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Highlights

The Use of Spanish in US Sports

Children Victims of Sexual Violence

Self-Expression in Contemporary

Chronicles of Doctor Moacyr Scliar

Discovering Thoughts, Inventing Future

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The Right to Difference: Identity and Self-Expression in Contemporary Citizenship

By Julio Lopes
Casa de Rui Barbosa Foundation

Abstract- This paper examines how contemporary citizenship is increasingly shaped by diverse personal identities and their public expression. Assuming that contemporary innovations (LGBTQIAPN+ aggregations, the expansion of abortion for women and assistance for consensual individual deaths, studies into differentiated human conditions – objective and subjective – ethnic-racial emergencies – traditional or not – and care for specific corporealities) have unprecedentedly taken on human differences as citizenship rights, the author defends the thesis that the emerging network society stems from a contemporary tendency towards generalized competition for intimate self-exposure. By applying the concept of Agonistic Gift (Marcel Mauss), which referred to competitions between donors of works or activities, it is arguable that contemporaneity is a diversifying sociability because intimacy has become the object of competitive generosity. In order to explore this point, the author inductively selected and analyzed an interview with digital influencer Giovanna Titanero, who was selected because her followers adopt several different or even opposing lifestyles, to discuss the exponential contemporary social plurality and, by recovering the notion of community diversity (Ludwig Feuerbach), concludes that parliamentary self-reforms can make democracies representative of emerging human and cultural diversity.

Keywords: *identity, diversity, community, digital influencer, democracy.*

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The Right to Difference: Identity and Self-Expression in Contemporary Citizenship

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Abstract- This paper examines how contemporary citizenship is increasingly shaped by diverse personal identities and their public expression. Assuming that contemporary innovations (LGBTQIAPN+ aggregations, the expansion of abortion for women and assistance for consensual individual deaths, studies into differentiated human conditions – objective and subjective – ethnic-racial emergencies – traditional or not – and care for specific corporealities) have unprecedentedly taken on human differences as citizenship rights, the author defends the thesis that the emerging network society stems from a contemporary tendency towards generalized competition for intimate self-exposure. By applying the concept of Agonistic Gift (Marcel Mauss), which referred to competitions between donors of works or activities, it is arguable that contemporaneity is a diversifying sociability because intimacy has become the object of competitive generosity. In order to explore this point, the author inductively selected and analyzed an interview with digital influencer Giovanna Titanero, who was selected because her followers adopt several different or even opposing lifestyles, to discuss the exponential contemporary social plurality and, by recovering the notion of community diversity (Ludwig Feuerbach), concludes that parliamentary self-reforms can make democracies representative of emerging human and cultural diversity.

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> I'm here, you're there; we're external to each other; that's why we can be two without harming each other; there's enough room.
>
> *Ludwig Feuerbach (1843)* [1]

I. Introduction: Human Diversity in Contemporary Times

Human diversity is an issue that permeates the entire spatial and temporal trajectory of humanity. Human differences are commonly recognized from any experience of humanity in general. Since the African genesis of our species (self-titled Homo Sapiens), our specific evolution has been characterized by the profusion of genetic subdivisions in populations whose genomic distinction, although on the same continent and therefore hundreds of thousands of years before migrating out of Africa, already assumed intrinsic differentiations. To such an extent that our primordial African genetic diversity contained even greater genomic distances than those we would come to see between populations that remained and those that left the African continent. The genetic diversification among African Homo Sapiens also corresponded to exponential ethnic multiplication, as the first human languages – some of which are still African dialects today – took shape through these African population subdivisions (Scerri *et al*., 2018).

Long before it was adopted as the scientific basis of Anthropology as a methodological discipline, where cultural relativity was no longer recognized through ethnocentric prejudices between human groups (Boas, 1940), ethnocentrism was a historical-cultural constant as much Eastern as Western, i.e. a tendency to prejudge the supremacy of their own group and the corresponding reduction or even denial of humanity to other groups. It's worth noting that both the ancient Greeks and the ancient Chinese called the different groups they encountered "barbarians" (Pagden, 2009, p. 62-68; Granet, 1979).

However, in contemporary times or even today, human diversity is becoming an increasingly ostentatious population parameter at least since the middle of the 20th century, which significantly advanced during its end and became especially widespread in the 21st century. In fact, differences are highlighted as human characteristics whose bearers have been included in citizenship.

Among other indications, this is what we can perceive in addition to feminist pioneering, throughout the aggregation of the acronym LGBTQIAPN+, between old and recent ethno-racial configurations, along with the latest projections of human bodily diversity, legalizations for medically assisted deaths and the international proclamation of cultural diversity by UNESCO in 2005.

For more than two centuries, women's long struggle for the recognition of the human "other half" on equal terms with men has continued to be a theme of the early feminist movement, despite the successes of the suffragettes for women's right to vote, whose political achievements in today's democracies and during the 20th century can be traced back to the protests for women's suffrage at the end of the 19th century. New demands for parity with men are growing,

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[1] Excerpt from the work: *Gründsatze der Philosophie der Zukunft* (Founding principles of the philosophy of the future) (Feuerbach, 1843).

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even in the field of women's political representation and even where women exercise electoral citizenship (UK Parliament, 2009). It remains a challenge to recognize femininity in its quests, even scientifically, as observed in methodological controversies about women as a specific human condition and in fundamental topics that permeate various sciences, such as Medicine (Merone *et al*., 2022).

Evolving from the first Gay Pride Parades (militant marches) in the USA and during the 1960s, mobilizations for the visibility and social acceptance of other non-heterosexual sexual orientations, unusual sexual characteristics and even genders other than the traditionally recognized males and females have emerged profusely in various parts of the world since the beginning of the 21st century (BBC, 2022).

Lesbians (women who are sexually oriented towards other women), gays (male homosexuals who founded the initial movement), bisexuals (people who are sexually oriented towards men and women), transgenders (people who are subjectively male with female anatomy or subjectively female with male anatomy), queers (people subjectively without any gender or sexual orientation framework), intersexuals (people with objectively male and female sexual characteristics), asexuals (people with no sexual orientation towards any other), pansexuals (people with a diffuse sexual orientation towards any attractive objects), non-binary people (people who are not subjectively male or female) and other human beings outside the social majority identities (such as transvestites or men who prefer to wear traditionally feminine clothing and women who prefer to wear traditionally masculine clothing) are mobilizing for their inclusion as citizens. This is why they denounce harmful discrimination, many of which is physically violent (Naciones Unidas, 2012).

The movement has expanded its plurality as much as possible since it included the human conditions of non-male or non-female genders, as its scientific findings have also evolved *pari passu* (Ricklefs *et al*., 2018). In addition to other conditions not based on strict cisgender heteromasculinity, they condensed differentiated identity claims (Butler, 1993), together with women and homosexual orientations in everyday life (Silva *et al*., 2024) and, after controversies over the autonomy of the movements, they are being pushed forward on emerging political fronts for electoral representation, including in nations of the global South, where they have already acquired a magnitude equivalent to the pioneers of the global North (Szwako, 2017).

Ethnic-racial diversity, in both aspects, is always adduced in the teeth of European whiteness made hegemonic by colonialism, which has achieved greater visibility through social movements to rescue the origins and ethnicities corresponding to blackness and extinct or remaining indigenous populations. Thus, the significant active African-American presence in the US is due to the recent expansion of genetically rescued African ancestries (Tishkoff *et al*., 2009), but now in the midst of an exponential population differentiation due to migrations to the US from the Latin American and Asian continents, making traditional American whiteness a minority (Morris & Treitler, 2019).

As much as American blackness (although decades later), Brazilian blackness also began to assume identity mobilizations – including the category of the brown population, along with the black population – in greater social magnitude, sometimes noting genetic specificities as relevant as they are for the remaining Indigenous population (Benes *et al.,* 2024), sometimes through the reorganization of Quilombos, as territorial refuges formed by enslaved people who scaped from colonial slavery, through their current *Quilombola* descendants (CONAQ, 2021). In the Chamber of Deputies, a black caucus has, more recently than ever, been given an unique position to discuss and propose legislative issues pertinent to brown and black Brazilians (Alves & Azevedo, 2023).

In the same unprecedented and recent sense, a growing indigenous reorganization – also not restricted to the Brazilian territory – has acquired visibility to the point of its own ethnic-racial agendas, which have an impact on global discussions on forest genetic heritage and other planetary biodiversity issues (Pinto, 2018; WIPO, 2024).

Individual human diversity is still assumed by permissive legislation on consensual death and physical approaches to specific corporealities:

- Breaking with religious traditions, which forbid the disposal of one's own life, individual death has become the object of unusual medical care to dignify the dying of people with individually intolerable suffering. Beginning with Switzerland's pioneering approach, which allowed for a mere suicide decision regardless of motivation, the dignification of dying without pain has been extended into national laws, the majority of which opt for compassionate death assistance, in other words, consensual euthanasia in the context of individual disabilities that arise during life (Boffey, 2023). Both modalities of assisted death presuppose different individual connotations for life and the unquestionability of others.
- Breaking with uniform gymnastic and aesthetic standards of body self-care, the option for individualized gymnastics guidance (personal trainer) continues to spread as a modality of guided physical exercise, as well as overcoming the efficiency of the results provided by other modalities, especially collective ones (Yunhang *et al*., 2024) and the widespread questioning of self-

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images that are standardized or even retouched in favour of certain ideals of beauty, has given rise to critical mobilizations in defence of aesthetic parity among women in a body positive movement that has already spread to some nations in the global North (Cwynar-Horta, 2016). Both types of body approach have individual body differentiation, including their specific availability, as an unquestionable factor for anyone else.

The same proclamation of cultural diversity – although at the broadest collective or global level today – whether among symbolic values or lifestyles, came in 2005 through the International Convention (for the Protection and Promotion of Diverse Cultural Expressions on the Protection of Diverse Cultural Expressions[2]) and whose content provides for it both between and even within companies (UNESCO, 2005).

