other more deeply with empathic care, particularly for Jo with much cultivation of her moral character who resolves to live her life with more empathy and care for others.

d) Amy’s Growth Journey as a Genuine Lady

Amy is the youngest sister and pet baby of the family, aged 12 when the story begins. Amy is an artistic beauty, described as a “regular snow-maiden” with curly golden hair and blue eyes, and always carrying herself like a proper young lady. She has a talent for drawing, and dreams of becoming an artist. Petted by the family, Amy can behave in a vain and self-centered way. Under Marmee’s empathic parenting she learns to overcome her conceit after her experience of valley of the humiliation at school. Amy desires to imitate and join the girls whose favors she hopes to repay by bringing the pickled limes to school, which causes her punishment and humiliation before her classmates by the teacher Mr. Davis. Amy experienced such negative emotions as fear, despair, shame, anger, indignation and humiliation. The 12 year old girl suffers the great blow for the first time and goes back home in a sad state. Marmee and sisters are responsive to Amy’s sufferings with empathic care, “Mrs. march did not say much, but looked disturbed, and comforted her afflicted little daughter in her tenderest manner. Meg bathed the insulted hand with glycerin and tears; Beth felt that even her beloved kittens would fail as a balm for griefs like this, and Jo wrathfully proposed that Mr. Davis be arrested without delay…”(p.70) Marmee tells Amy that she does not approve of corporal punishment, dislike Mr. Davis’ manner of teaching, which makes Amy feel supported. Marmee then tells Amy that she doesn’t “think the girls you associate with are doing you any good”(70), and thinks Amy should be responsible for her punishment for breaking the rule at school. Though as a adolescent girl, Amy desires to fit in with the peers with higher social status. Marmee’s words remind her of the misbehavior of those girls. Thus Marmee’s empathic parenting does not mean her failure to teach girls lessons when they make mistakes. She teaches Amy that “You are getting to be altogether too conceited and important, my dear, and it is quite time you set about correcting it.”(70) With Marmee’s guidance, Amy learns lessons of modesty from the event of humiliation, and becomes clear about the class distinction she desires to possess does not do her good, which exerts positive influence on her character development. The support and empathic care from Marmee and sisters heal Amy’s injured feelings and also nurture her moral character development. Just as Footes argues, “Mrs March’s interest is in trying to relocate the source of class distinction to the proper performance of gender.”(Foote 76) Under Marmee’ empathic parenting, Amy together with sisters are on the journey of having proper gender performance in the mid 19th century New England.

As Amy is growing older, she seems always clear about her goal to become a genuine lady in the best society. But she is not sure what the best really is. “Money, position, fashionable accomplishments and elegant manners are most desirable things in her eyes, but has yet to learn that money can not buy refinement of nature, rank does not always confer nobility, and that true breeding makes itself felt in spite of external drawbacks.”(257) Amy’s growth involves her development of the view about what qualities a genuine lady may possess and how to making the right choice in her life. Though uncertain about some life values Amy is sensible to take advantage of resources available to her to grow and enrich herself on her journey of becoming a genuine lady. Different from Jo’s blunt manners, Amy knows how to speak and behave with empathy in an appropriate way to please others. Rewarded by her appropriate behaviors during the social calls Amy is invited by her aunt to travel in Europe as a companion, where Amy broadens her horizon. In Europe, Amy encounters “Laurie” and his grandfather. She manages to help Laurie correct himself when she believes he is wasting his life on pleasurable activities. Amy also explores her feelings for Laurie and refuses a very rich English boy Fred’s proposal of marriage, which indicates Amy is gradually mature to have her independent view about marriage and make her own choice overcoming the temptations of money. Amy and Laurie fall in love and get married happily in Europe.

Amy's morality develops throughout her adolescence and early adulthood. She has been working very hard to gain what she wants in life. Amy and Laurie, inherited rich property from Laruie’s grandfather, a rich business man. The young couple agree to found and endow an institution to help young women with artistic interests. Through charity with much empathic care for others Amy and Laurie are more closely knit together. They enjoy happy life with a baby girl, and motherly Amy does not give up her artistic pursuit. Thus under Marmee’s empathic parenting Amy in the end really gets what she aims to pursue, grows to be a genuine lady with noble and generous heart.

III. Mrs. March's Influence and Limitations

March sisters Meg, Jo, Beth and Amy with different personalities and weaknesses, undergo various challenges and troubles to pursue their happiness and goodness in their coming of age journeys. Meanwhile, Mrs. March's parenting with empathy and care has great impact on her daughters. Marmee' empathic parenting with patient listening, encouragement and support for daughters never fail, whenever daughters turn to her for help. Also under the influence of Transcendentalists' trust on individuals' potentiality and self-reliance, Mrs. March stresses daughters' growth through their own experiences and respect their differently unique personalities. Chapter11 entitled "Experiments" demonstrates how Marmee helps daughters through the experiment to realize that "how the comfort of all depends on each doing their share faithfully...what happens when every one thinks only of herself. Don't you feel that it is pleasanter to help one another, to have daily duties which make leisure sweet when it comes, and to bear or forbear, that home may be comfortable and lovely to us all?"(117) Thus through their own experience March girls have learned the domestic democracy and come to admit that "work is good for health and spirits, and gives us a sense of power and independence better than money and fashion."(117-118) Moreover Mrs. March herself as a social worker always sets a good example of virtue for daughters to practice empathetic care not only at home but also in the social world beyond home by taking care of those poor families in the neighborhood.