Therefore, unlike the sexist abortion ban and colonialist[3] or Nazi[4] Racism, the above differences list citizenship rights because they are formulated as identity options corresponding to socially recognized individual faculties.

The possibility of women having abortions (Fetterolf & Clancy, 2024), to vote or expose their bodies as they are: of social self-identification by lesbians, gays, bisexuals, transgender people, queers, inter-sexuals, asexuals, pansexuals and non-binary people; of blackness rescuing and Indigenous people updating their ancestry, respectively genetic and ethnic; of individually specified physical exercise; of dying for medical assistance or of their own symbolic exteriorization are autonomous expressions of gender, stylistic, genetic, ethnic, gymnastic, creative or suffering differences in the range of human diversity. This contemporary re-signification of human differences is the premise of this article.

This assumption corresponds to the following hypothesis to be investigated: that contemporaneity, as simultaneity between past and present temporalities (through unlimited digitalization) and immediate articulation between all geographical spaces (through communicational or commercial globalization), intensifies human proximity in general and, consequently, between their different individual conditions. In other words, to be contemporary is not to become even more diverse than you already are or even have always been like any human being, but to be closer to those who differ from you in human time and space, as human proximity is intensified by the current transcendence – mainly digital – of markets and social communication, making encounters between the various possible human differences probable on a daily basis.

The hypothesis will be investigated using the inductive analysis method, through a representative *case* of the world of possibilities provided by the digital relationship between influencers and their followers on the web.

II. Diversity x Community in Modernity

Human individuality was first conceived as the radical alterity of an equivalent other, in Ludwig Feuerbach's rejoinder to Max Stirner, during a philosophical debate in 1845. Stirner's critique of the objectively human interdependence postulated by Feuerbach, which would result in the inadmissibility of independent individual subjectification, was intrinsically human as the Stirnerian bias conceptualizes humanity as characteristically individualized in existences that are as subjectively as they are absolutely separate (Stirner, 1972, p. 18-19). He replied that individualization is specifically human because it is due to the interactions between human differences, as the relational objectivity within which individualities are singularized and uninterrupted throughout individual lives.

For Feuerbach, individualities would repeatedly result when they were autonomous amid heteronomous relationships, and he exemplified this by referring to the difference between Stirner and his wife: "Follow your senses! You are a man from head to toe – the self that you separate in thought from your sensible, masculine essence is a product of abstraction [...]. But as a man, you refer essentially, necessarily to another self or being – to a woman. Hence, if I want to recognize you as an individual, I cannot restrict my recognition to you alone, but must simultaneously extend it beyond you, to your wife. The recognition of the individual is necessarily the recognition of at least two individuals. [...] Because [...] gender does not in fact mean an abstractum, but only you in the light of the singular self-fixed by itself, the other, and in general the human individuals existing outside of me" (Feuerbach, 1845: 433-434).

Accordingly, during the debate with Stirner, Feuerbach unfolded or made even more explicit the human differential radicality as integral to the content of his previous intellectual production. In which he had

[2] Cultural Studies, that originated in the UK, was a transdisciplinary scientific object that gave impetus to the progressive recognition, until then merely anthropological, of cultural diversity in humanity (Williams, 1958; Hall, 1993).

[3] In 1775, Immanuel Kant listed the human races, correlating body morphologies then found during European expeditions, from whites with a swarthy complexion as the original human gender into four derived races, with very blondes forming the first derived race, coppery reds the second, blacks as the third race and finally olive yellows (Kant, 1977, p. 100).

[4] In Hitler's ideology, solidarity between human beings would not be naturally unlimited because it would deny the natural supremacy between human races, in which the Aryan race, or the race with a vocation for uninterrupted racial progress, would be followed by those capable only of copying it, those merely utilitarian for the Aryan progress they were meant to serve and, finally, those parasitic on others and incapable of cohesion in solidarity even among themselves, whose extinction would benefit humanity in general (Hitler, 2009, p. 262-270, 288-289, 301-305).

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already appeared, although not yet theoretically focused in:

- *1830:* When he considered individual death as a condition intrinsic to individuality arising from the very exercise of singular lives, which wear them out, continuously throughout our existences, both because they are limited by the others among themselves and because of the self-dissolution inherent in the adoption of mere singular purposes while living: "The birth of one being is the death of another; the impulse to self-preservation in nature is also an impulse to destruction. You don't realize [...] that life can only continue as a contradiction, that every living thing has its mortal enemy, manifesting a limit and the finitude of life itself. [...] Humans die only for humanity; [...] only because they exist and live separately and simultaneously in essential unity with other humans. Death is present only where there is as much unity as there is distinction. [...] The characteristic feature of modern times is that in them man as man, the person as person, and hence the singular human individual, has been recognized in himself, in his individuality [...]" (Feuerbach, 1980, p. 78-79, 186).
- *1834:* When he conceived of the human soul as constant self-subjectivation given the objective differentiation that would complete it, partially or totally, because it tended towards fusions of love with whoever or whatever was absolutely different from itself, but precisely because of this, each human identity would be a reciprocal belonging to the difference that welcomed it: "What then is [...] the soul of an [...] authentic poet? Poetry. The soul of a philosopher? Philosophy. Take away, if you can, a *Goethe*'s poetry, that is, his poetic vision of the world and life, and a *Spinoza*'s philosophical vision of the world and life, and what will you have left? [...] *Man*'s *life is his vision of life*. [...] What is it to create and to think if not to make of your own life a common heritage, a life that everyone else can also live with [...] if not to make of oneself [...] an object [...] not only for oneself but also for others? [...] A perfect, true marriage between man and writer [...] only takes place when the wife [...] participates [...] in the husband's thoughts and state of mind, [...] when she penetrates them and makes them her own." (Feuerbach, 1967: 573, 575, 626, 1967).

We also owe Feuerbach's production an answer, as pioneering as it is detached from the sociological tradition, to the following question: can human diversity give rise to a community? Can our individual differences become a community among themselves?

In his philosophical-political manifesto of 1843, Feuerbach not only answered the question in the affirmative but also that human diversity should, because it could, correspond to a new human community. After all, *any community*, like the smallest of them, is an affective bond between different objective subjectivities, as their differences are the attractions that bring them together by synergistically completing each other. They could then align themselves reciprocally and indirectly through a collective commitment that safeguards current differences and stimulates future differentiations, making the whole of humanity *politically* communal in a community that is humanly unlimited by its absolute diversity.

"The mystery of reciprocal action is resolved only in sensibility. [...] I am I – for myself – and at the same time you – for another. But I am only this as a sentient being [...] And he is only *something who loves something* [...]. The new philosophy [...] is undoubtedly also based on reason, but on reason *whose essence is the human being*; therefore, not on reason without being, without color and without name, but on reason impregnated with blood. [...] The *natural point of view* [...] of the *distinction between me and you*, in *subject and object*, [...] is also the *point of view of philosophy*. [...] *Truth is only the totality of human life and essence*. [...] Essence [...] is contained only in the community, [...] a unity which, however, is based only on *the reality of the distinction* between I and you. [...] *Solitude is finitude and limitation, community is freedom and infinity*. But the secret [...] of common and social life – the secret of the necessity of the you for the I – the truth that no being [...] is in itself a true, perfect and absolute being, and that only the connection, the unity of beings (constitutes truth and perfection. [...] All fundamental relationships – the principles of the different sciences – are only *different species and modes of this unity*" (Feuerbach, 1843, topics 32, 35, 50, 58, 59, 60, 63).

However, the sociological formulation of community or *Gemmeinschaft* established an intellectual tradition that was completely opposed to Feuerbachian community diversity and characterized it, as opposed to the conceptualization of Society or *Gesellschaft*, as individualities brought together by rational calculations, as a grouping formed around what is *strictly common to its members*. Although both concepts presuppose the individuality of the members, *regardless of their singular differentiation*, only the concept of community refers to affectively linked unions of indeterminate duration.

In Ferdinand Tönnies' seminal formulation, communities presupposed *common parental, territorial and/or traditional origins* that implied minimum dimensions that should never be exponentially inflated in order to ensure *regular meetings between its members*; "The community of blood is regularly linked [...] to the common possession of human beings themselves. In the community of place, relations are linked to the soil and the land; and in the community of spirit, [...] the

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common links [...] sacred and with honored divinities. The three kinds of community are closely linked to each other in space and time, and consequently in each of their particular phenomena and their development, as well as in general human culture and its history" (Tönnies, 1988, p. 32).

As opposed to community, society or *Gesellschaft* would emerge without such communitarian attributes or would become societal as they erode towards the generalization of impersonality in the collective knowledge of each member and their inter-individual relationships: "In theory, society consists of a human group that lives and dwells side by side peacefully, as in the community, but unlike the latter, its components are not organically linked, but organically separated. Whereas in the community, men remain essentially united, while in society they are essentially separated, despite everything that unites them" (Tönnies, 1988, p. 52).

In both the Feuerbachian community and the sociologically classic Tönniesian community, the following marks are communal: collective affective empathy, the permanent nature of the group and the objective interdependence of members whose individual situation immediately derives from the general collectivity.

However, the Tönniesian community, conceptually, sociologically and classically adopted[5], differs from the Feuerbachian community on another fundamental point: the former is a community of origin or common origins, while the Feuerbachian libertarian community is destined for or towards the common destination of affirming all differences. In this regard, the Feuerbachian bias is the most appropriate, because it is pertinent to the contemporary world in which intentional communities are notoriously as important or more important than traditional ones, as evidenced by the emergence and widespread of influencers on social networks.

Therefore, if the Tönniesian community bias applies to *traditional* communities, whose members have been (literally) embedded with each other for a long time, if not from birth, the Feuerbachian bias is directed at *intentional* communities, whose members deliberate, if not continuously, the exercise of community life. While Tönnies' sociological examination (followed by the sociological tradition) highlights the *common* past as a collective delimitation, Feuerbach's deliberative appeal proposed a *common future* whose construction would be both the means and the end of the total human community.

[5] The sociological classics and their current revisiting adopted the Tönniesian diagnosis of ongoing community erosion with corresponding societal ascension and the same characteristics attributed to each group (Durkheim, 1978; Weber, 1987, p. 77-80; Bauman, 2005).

III. Plural Community Nexus: The Case of Influencer Giovanna Titanero

Exploring knowledge of the typical activities of *digital influencers* on social media – notoriously already as relevant or even more than traditional media in contemporary social communication – is fundamental to understanding the networked or informational society, marked by the widespread circulation of information (Castells, 1999).

In this sense, the interview below with Italian-Brazilian *influencer* Giovanna Titanero, who is active on various social media, especially Instagram (@giovannatitanero), is a good way of characterizing the media activity that is fundamental to this new type of media emerging in contemporary times, and especially the relationships she establishes between herself and those who follow her, forming specific social networks.

According to previous contacts (via Facebook Messenger and Whatsapp) and a preview of the interview, which took place on March 23, 2023 and was published by the Casa de Rui Barbosa Foundation on its institutional YouTube channel (Casa Rui Barbosa, 2023), she is a young white woman, 1.65 m tall, born in Brazil to a father and mother originally from Italy, with a degree in Economics, a Catholic who doesn't usually attend church and lives in the city of São Paulo. When she was interviewed, her hair was red, she was wearing a low-cut white dress, with a metallic Catholic crucifix hanging from a shiny necklace and in an environment with pink curtains, flowery wallpaper and a white bookcase with books and decorative objects.

The interviewee said that her family background was from a traditional Italian community in Brazil "[...] with rules and customs from centuries past, [...] more duties than [...] in a more contemporary family". The first-born in a large family (with three other siblings), she also attended a Catholic boarding school.

She later graduated from an economics school in São Paulo, where she also perfected her mastery of digital technologies, which were professionally relevant. Still, she had already mastered them in general terms long before she went to university: "Since I was a little girl, I already knew how to use computers, just more technical things, like investment platforms [...] I learned how to use them in line with [...] one of my professions."

Before becoming an *influencer*, she had worked in two professional occupations in the financial and fashion markets: "I had previously worked as a financial consultant, modelling clothes and accessories, [...] which ended up in my career as an influencer". In other words, she used her *expertise* as a female model for clothing products and accessories to make up her social media presence: "I saw that there was a link between the fashion and digital media niches, that would be good for me".

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At the time of the interview, she had been working in digital media for 6 years and had been dedicating herself exclusively to it for 3 years: "Instagram, mainly, Youtube, Facebook and, rarely, Twitter[6]". At the time, she had 145,000 followers on Instagram (@giovannatitanero) and her YouTube performance was linked to a business association for cultural entrepreneurship (ANCEC).

During her selection for my research, she had already listed the products directly conveyed by her media work in the segments of fashion, alternative fashion (*goth*, *rock-metal* and *kawaii*[7]), artistic make-up and *cosplay*[8], and *fitness*[9]. She also considered her main activities – except for motivational activities for Culture entrepreneurs – as aesthetic entertainment.

However, she was curious about the stylistic non-affinity that she found due to the extreme plurality among her followers: "It's interesting that my niches don't talk to each other [...]. I got into things that were of interest to me and worked on top of that. Because my niches involve alternative fashion, more aimed at the goth/dark public [...] and I also have training niches, [...] a routine of training in a bodybuilding gym [...] I also have a music niche, [...] which is also my hobby[10]. Mostly, it's the fashion and artistic make-up niche, more focused on [...] characters of my own, not cosplay. And kawaii, which is a more modern Japanese culture, encompassing make-up, accessories and decoration more focused on childish, "cute" and "innocent" things.

Exposing herself on a daily basis through social media, Giovanna is conscious of exemplifying personal image models in tune with lifestyles adopted or at least admired by other people: "In reality, what I do is inspire people to have other styles, to think differently, to have a better self-image, [...] broadening their horizons." Her intimate plurality is fundamental to her daily self-exposure: "There is no predominant one, [...] I really like all the niches I work with. [...] I'm always in various guises, a kind of chameleon. I don't like to stick to standards."

When defining her activities as an influencer who inspires the adoption of specific behaviours by those who follow her digital posts, she specified her legitimacy to inspire fitness and entrepreneurship, even though she wasn't a specialized instructor or business owner: "I'm not a physical education professional, [...] nor a trained nutritionist, [...] I'm just an enthusiastic person on the subject. I've enjoyed training [...] for about six or seven years. What I can give is my experience, [...] for example, to people who are discouraged, [...] about endorphins[11]. There are a range of Brazilian entrepreneurs [...]. It's possible to achieve great goals with not so many resources".

Last but not least, she strictly relates the products she sells to the corresponding personal images and says that there are no conflicts within her digital sphere between the contrasting styles of her plural followers, from which she only receives compliments, suggestions or, rarely, positive criticism: "It would be more like [...] cosmetics, clothes and accessories. Because in all niches there is a common denominator, which is image. [...] If you're in a business niche, a fitness niche, goth music, alternative, metal or dark, they all [...] have their own outfits. [...] and that's what I am to all of them: a common denominator."

She summarized her various digital facets on social media as, at least implicitly, motivational for the individual differences she assumes: "I mainly try to convey the message that people have the right to be who they are. [...] As long as you don't offend anyone, [...] you can be whatever you want. [...] Society is very restrictive in wanting to put you in boxes [...] and other than that, it makes you feel uncomfortable. Why should it be like that if people aren't equal?"

IV. Intimacy as a Contemporary Agonistic Gift

The interview above makes it abundantly clear that the social plurality that is contemporaneously emerging and, at the very least, fostered by influencers on increasingly wide-ranging social media that exceeds the expectations of contemporary analysts, who have diagnosed it as a collective outbreak of stylistic differences that are merely compartmentalized.

As influencers function as *plural* community nexuses through the confluence of different or even opposing lifestyles, intentional communities emerge whose intrinsic plurality allows for personal distinctions not found within *hippie* communities cut off from everyday life (Roszak, 1968), in postmodern individual-lizations that are resistant to any aggregations (Lyotard, 1979) or as mere crystallized urban "tribes" that are unmistakable from one another (Maffesoli, 1988).

Because the community nexus, functionally exercised by influencers on social media, as exemplified above by Giovanna Titanero, *can be a confluence of different lifestyles* from motivational people with multiple stylistic tendencies.

[6] Currently, it is called X (author's note).
[7] As understood by the interviewee, these are individual styles whose self-image refers, respectively, to terrifying myths in Western culture, rock music with maximum sound power and performance speed, and childish aspects or personal infantilization.
[8] As distinguished by the interviewee, there is artistic make-up when an unusual self-image is composed. Still, it is appropriately authorial, while it can also be for the composition of a certain character already patented on the market.
[9] As designated by the interviewee, it is a self-image made up of items commonly worn by those who train in gyms on a regular basis and to physically sculpt their own bodies.
[10] The interviewee also often exposes her musical mastery of the violin.
[11] The interviewee refers to the pleasurable hormone produced during a moderate or intense workout.

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Even as a single case, her trajectory of coming from a traditional family community, focusing on a wide range of individual trends, at least indicates the potential for social media – in which the influencer character brings together users – to enable *multiple belongings for the same people*. After all, it is notorious that hegemonic and alternative fashion, entrepreneurship and bodybuilding, heavy metal stridency and kawaii softness, gothic mysteries and sunny beaches are contrasting options.

Her influencer narrative also makes it possible to understand today's diagnosed information society (Castells, 1999) in a narrower sense: as based on the widespread circulation of *personalized information* (if not strictly personal), because it refers directly to personal vocalization or at least is referred to by it.

Such an approach to social networks, especially in the digital sphere of social media, can be achieved by applying the Maussian concept of "Agonistic Gift" to the information circulating in them and influencers as their central cohesion. This is undoubtedly the case today, given that by July 2024 the absolute majority of the world's population (5.45 billion) are Internet users and the absolute majority of users of the World Wide Web (5.17 billion) are members of the current social media. Of these, Instagram stands out for its exponential growth since its formation in 2010 (although Facebook, Youtube and Whatsapp were even more prominent, with all four having more than 1 billion accounts each), but it is the social media that is almost completely capillarized[12] by *influencer marketing* (Statista, 2024; Sprout Social, 2024).

Therefore, the relationship between influencers and followers is paradigmatic of the social relationships configured in social networks woven within the framework of social media because they are *global*; in other words, their associativity is unlimited in those made possible by users of these social communication services. In this way, the information or network society that has emerged since the end of the 20th century (Castells, 1999) may have its understanding deepened by the specific relationship established by influencers with their followers and the application of the concept of Agonistic Gift, formulated by Marcel Mauss (1872-1950) in the seminal *Essay on the Gift* published a hundred years ago (Mauss, 1925), which can reveal the social foundation of emerging contemporaneity.

By postulating the exercise of gift as a triple installment of the obligations to give, receive and exchange goods, among themselves and underlying the fabric of sociability in general, Mauss's work has become an obligatory reference in the social sciences, with the concept of gift being widely spread in sociology and anthropology.

In this sense, generosity or obligatory availability for the benefit of others, as well as being socially fundamental, can be distinguished into two types:

- By generalized sharing through total benefits, in terms of the members and goods exchanged between them, or gift-sharing (Mauss, 1925, p. 7).
- By *challenging* each other through competitive services and concerning their recipients, or *Agonistic Gifts* (Mauss, 1925, p. 8-9).

In this sense, the second type of gift, Agonistic Gifts, is the type in which donors compete with each other and/or with others to provide goods that expose them personally to the recipients. Therefore, this is the type of gift through which I will analyze the role of social media in contemporary times, insofar as self-exposure is fundamental.