As some critics argue that Mrs. March is a moderate feminist in the mid-19th century New England when American suffragism is flourishing in which Alcott herself is actively involved. While Mr. March is away home on the front as a chaplain during the American Civil War, Mrs. March stays at home to manage household assuming full responsibility for raising four daughters, cultivating the daughters to develop character of honesty, kindness, industry, self esteem, self-reliance, self-discipline, forgiveness, generosity, etc. through their growing up experiences particularly with her empathetic guidance to help daughters handle their negative emotions appropriately in the domestical world related to class distinction and gender performance. To some degree Mrs. March also encourages daughters to pursue their artistic interests bravely to develop their individual talents.

Nevertheless, from our contemporary feminist perspective, Mrs. March's views about gender roles and gender performance of women are limited in the mid 19th century. For example, she believes, "to be loved and chosen by a good man is the best and sweetest thing which can happen to women." In her view about marriage, girls are passive ones to be chosen and loved by men and to get married is the best and most happy for women. We understand that in the patriarchal world of the mid-19th century in America, to get married may be the only way for most women to change their fates. However, In our contemporary world of 21st century no matter in the US or in China, with broad access to education and employment, women now embrace more and more possibilities to develop their selves and experience different types of happiness no longer confined to the gender role of being a wife or a mother. Nevertheless, home is the important space in which individuals are emotionally and morally nurtured. To some degree home is a testing ground of emotions the family members respond to the social word in terms of class and gender. Thus as head of the female community at home during Mr. March's absence, Mrs. March's values about gender roles and gender performance in relation to individual emotions directly exerts influence on March girls. Perhaps this is why Jo, once a tomboy and ardent writing lover ever since her childhood grows up to choose the career of running a home like boarding school for boys with the support of her husband rather than bravely and happily realize her individual aspiration of becoming a professional writer regardless of getting married or not, which finds expression in Alcott herself, as a well-known professional writer, not getting married.

Moreover as a moderate feminist though Mrs. March pays much attention to the cultivation of daughters' spirit of self-reliance, she herself has to make sacrifice concerning her own individual values in the social world for the sake of fulfilling domestic duties at home while Mr. March is free to leave home to assume his social responsibility. From her sharing with Jo about her anger in her life, It seems that her anger derives from the injustice she views or experiences in the domestic world or beyond, "I am angry nearly every day of my life, Jo; but I have learned not to show it; and I still hope to learn not to feel it, though it may take me another forty years to do so."(79) However, concerning negative emotion like anger when confronting the injustice or injuries on her in the patriarchal world Mrs. March just learns not to show it, even hopes to learn not to feel it. Mrs. March does not have the courage to protest emotionally or take actions to redress the situation rationally. Instead she chooses to tolerate the injustice and injuries. For active feminists, "anger expressed and translated into action in the service of our vision and our future is a liberating and strengthening act of clarification … Anger is loaded with information and energy." (Lorde 1984: 127) Different from such active feminists who are angry about the patriarchal world and would take action to strive for a liberating world for women, Mrs. March instead turns to her husband to help her control her anger, without intention to explore the patriarchally structural causes or to take effective action to redress the world around her.

It's no wonder under her parenting all March sisters grow up to adjust themselves appropriately in the institutionalized patriarchal family system.

IV. Conclusion

In conclusion, Mrs. March's parenting approach of empathy and care plays a pivotal role in shaping the March girls' growth and development. Despite the limitations of gender roles and expectations in the mid-19th century, Mrs. March serves as a moderate feminist, drawing inspiration from transcendental thoughts of individualism. Through her nurturing, the March household becomes a place of warmth and intimacy, where the girls navigate the challenges of growing up with various emotions and individual personalities.

Under Marmee's empathic guidance, the girls learn to practice empathy and care towards each other and extend it to others beyond their family. Meg transforms from a girl with materialistic desires into a wise and loving wife and mother, finding contentment in domestic happiness. Jo, once a tomboy, learns to balance her career aspirations with domestic responsibilities, while also extending empathy and care to the boys in her boarding school. Beth's selflessness and considerate nature deeply impact the family, leading them to cherish each other more profoundly. Her final sickness and approach to death bring the family closer together, with Jo resolved to live her life with more empathy and care for others. Amy, once vain and self-centered, grows into a genuine lady with a noble and generous heart, supporting other young artistic women through her and her husband's institution.

Through Mrs. March's empathic parenting, the March girls confront negative emotions, redefine gender performance, and challenge class distinctions, developing healthier and more moral selves. While the limitations of the era persist, it is hoped that the next generation, the new little women, "who are allowed to be angry, study art, marry and create simultaneously, embrace spinsterhood"(Auerbach 73) will embrace the freedom to be themselves fully-allowing them to be angry, pursue art, marry, create, or even embrace spinsterhood, leading to a more creative, vibrant, and genuinely fulfilled sense of self. Overall, Mrs. March's parenting with empathy and care leaves a lasting impact on her daughters, empowering them to navigate the complexities of their world in the mid-19th century New England and embrace their true selves with strength, compassion, and love.

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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.

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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

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

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

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

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

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Global Journal of Human Social Science

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