As *any kind of goods*, including immaterial ones, can be the object of donation, receipt or retribution by human beings, information *in general* can also be provided without or with emulation between its services. So, I propose to explain the direct correlation between influencers and followers on social media, the magnitude they have already reached in the world population and the very emergence of the network society because *in network society personal intimacy has become an object of Agonistic Gift*, that is, of *obligatory generosity being exercised through the competitive provision of personal information* or, at least, information held by specific identities.

As a result, influencers are the ones who stand out in the competition to provide information on social media, but they are not the only individuals who provide it, since these media spheres should also be conceived for what they result in: the generalization of social networks as *social relationships woven by informational Agonistic Gifts of personal intimacy*. After all, *influencers provide information* that is intrinsic or pertinent to their specific identity, which is *received by anyone else and reciprocated by those who follow them, among other influencers*.

A characteristic of contemporaneity and the very basis of the advent of the Internet is *agonistic intimacy*, i.e. *widespread agonistic provision of intimate information*, even when the identity of the provider is not complete. This is also the reason for the widespread contemporary adherence to *reality shows* (Reiss & Wiltz, 2004), which currently compete with the assistance of fictional media products and services.

In fact, if we accept that intimacy has become a contemporary Agonistic Gift, not just as a body, but in any specifically personal aspect, as long as it directly or indirectly relates to someone in particular and whose information is the *object of personalized exposure*, the

[12] While Instagram's exponential growth continues to underpin predictions that point to it as the likely definitive social media of the future, since April 2024 Tik Tok has been recognized as the most competitive social media, even though it is the most recent (Statista, 2024).

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analysis that predicted social spectacularization was the one that came closest to the present day (Barros, 2021).

By explaining contemporaneity through the rise of intimacy as an Agonistic Gift, we have the methodological advantage of broadening our understanding of the network society as characterized, not only by the generalized circulation of information (Castells, 1999), but also by specifying that its characteristic is the *generalization of personal or personalized information through unlimited agonistic informational services to each other*. Contemporaneity is socially informational because there is an increasing personalization of communications or intimate informational services as *competitive social obligations*.

This contemporary tendency towards agonistic intimacy leads to its increasingly open exposure by personal subjectivity itself. Exposed as an Agonistic Gift of information, it competes *contemporaneously* with other subjectivities, which also expose themselves (with varying degrees of assistance from others). Social media have emerged in contemporary times as people choose to inform others without discrimination and their provision of information, until then held personally, is exercised competitively with others and for others too.

They are more consequences than causes of current social networks, which tend to be global in scope. Therefore, the emerging preponderance of services in the economy, a post-industrial characteristic of its unlimited technological informatization (Castells, 1999, p. 224-225), does not come from the economic valuation of information *tout court*, but it becomes informational as *all social relationships become more personal*, beyond the social relationships of family or neighbourhood proximity. For this reason, social networks have become the preferred form of contemporary social relations, no longer restricted to the people most closely associated with them.

In this sense, it is reasonable to assume that contemporaneity is informational because its *sociability personalizes individualities* (and not the other way around), shattering them through multiple individual belongings that I prefer to call "*dividuation*" (Lopes, 2017, p. 45-55). In other words, the exercise of intimately informational Agonistic Gifts turns individual identities into multifaceted ones, diversifying them or articulating their intrinsic (subjective and objective) diversities with the various identity facets of others. Although the limits of the current research do not include their followers, multifaceted identities would not be exclusive to influencers (given that, notoriously, this role can be exercised under a monolithic identity). As the exercise of Agonistic Gifts of intimate information is the basis of contemporary sociability, multiple self-reported identities are also likely among other influencers or even among the followers of influencer Giovanna Titanero, even if she assumes them eventually or even more than others.

Finally, this closes the argumentative cycle opened by the introduction to this article. Because the differentiation of contemporary sociability or the greater relative prominence of human differences (compared to past eras), the assumption of this research, *also comes from the exercise of intimate Agonistic Gifts in contemporary times*.

By assuming intimacy as an Agonistic Gift in general, contemporary human beings *necessarily make uninterruptedly explicit distinctive aspects of their identity in the face of others*. *Literally*, as explained by Facebook, the first social media to surpass 1 billion users that adopt subjective faces.

The informational Agonistic Gifts of individual subjective identities are matched by the extreme diversity of human identities, made ostentatious by the exponential widespread circulation of absolutely explicit human differences, currently at all times and in any space where there are social networks.

Humanity is not exactly becoming more differentiated than before today. Still, it is undoubtedly intensifying to a historically unprecedented degree the common knowledge of the various human identities, as distinct as they are because they are omnipresently circulating in the contemporaneity of the emerging network society. Contemporaneity can literally be defined as sociability directly exercised through personal data, whose autonomous circulation, giving and receiving intimate information, highlights the various characteristics of each individuality in its objective as well as subjective human diversity.

V. Human Differences as Social Qualities

To differentiate humanity is to discriminate between human beings. Differentiations have been found in human groups since their collective emergence, such as the classification as *polysegmental* among the first societies named by Sociology (Durkheim, 1978, p. 128; Mauss, 2017, p. 65) and characterized by polymorphic structures in which social life took place within demarcated segments and in the articulation between these segments formed by sexual, age, parental and generational divisions.

For both sociologists aforementioned, societies evolve towards greater articulation between their segments. In particular, Maussian sociology provides a more adequate understanding of the differentiations that emerge in sociability, since Mauss considers them to be foundational from the dawn of society. In Mauss' view, social evolution proceeds through differences that are increasingly interpenetrated (unlike Durkheim, who gives this role to the horde of undifferentiated members) (Durkheim, 1978, p. 128; Mauss, 2017, p. 65).

Social inequalities or the supremacy of some individuals and groups over others, however, come to

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correspond to human diversity, as the former is attributed superiority by the latter or are violently subjected by the former. This becomes a repeated dynamic, especially where and when families become hierarchical in dynastic societies, which classical sociology has called People, State or Empire (Mauss, 2017, p. 66-69).

With Modernity, characterized by nations as the ideal type of societies, *international* differences or differences between them (which did not occur between kingdoms or dynastic societies) became objects that could be given *paritarian status* although never completely, by the International Law that they wove together. Even the exercise of rights, internal to nations that were in the process of political democratization, by female or youth segments that traditionally didn't vote, was only made possible when supported by moral arguments – congruent to nations as a specific type of society, whose members are *not defined by their specificities* among themselves[13] – that considered them individuals independent of human anatomy or generation (Mauss, 2017, p. 80).

However, such a sociability organized around expository personalization, such as the one emerging today, does not result in modern or post-modern social relations, given that in both modernity and post-modernity, intimacy is an individually separate sphere (UN, 2000, p. 6-7 – article 12 of the Universal Declaration of 1948) or even hardened as such (Lyotard, 1979). Emerging *contemporaneity* is the sociability resulting from the exposure of identity without specific recipients and whose human differences are made *reciprocally* explicit as personal agonistic informational gifts.

The donation of intimate information is the contemporary motto, from which discriminating identifications between individualities emerge. Preserving or making them *positive* is the general challenge of contemporary citizenship in civil, political or social terms.

Modern citizenship does not traditionally contain the *right to human difference*. Through civil rights we externalize our personality on things or in the name of another; through political rights we participate in collective decisions and through social rights we are included in general activities, *regardless of our individual status* (Marshall, 1963; Assemblée Nationale Française 1989 [1789]; UN 2000 [1948]). In other words, making human differences civic implies a new political-legal logic that has not yet been elaborated, despite the already distant formulation by Feuerbachian community[14] diversity presented in section 2.

In fact, the opposite has been happening, through elective political affinities between conservative parties, organizing deliberate resistance to social differentiation and reaffirming homogenization, which tends to be an internal characteristic of nations (Lopes, 2024). A new ultra-right has been leading social reactions to national diversification or to making their internal differences explicit (Le Pen, 2021).

Monolithic national resistance to the diversification of citizenship has prevented Aboriginal voices (mainly *Maori*), therefore ethnically distinct within nations, from acquiring an institutional position in a democracy in which they have recently organized themselves for this purpose (Australia), or where they already enjoyed formal, although limited, dialogue (New Zealand). Reactionary misunderstandings, which are irrational because they fear a rupture of nationality, when it comes to *inclusive* initiatives by ethnic groups native to the same territory that has long been colonized. Thus, they denied the constitutional introduction of indigenous Australians, by a population plebiscite in October 2023, and began to question the New Zealand indigenous *status* traditionally conferred by treaty between the colonial administration and confederated tribes since 1858 (O'Sullivan, 2024; Clark & Hill, 2024).

Given that nations have traditionally tended to be monolithically defined as a characteristic not found in other types of societies (Mauss, 2017, p. 70-91), human differences can only be conceived as *qualities of humanity* from a perspective other than the national one, although they are emerging as such in this internal sphere.

The Feuerbachian humanistic bias, previously discussed because it conceptualizes a community of human diversity in such a way that each identity must be synergistic with the others, is what can support their reciprocal legitimacy, since they can all align without canceling each other out by being objectively corresponding.

After all, both *collective* resilience and innovation can be contributed to by female, youth, indigenous, LGBTQIAPN+ and black differences to *cisgender heterosexual male whiteness*, to the extent that those human conditions objectively or subjectively acquired in their specific experiences are less incapacitated by possible illnesses or more prone to certain stimuli than heterosexual cisgender whites. Cardiac *stress*, body metabolization, forestry knowledge, empathic intuition and solar incidence are

[13] "The individual - every individual - was born into political life. [...] And the whole of society has become, to some degree, the state [...]; it is the totality of citizens. This is precisely what we call the nation [...] it is the citizens animated by a consensus. [...] Everything individualizes and unifies the members of a modern nation" (Mauss, 2017, p. 80).

[14] The closest formulation in the 1948 Universal Declaration to the Feuerbachian sense is that of article XXIX, which mentions the correspondence between the community sphere and the unique personality, but without extracting rights tout court from it: "Every human being has duties towards the community in which the free development of his personality is possible" (UN, 2000, p. 13).

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more beneficial or less harmful factors, when in large magnitude and respectively, for women, young people, indigenous people, LGBTQIAPN+ people and black people, just as much as they are stressful to the lives of white men who are traditionally providers from middle age onwards (Adaş *et al*., 2024; Rahrovan *et al*., 2018; WIPO, 2024; Merone *et al*., 2022; Ricklefs *et al*., 2024; CONAQ, 2021 e Alvarez *et al*., 2013).

Differences are a common heritage. This is broadened by the greater expressiveness of those differences since identities have always been, are and will always be constituted *in the face of others* (Feuerbach, 1845, p. 434), and the contemporary synonym of gender is pertinent to the expression of identity in general (Butler, 1993).

In the same way that animal and plant biodiversity consist of environmental genetic heritage, *human* biopsychosocial diversity must be conceived as *cultural* heritage in a broad sense and beyond that of collective memory because it refers both to the current exemplarity of expressions that have already become extinct, as well as to the greater expressive self-circulation and even contemporary self-diversification of human expressiveness[15].

Such a profusion – not least because it is unlimited – of contemporary identities would *not* fragment society or even democracies through the enclosure of identities that would make them non-communicable. *As long as* they take place in the same way as (literally) happens between followers of influencer Giovanna Titanero *and her*, they are channeled through (also literally) human focus points that bring them together regularly.

The identity challenge to citizenship is to assume that *every right is an identity right*, implying that humanity must choose between:

1) To amend the proclaimed (UN, 2000 [1948]) Universal Declaration of Human Rights to state that human identities are parameters that condition the exercise of any right: *Every right contained in this Universal Declaration is inherent to any human identity and whose exercise must also guarantee its expression in the concrete situation*.
2) Establishing that the *right to personal difference* summarizes and concentrates any rights, already or not yet proclaimed, since uninterrupted differentiation is an intrinsic human condition and therefore its invocation during any situation is enough to be the subject of collective deliberation, duly motivated without necessary correspondence to some other human right. Because every human right is summed up in the exercise of one's differences: *Every human being has the right to be treated differently by others and to preserve, rescue or build their personal difference in every situation in which they find themselves*.

Ultimately, the challenge of citizen identity implies a *self-reform of parliamentary democracy*. It is through the adoption of differentiated parliamentary voices that Parliament will not deviate from its historical-institutional mission in modern democracies but will also make a fundamental contribution to the collaboration of the diversity represented in its political sphere. This requires *more* (art) politics, not less, given the profusion of identities and each represented identity in it.

It is up to every parliament to rethink its institutional configuration so that it can focus on the various fundamental expressions of identity. Which, given their current profusion and the magnitude of women in the population, must:

1) Pairing women's representation (with a minimum percentage for *trans* women in their parliamentary seats) as equal to men's in the composition of Parliament as a decision-making collegiate body and as the only parliamentary caucus to decide on issues pertaining only to women;
2) Contain parliamentary seats specially allocated to representations, *according to their respective population percentages* (informed by the regular census), always consulted for priority parliamentary manifestation on issues that include their represented parties or as the only parliamentary decision-making bodies on issues exclusively pertinent to their represented parties:

2.1) Two parliamentary age groups (even though they are in the minority), respectively, for the elderly and adolescent representations;

2.2) Minority:

2.2.1) Parliamentary caucus representing human conditions LGBTQIAPN+

2.2.2) Parliamentary caucus of ethnic and racial representations (ethnically traditional or not and biotypical population minorities) or ethnic-racial.

The aforementioned parliamentary self-reform would be consistent with any electoral system, since it would consist of a mere redistribution of parliamentary seats to be chosen during universal suffrage among electoral blocs that, obligatorily, aim to fill them institutionally in Parliament. The experiences, although unsuccessful or reduced, of the *Maori* aborigines and the recent institutionalization of the Brazilian black caucus (of black and brown parliamentarians), in institutional terms similar to the women's caucus (although still a minority), are experiences that should be expanded, but already taken as reformist inspirations for

[15] The current anti-asylum trend to replace mental institutions for the treatment of mental suffering, by mental health professionals and family members of patients with psychoses (especially schizophrenia), has expanded Psychosocial Care Centers whose activities also lead to the productive inclusion of patients according to vocations revealed during the therapeutic process (Barros, 2021).

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parliaments. (O'Sullivan, 2024; Clark & Hill, 2024; Alves & Azevedo, 2023).

To live is to differ. Each human life, when we abandon any ethnocentric prejudice, may contribute, as long as those who are different from it can identify differences in it, whose own complementarity in an economy of human qualities (Lévy, 1994, p. 78-91) is as viable as it is necessary, in the present or in the near future.

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Football in the Chronicles of Doctor Moacyr Scliar

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Abstract- This text aims to demonstrate how social relationships and human behaviors are brought up by the doctor and writer Moacyr Scliar in his texts about football. Among the various textual genres produced by the author, chronicles stand out, short narratives with everyday themes in which humor, reflection and irony underlie. The main objective of this text is to identify how the author uses football in association with human behaviors and considerations about health.

Keywords: *moacyr scliar, medicine, chronicles, soccer.*

GJHSS-A Classification: *LCC: PN6071.S68, RC1220.S67*

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Football in the Chronicles of Doctor Moacyr Scliar

O Futebol nas Crônicas do Médico Moacyr Scliar

Lemuel de Faria Diniz [α], Soraia Geraldo Rozza [σ], Bianca Nantes Nunes [ρ] & Beatriz Rodrigues de Lima [ω]

Abstract- **This text aims to demonstrate how social relationships and human behaviors are brought up by the doctor and writer Moacyr Scliar in his texts about football. Among the various textual genres produced by the author, chronicles stand out, short narratives with everyday themes in which humor, reflection and irony underlie. The main objective of this text is to identify how the author uses football in association with human behaviors and considerations about health.**

Keywords: moacyr scliar, medicine, chronicles, soccer.

Resumo- **Este texto se propõe a demonstrar como os relacionamentos sociais e os comportamentos humanos são trazidos pelo médico e escritor Moacyr Scliar em seus textos sobre futebol. Dentre os diversos gêneros textuais produzidos pelo autor, destacam-se as crônicas, narrativas curtas com temas cotidianos nos quais subjazem o humor, a reflexão e a ironia. O principal objetivo desse texto é identificar como o autor utiliza o futebol na associação aos comportamentos humanos e às ponderações sobre saúde.**

Palavras-chave: Moacyr Scliar, Medicina, Crônicas, Futebol.

I. Introdução

Moacyr Scliar nasceu em Porto Alegre, em 1937. Graduado em Medicina, trabalhou como médico especialista em saúde pública e professor universitário, ocupando a cadeira Medicina e Comunidade da Universidade Federal de Ciências da Saúde de Porto Alegre. Seu primeiro livro, de 1962, é inspirado em suas experiências como estudante de medicina. Como um dos escritores brasileiros mais consagrados e representativos na literatura brasileira contemporânea, esse autor não se limitou a um único gênero textual, produzindo mais de setenta livros, como ensaios, contos, romances, ficções infanto-juvenis e crônicas. Os resultados do seu trabalho foram inúmeras premiações conquistadas, reconhecido quatro vezes com o "Prêmio Jabuti" (1988, 1993, 2000 e 2009). É o sétimo ocupante da Cadeira nº 31 da Academia Brasileira de Letras eleito em 31 de julho de 2003. Suas obras foram publicadas em mais de vinte países, foi colaborador em reconhecidos órgãos de imprensa e atuou como cronista, no *Correio Braziliense*, de 2006 a 2011. Foi cronista também no jornal porto-alegrense *Zero Hora*.

Scliar escreveu durante seus últimos anos de vida em colunas de jornais, tratando de assuntos polêmicos e amados pela nação brasileira - como o futebol. Procurou-se compilar o máximo possível de crônicas que abordam de alguma forma esse esporte, mas como o autor escrevia crônicas semanalmente, é bem possível que alguma delas não tenha sido encontrada. O correto é que algumas delas foram encontradas em livros, outras ainda não foram publicadas, estando apenas em sites, como os do jornal Zero Hora, de Porto Alegre, capital do Estado do Rio Grande do Sul.

Nessa pesquisa observou-se que a maioria das crônicas sobre futebol foram inspiradas em notícias de jornais. Funciona assim: antes da crônica começar propriamente, Scliar transcreve a notícia que o inspirou a elaborá-la. Nesse artigo, de todas as crônicas sobre futebol, as únicas que não foram inspiradas em notícias de jornais são "Falemos de feios famosos" e "A numerologia de 2011".

II. O Time do Coração de Scliar

Em suas crônicas, o autor aborda o esporte de forma bem-humorada. Sua história com o esporte surgiu em Porto Alegre, cidade natal, na qual, segundo o autor, em sua obra "Porto de Histórias", existe a maior rivalidade do futebol brasileiro entre os times Grêmio e Internacional. Nesse livro, além de apresentar o espaço ocupado no RS por esportes como a equitação e o kart, Scliar apresenta o histórico da origem e desenvolvimento dos referidos times. Essa divisão, portanto, transcende as barreiras esportivas e torna-se uma oposição cultural e política. Em sua postura humanista, o escritor aproveita para lembrar que o Grêmio foi um time que demorou para aceitar contratar jogadores negros. Sabe-se que no Estado do Rio Grande do Sul os times mais populares são o Grêmio e o Internacional. Por isso, é de se estranhar que ele, como gaúcho, torça para o desconhecido Sport Club Cruzeiro. Mas no texto se percebe que isso deve ao fato de que o escritor foi influenciado por seus familiares mais próximos (SCLIAR, 2000, p. 150-154).

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Ao que parece, Scliar não renegava a sua paixão por esse time, tanto que alguns anos antes da sua morte (2011), o autor escreveu a crônica "Madonna e a Cabala" no site do Correio Braziliense, em 2008. Esse texto não tem como objetivo principal falar do futebol, pois o foco é fazer uma reflexão sobre os novos adeptos da Cabala, como a *pop star* Madonna.[1] Porém, mesmo assim, o escritor acaba tangenciando a temática do futebol, nesses termos:

> Apesar da crise, um fim-de-ano para ninguém botar defeito: Ronaldo no Corinthians, Roberto Carlos e Rita Lee juntos no palco e, claro, Madonna, uma turnê mais esperada que a de Frank Sinatra, que durante anos prometeu vir ao Brasil (e no final veio mesmo). É a glória dos veteranos, sobretudo a glória de Madonna que, aos 50 anos, não cessa de surpreender os fãs. Isto aconteceu inclusive quando ela aderiu à Cabala, corrente mística judaica que inclui uma peculiar concepção do universo e uma curiosa numerologia, baseada no fato de que, no hebraico antigo, havia uma correspondência entre letras e números. Assim, o número 18 era um número da sorte porque corresponde às letras que formam a palavra "hai", vida. Num caso, ao menos, a regra não funcionou. Estou falando do tradicional Esporte Clube Cruzeiro (de Porto Alegre, não de Minas) um time pequeno que tinha, segundo o folclore porto-alegrense, 18 torcedores (incluindo este colunista e seu pai). Apesar do número da sorte, o Cruzeiro nunca ganhou um campeonato, para desgosto dos 18. De qualquer modo, a Cabala sempre teve adeptos, sobretudo, como observa Gershom Scholem, grande estudioso do tema, no fim da Idade Média, quando a modernidade bagunçou velhas crenças e estruturas.

Além de relembrar o seu time preferido e os desastres por que ele sempre passou, Scliar insere a temática da abrangência da Cabala no mundo pop. Ao mencionar o atacante Ronaldo, Scliar já permite antecipar que o jogador mais citado nas crônicas é o próprio Ronaldo, conhecido como o "Fenômeno", devido a sua força, talento e agilidade. As crônicas em que ele é lembrado são "Falemos de feios famosos" e "O desabafo da balança", inseridos no livro *A banda na garagem*. Esse livro foi organizado pela professora Regina Zilberman, nele ela compilou algumas das crônicas publicadas por Scliar no jornal Folha de São Paulo. É um livro póstumo. No primeiro texto mencionado, Ronaldo é declarado um feio que desperta muito interesse nas mulheres. Lê-se, assim, o início do referido texto:

> Em época de Copa do Mundo, só se fala em futebol, visto inclusive pelos aspectos mais inusitados. Entrem, por exemplo, no site www.uglyfootballers.com e vocês encontrarão uma seleção dos jogadores mais feios do mundo. Ali estão, por exemplo, Carlos Valderrama, da Colômbia, e Diego Maradona, da Argentina. O Brasil está representado por dois craques: Sócrates (que nisto equivale a seu homônimo filósofo; ver mais adiante) e Ronaldo Nazário. Agora, a pergunta: mesmo que Maradona e Ronaldo sejam feios (e muitas mulheres discordarão disso) será que o detalhe tem importância?

III. Futebol e Relacionamentos Humanos

Percebe-se que Scliar associa o futebol aos comportamentos humanos, fazendo com que seu leitor reflita sobre suas formas de relacionamento com outro e com si mesmo. Além do próprio esporte, as notícias e textos jornalísticos são base para as crônicas do autor. Acredita-se que Scliar procurava encontrar nas notícias de jornais os relatos sobre relacionamentos interpessoais saudáveis ou relacionamentos que, ainda que não fossem saudáveis, poderiam servir de base para reflexão sobre como melhorar as interações humanas. Nesse sentido, como já foi dito, ao início de cada narrativa, Scliar transcreve a o fato noticiado que inspirou sua crônica.

Na crônica "Namoro & Futebol" publicada em setembro de 2005, na Folha de São Paulo, o autor faz uma analogia entre uma partida de futebol e o romance entre dois adolescentes na escola, assim como na crônica "Futebol e testosterona", o relacionamento entre homem e mulher também é associado ao futebol. Nessa última crônica se aborda a história de Alfredo, indivíduo que acreditava que "um bom time e um bom casamento fazem a felicidade de qualquer homem". Ele era um craque em seu time, até que foi demitido por causa da implicância do novo presidente da equipe. Logo foi convidado para jogar pelo time rival, mas perdeu a motivação e passou a ter dificuldades em campo. Para piorar, "na vida conjugal também começou a ter dificuldades. Seu desempenho na cama sempre fora impecável, mas agora simplesmente perdera a vontade" (SCLIAR, 2014, p. 38-39). Nesse momento percebe-se a vinculação entre o futebol e a testosterona, conforme está sinalizado no título da crônica scliariana:

> Joana, mulher compreensiva, não lhe cobrava nada, mas certamente estava preocupada. Foi então que leu a notícia sobre o trabalho dos pesquisadores britânicos acerca da testosterona em jogadores de futebol. Mulher informada, inteligente, deu-se conta de que ali poderia estar a solução. E estava. Por sugestão dela, Fredinho voltou a jogar no

[1] Um olhar sobre as crônicas de Moacyr Scliar permite perceber que, em se tratando de celebridades da música pop, o escritor eventualmente mencionava alguns nomes. Grande parte dessas personalidades são lembradas no livro *A língua de três pontas*: crônicas e citações sobre a arte de falar mal. Desse modo, no livro *A língua de três pontas*, Scliar cita frases de celebridades da música pop, como Bob Dylan (2001, p. 81, 115, 138), Mick Jagger (2001, p. 111, 140), John Lennon (2001, p. 81) e Frank Zappa (2001, p. 114). Porém, no referido livro, o escritor gaúcho apenas lista frases ditas por esses famosos; Scliar não os inclui no conteúdo/nas argumentações das suas crônicas. no conjunto das crônicas de Scliar, Michael Jackson é lembrado apenas nesse texto, mas ele não é lembrado como um importante músico da cultura pop – antes, esse artista é lembrado apenas por sua doença. Já a situação de Madonna é bem diferente, pois o escritor gaúcho lhe dedica mais tempo em suas crônicas.

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> estádio de seu antigo time. Faz isso na calada da noite, com a cumplicidade do zelador, amigo de longa data. Sob a luz do luar, ele adentra o gramado, fardado e com a bola; corre pelo gramado, sozinho, como se estivesse numa partida de verdade, como se ouvisse a torcida aplaudindo-o. O que o emociona até as lágrimas. E acaba marcando um gol de placa. Depois, volta para casa, onde Joana o espera. Testosterona lá em cima, eles de imediato vão para a cama. E aí é outro gol de placa. (SCLIAR, 2014, p. 38-39)

Já na crônica "Futebol e concorrência" (SCLIAR, 2014, p. 16-17), Scliar associa o esporte com o relacionamento entre dois homens. O entendimento do leitor sobre suas associações se dá pelo uso das figuras de linguagem. Contudo, há três que possuem destaque em suas crônicas: metáfora, metonímia e ironia.

A metáfora e a metonímia são processos de natureza diferente. A metáfora é principalmente um modo de conceber uma coisa em termo de outra, e a sua função primordial é a compreensão. A metonímia, em contraponto, tem principalmente uma função referencial, bem como a função de propiciar o entendimento (SARDINHA, 2007). A ironia busca caminhos nada convencionais para estabelecer um equilíbrio entre o *ethos* atual e o *ethos* passado de quem se conta. Tal encontro pode ser também movido pelo desejo de que o conteúdo da escrita do sujeito-narrador funcione como um desabafo e o encontro (quase que psíquico-clínico) de seus dois eus (o eu do passado e o eu do presente) lhe traga um sentimento de coerência em um mundo incoerente. A utopia de um eu ou sujeito único parece estar na base de muitas narrativas de vida (MACHADO, 2014).

No livro *A colina dos suspiros*, Scliar narra sobre a cidade de Pau Seco, a qual possui dois times de futebol que seguem em conflito há anos: Pau Seco Futebol Clube e o União e Vitória. Os dois times são a paixão e a rivalidade da cidade. Sustentado pelas figuras de linguagem, tal qual a comparação, a metáfora, anteriormente citada, na referida obra o autor explora a ironia: tentando salvar o estádio de futebol da cidade para não se transformar em um cemitério. Já na crônica "O juiz no divã", Scliar usa o futebol como caminho para a autorreflexão, fazendo com que seu leitor repense no seu relacionamento com si mesmo e os conflitos internos que enfrenta, narrando a história de um juiz que, possivelmente, apita seus jogos com base em traumas pessoais. Na crônica "Odeio Futebol" publicada na Coluna Donna do Jornal Gazeta, o autor aborda o patriotismo:

> Dizer que futebol é patrimônio do Brasil é uma grande imbecilidade, o patrimônio deveria ser a Educação e a qualidade de vida. Chega de Pão e Circo!" E a proclamação termina com uma frase de Millôr Fernandes: "O futebol é o ópio do povo e o narcotráfico da mídia". A comunidade "Odeio futebol" nos faz lembrar a Liga Contra o Futebol, fundada pelo grande escritor Lima Barreto em 1919. Para ele, o esporte era coisa do colonialismo inglês, uma atividade racista (de fato, jogadores negros foram eliminados da seleção que em 1921 foi jogar na Argentina). (Coluna Donna, Jornal Gazeta).

Inserida na abordagem do patriotismo, Scliar aborda a temática em outros escritos, como "O patriotismo ao alcance de todos", artigo o qual escreveu para o Jornal Zero Hora (RS) 18/11/2007, também publicado na página da Academia Brasileira de Letras.

> As pessoas precisam do patriotismo, porque isso significa uma participação grupal, significa a afirmação de uma identidade nacional. Dá prova disso a emoção que sentimos quando, no Exterior, ouvimos alguém falar a nossa língua, ou escutamos, através de um alto-falante qualquer, Garota de Ipanema. Muitas vezes vibrei quando vi nossa bandeira, com suas estrelas de cinco grandezas e seu lema positivista. Mas a vez em que mais vibrei foi quando, assistindo à famosa maratona de Nova York, vi passar um corredor enrolado no auriverde pendão da nossa terra. E quando ele me abanou, sorridente (era daqui de Porto Alegre) foi a glória. Era a Independência, a República e todos os feriadões do mundo juntos. Academia Brasileira de Letras.

Nesse sentido, o autor traz suas considerações sobre o patriotismo, algo criticado por ele. Cornelsen (2014) aborda os elementos da música e futebol integrados na literatura brasileira. O autor cita que música e futebol se aliarão ao longo do século XX no Brasil, em parcerias muito felizes, envolvendo nomes como Ary Barroso, Lamartine Babo, Wilson Batista, Lupicínio Rodrigues, Tom Zé, Gonzaguinha, João Bosco, Jorge Ben Jor, Paulinho Nogueira, Aldir Blanc, Chico Buarque, e tantos outros, verdadeiros mestres em exaltar a paixão nacional. E a elas se juntará a literatura, seja em romances, contos, poesias e crônicas, através de escritores como Carlos Drummond de Andrade, José Lins do Rego, Nelson Rodrigues, Paulo Mendes Campos, João Cabral de Melo Neto, Alcântara Machado, Vinícius de Moraes, Carlos Heitor Cony, Edilberto Coutinho, Luis Fernando Veríssimo, Moacyr Scliar, Roberto Drummond, entre outros.

Cornelsen cita o sociólogo português António da Silva Costa, o qual idealiza que "o futebol é uma das principais chaves de leitura de nossa sociedade. E tudo isso é facilitado, sobretudo, pela natureza profundamente simbólica desse esporte e por seu funcionamento eminentemente ritualístico". Justamente no que tange o seu caráter ritualístico, encontramos espaço para uma discussão transdisciplinar que envolve os âmbitos da literatura, da música e do futebol a partir do estudo de letras de hinos de clubes futebol.

Em se tratando da relação entre música e futebol, há a crônica "A vuvuzela como sonho", inserida no livro *A banda na garagem*. Nesse texto, Scliar ficcionaliza a história de um sujeito que apreciava a vuvuzela, acessório que marcou presença nos jogos da

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Copa do Mundo do ano de 2010. Seguem os excertos desse texto:

> Desde criança, seu maior desejo era tocar um instrumento musical. E bem que tentou. Com o apoio dos pais, fez primeiro aulas de piano. Sem resultado: a professora mandou-o embora, dizendo que ele não tinha o menor futuro naquele instrumento. Seguiu-se o violino, a harpa, o fagote. Nada. Por sugestão da mãe, partiu para o popular: violão, cavaquinho. Inútil. Não conseguia tocar coisa alguma, nem mesmo pandeiro. Aos treze anos, considerava-se um completo fracasso, alguém que teria de renunciar aos sonhos e conformar-se com a dura realidade. Foi então que descobriu a vuvuzela. [...] Pela primeira vez estava fazendo música, ou algo que considerava como música. E, para isso, não precisava de professor nem de partituras. Bastava-lhe a vontade de fazer soar aquela coisa, e essa vontade não lhe faltava nunca. Freddie Maake, o inventor da vuvuzela, transformara-se em seu ídolo. (SCLIAR, 2014, p. 10-12)

Esse fragmento serve para mostrar o quanto Scliar está ciente das associações entre música e futebol. Scliar compõe suas crônicas com muita inteligência e sensibilidade, sabendo que na associação entre artes diferentes surgem novas reflexões para o homem do século XXI.

IV. Considerações Finais

A maioria das crônicas sobre futebol foram inspiradas em notícias de jornais. Isso porque, tão dinâmico quanto o futebol, são as crônicas. Se os anúncios e os resultados das partidas em jornais acontecem quase que "em tempo real", as crônicas seguem esse ritmo. Ambos – o esporte e as crônicas – são repletos de dinamicidade. O jogador mais citado nas crônicas é Ronaldo. As crônicas em que ele é lembrado são "Falemos de feios famosos" e "O desabafo da balança". Ultimamente, esse atleta foi um dos que mais alcançaram as páginas de jornais pelo seu destaque como jogador multicampeão, empresário e comentarista esportivo. Nesse artigo, de todas as crônicas sobre futebol as únicas que não foram inspiradas em notícias de jornais são "Falemos de feios famosos" e "A numerologia de 2011". Isso aponta para a associação entre futebol e jornal na elaboração dos textos de Scliar. Nas crônicas do escritor gaúcho quando se fala de futebol a lembrança da infância comparece, principalmente quando Scliar relembra o início do seu apreço pelo time portoalegrense do Cruzeiro, seu time favorito.

Nessa conclusão, ainda pode-se mencionar que Scliar associa o futebol - ou o coloca como pano de fundo - para promover/fazer refletirmos sobre o relacionamento entre homem e mulher, como em "Futebol e testosterona" e em "Namoro & Futebol". Há duas crônicas nas quais objetos usados por torcedores/jogadores de futebol ajudam a pensar o mundo em seus pormenores, como em "O desabafo da balança" e "A vuvuzela como sonho".

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Early Maladaptive Schemas in Children Victims of Sexual Violence

By Amanda Boaventura Lima

Abstract- Sexual violence is characterized by sexual play, heterosexual or homosexual, that part of a probationer development earlier and/or more power and has the purpose of sexual stimulation or the use of another to obtain sexual pleasure. The schemes are developed as a result of experiments harmful childhood, for example, abuse situations. Considering therapy focused on schemes and the literature on sexual violence in children and adolescents, aimed to evaluate a 14 year old victim of sexual violence during childhood in the following aspects: 1. Identify early maladaptive schemas; 2. Identify the consequences of post- trauma 3. Check the behaviors and ways of coping current establishing a relationship with the sexual violence suffered. We performed a semi-structured interview and were administered the Young Schema Questionnaire Questionnaire and parenting styles. Found in the participant schemas of abandonment/instability, mistrust/abuse and dependence/incompetence with predominant coping strategies and hipercompensação resignation.

Keywords: *maladaptativos schemes, children, sexual violence.*

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Early Maladaptive Schemas in Children Victims of Sexual Violence

Esquemas Formados Ecrianças Vítimas de Violência Sexual

Amanda Boaventura Lima

Resumo- A violência sexual é caracterizada por jogo sexual, relação heterossexual ou homossexual, que parte de um agente em estágio de desenvolvimento mais adiantado e/ou de mais poder e tem por finalidade a estimulação sexual ou a utilização do outro para obtenção de prazer sexual. Os esquemas se desenvolvem como resultado de experiências nocivas de infância, por exemplo, situações de abuso. Considerando a terapia focada em esquemas e a literatura sobre violência sexual em crianças e adolescentes, objetivou-se avaliar uma adolescente de 14 anos vítima de violência sexual durante a infância nos seguintes aspectos: 1. Identificar os esquemas iniciais desadaptativos; 2. Identificar as consequências pós-trauma; 3. Verificar os comportamentos e as formas de enfrentamento atuais estabelecendo uma relação com a violência sexual sofrida. Realizou-se uma entrevista semiestruturada e foram aplicados o Questionário de Esquemas de Young e Questionário de estilos parentais. Constataram-se na participante os esquemas de abandono/instabilidade, desconfiança/abuso e dependência/ incompetência com predomínio de estratégias de enfrentamento resignação e hipercompensação. Como consequência observou-se retração das relações sociais e distanciamento afetivo da mãe. Os resultados auxiliam na compreensão do ajustamento psicológico e investigação da prevalência dos EIDs em crianças abusadas sexualmente e das consequências para a vítima.

Palavras-chave: esquemas maladaptativos, crianças, violência sexual.

Abstract- Sexual violence is characterized by sexual play, heterosexual or homosexual , that part of a probationer development earlier and / or more power and has the purpose of sexual stimulation or the use of another to obtain sexual pleasure. The schemes are developed as a result of experiments harmful childhood, for example, abuse situations. Considering therapy focused on schemes and the literature on sexual violence in children and adolescents, aimed to evaluate a 14 year old victim of sexual violence during childhood in the following aspects: 1. identify early maladaptive schemas ; 2. Identify the consequences of post-trauma 3. Check the behaviors and ways of coping current establishing a relationship with the sexual violence suffered. We performed a semi-structured interview and were administered the Young Schema Questionnaire Questionnaire and parenting styles. Found in the participant schemas of abandonment/instability, mistrust/ abuse and dependence/ incompetence with predominant coping strategies and hipercompensação resignation. As a result there was retraction of social and affective distancing from the mother. The results help in understanding the psychological adjustment and investigation of the prevalence of EIDs in sexually abused children and the consequences for the victim.

Keywords: maladaptativos schemes, children, sexual violence.

I. Introdução

A violência sexual contra crianças e adolescentes é considerada um grave problema de saúde pública no Brasil. É crescente o número de vítimas atendidas na rede pública acompanhada de sérios prejuízos que envolvem aspectos físicos, cognitivos, psicológicos e sociais tanto para a vítima como para a família. A literatura especializada indica que uma em cada quatro meninas e um em cada 10 meninos é vítima de violência sexual em todo o mundo (RODRIGUES, 2009).

O problema pode ser agravado pelo medo e vergonha das vítimas, que indefesas, sofrem abusos reiterados por longo período de tempo e muitas vezes, quando finalmente denunciam o abusador, padecem pela pressão da família e de pessoas próximas, que não raras vezes, desacreditam em suas versões, quando não as acusam de terem "provocado" os abusos (RODRIGUES, 2009).

O abuso sexual pode ser definido como todo ato ou jogo sexual, relação heterosexual ou homossexual, que parte de um agente que esteja em estágio de desenvolvimento mais adiantado e/ou de mais poder e tem por finalidade a estimulação sexual ou a utilização do outro para obtenção de prazer sexual. Essas práticas eróticas e sexuais são impostas, em geral, por meio de violência física, ameaças ou indução de sua vontade (Habigzang, 2012).

A violência sexual varia desde atos em que não existe contato físico (por exemplo, toques, comentários e elogios com conteúdo sexual sedutor, assédio, voyeurismo, exibicionismo), aos diferentes tipos de atos com contato físico sem penetração (dentre eles, sexo oral, intercurso interfemural) ou com penetração (por exemplo, penetração dos dedos ou objetos, intercurso genital ou anal). Engloba, ainda, a situação de exploração sexual, visando ao lucro, como o envolvimento em prostituição e a pornografia (Azevedo e Guerra, 1989). O abuso sexual praticado contra crianças e adolescentes pode ser extrafamiliar, quando envolve pessoas estranhas ao núcleo familiar, ou

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intrafamiliar/incestuoso, quando é perpetrado por alguém com laços significativos com a vítima, sejam esses laços consanguíneos ou afetivos (Habigzang, Azevedo, Koller e Machado, 2006), sendo mais frequente a violência sexual intrafamiliar que pode ser ocasional ou frequente ao longo da infância (Reis, 2009).

A violência sexual pode vir, ou não, acompanhada de violência física. É considerada uma violência porque parte-se do princípio de que uma criança ou adolescente ainda não tem maturidade bio-psico-sexual para consentir este tipo de atividade sexual. Segundo o Código Penal Brasileiro considera crime sexual toda e qualquer relação de caráter sexual com pessoas menores de 14 anos (Centro de defesa da criança e do adolescente Yves de Roussan - CEDECA, 2013).

II. Impacto da Violência Sexual

Nenhuma das práticas abusivas é conhecida pelo menor que devido ao estado de desenvolvimento não as compreende nem está preparado para enfrentá-las. Consequentemente, episódios de violência sexual tendem a provocar na criança ou no jovem, sentimentos de culpa, baixa autoestima, problemas com a sexualidade, dificuldade em construir relações duradouras, e falta de confiança em si e nos outros (Bezerra, 2006 citado por Reis, 2009).

Mais especificamente, as consequências psicológicas decorrentes da violência sexual incluem baixa autoestima, sentimento de medo e desamparo, choro frequente, embotamento afetivo, irritabilidade, pesadelos, comportamento hipersexualizado, isolamento social e queixas psicossomáticas. Em um nível mais grave, podem surgir desordens psíquicas severas como: níveis significativamente aumentados de depressão, combinados com sentimentos de vergonha e culpa, ansiedade social, distúrbios de conduta, abuso de substâncias, distúrbios alimentares, transtorno do pânico, transtorno de humor, enurese, encoprese, transtorno de personalidade borderline, transtorno dissociativo e transtorno de estresse pós-traumático (TEPT), sendo que o TEPT é a psicopatologia mais citada como decorrente do abuso sexual (Cohen, 2003; Saywitz et.al., 2000 citado em Habigzang, 2012). Além disso, também podem ser observados sintomas de déficit de atenção, hipervigilância e distúrbios de aprendizado (Sanderson, 2005).

O abuso sexual também afeta o comportamento social das vítimas, incluindo dificuldades de relacionamento com os colegas, abuso de substâncias, fugas do lar, furtos, isolamento social, agressividade, mudanças nos padrões de sono e alimentação, comportamentos autodestrutivos, tais como se machucar e tentativas de suicídio (Cohen, Mannarino & Rogal, 2001; Haugaard, 2003; Jonzon & Lindblad, 2004; Rosenthal, Feiring e Taska, 2003 citados por Habigzang, 2012)

As consequências dessa forma de violência para as vítimas podem variar devido às suas características pessoais, ao apoio social e afetivo recebido por pessoas significativas e órgãos de proteção, e ainda, das características do abuso sexual em si. Assim, o gradiente de consequências no desenvolvimento cognitivo, emocional e comporta-mental pode variar desde efeitos menores, até transtornos psicopatológicos graves (Habigzang, 2012). Segundo Habigzang; Koller; Azevedo; Machado (2005), o impacto do abuso sexual está relacionado a fatores intrínsecos à criança, tais como vulnerabilidade e resiliência (temperamento, resposta ao nível de desenvolvimento neuropsicológico), e à existência de fatores de risco e proteção extrínsecos (recursos sociais, funcionamento familiar, recursos emocionais dos cuidadores e recursos financeiros, incluindo acesso ao tratamento).

Habigzang et al. (2005), consideram que algumas consequências negativas são exacerbadas em crianças que não dispõem de uma rede de apoio social e afetiva. Outros fatores que podem influenciar o impacto da violência sexual, diminuindo ou aumentando seus efeitos, são os seguintes: saúde emocional prévia; tipo de atividade sexual; duração e frequência dos episódios abusivos; reação dos outros, ou seja, a resposta negativa da família ou dos pares à descoberta do abuso acentua efeitos negativos (família, amigos e juízes atribuindo a responsabilidade à criança); rompimento de relações familiares depois da revelação; criança responsabilizando-se pela interação sexual; recompensa pelo abuso e negação do autor de que o abuso aconteceu (Amazarray & Koller, 1998; Deblinger & Heflin, 1995; Lamour, 1997; Mattos, 2002; Rouyer, 1997 citados por Habigzang et al., 2005). A interação desses fatores intrínsecos e extrínsecos pode minimizar ou potencializar os efeitos negativos dessa experiência.

Além disso, os diferentes efeitos negativos do abuso sexual nas crianças e adolescentes podem ser agravados ou atenuados conforme os seguintes fatores: idade da criança na época do abuso sexual (quanto mais nova, maior o trauma); duração e frequência, grau de violência ou ameaça do abusador (se ele ameaça fazer algo contra as pessoas mais próximas à vítima, caso esta conte o ocorrido); diferença de idade entre a pessoa que cometeu o abuso e a vítima (quanto mais velho o abusador, maior o impacto na criança); proximidade da relação entre abusador e vítima (quanto mais próximo, maior o impacto); ausência de figuras parentais protetoras da criança; reação das pessoas conhecidas ao saberem do ocorrido; dissolução da família depois da revelação; (Furniss,1993; Kaplan, Sadock e Grebb, 1997;

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Sanderson, 2005 citados por Habizang, 2012). Portanto, as consequências derivadas da violência sexual variam conforme as características pessoais, ao apoio social e afetivo recebido por pessoas significativas e órgãos de proteção, incluindo as características do abuso sexual em si.

De acordo com (Price, 2007 citado por Harding, & Jacksoon, 2011), crianças que sofreram de abuso sexual parecem estar em risco para o desenvolvimento de esquemas maladaptativos, devido às suas experiências de vitimização e características familiares associadas. Além disso, elas compreendem um grupo relativamente grande de indivíduos em risco de TEPT e outras formas de psicopatologia. Neste trabalho serão enfocados os esquemas disfuncionais decorrentes da violência sexual.

III. Terapia de Esquemas

A terapia do esquema é uma abordagem sistemática e envolve elementos das escolas cognitiva, comportamental, de apego, da Gestalt, de relações objetais construtivistas e psicanalíticas em um modelo conceitual de tratamento rico e unificador. A terapia do esquema pode ser breve, de médio ou longo prazo, dependendo do paciente e da demanda apresentada. É aplicável especialmente aos casos cronificados e que envolvem transtornos de personalidade (Young, Klosko, & Weishaar, 2008).

Em psicologia cognitiva pode-se pensar o esquema como um plano cognitivo abstrato que serve de guia para interpretar informações e resolver problemas (Beck, 1967 citado por Young et al., 2008). Sendo assim, pode-se afirmar que um esquema pode ser positivo ou negativo, adaptativo ou desadaptativo e pode ser formado na infância ou em momentos posteriores da vida.

Young et al. (2008), afirmam que os esquemas se desenvolvem como resultado de experiências nocivas de infância. Para caracterizar estes esquemas, Young conceitua os esquemas desadaptativos remotos como temas ou padrões psicológicos amplos, difusos e fundamentais, formados por memórias, emoções, sensações corporais, relacionados à percepção de si mesmo e dos outros. São denominados remotos por terem início precoce na vida da criança, por se repetirem ao longo do tempo e por se configurarem como padrões desadaptativos de perceber e interpretar experiências da vida. Também vão se tornando rígidos e inflexíveis de forma que toda tentativa de mudar o esquema será vista como ameaçadora (James, Southam & Blackburn, 2004; Padeski,1994 citados por Young et al., 2008). Eles são ativados por eventos significativos para a pessoa, como por exemplo, uma atribuição difícil para uma pessoa com esquema de fracasso, que pode acionar pensamentos autoderrotistas com elevada carga emocional, envolvendo a ideia de que não vai conseguir.

No modelo proposto por Young et al.(2008) constam 18 esquemas que foram agrupados em 5 categorias amplas de necessidades emocionais não satisfeitas, nas quais, denominou-se "domínios de esquemas". Young (2003) hipotetiza ainda cinco tarefas desenvolvimentais primárias que a criança necessita realizar para se desenvolver de forma sadia: conexão e aceitação, autonomia e desempenho, auto-orientação, limites realistas e autoexpressão, espontaneidade e prazer. Quando não consegue avançar de forma sadia em função de predisposições temperamentais e experienciais parentais e sociais inadequadas, a criança pode desenvolver um esquema inicial desadaptativo (EID) em um ou mais domínios do esquema. Por exemplo, problemas no estabelecimento de conexão com as outras pessoas e um sentimento de aceitação por parte dos outros, leva a desenvolver um EID no domínio Desconexão e Rejeição.

Portanto, os EIDs agrupados em seus domínios de acordo com a teoria de Young et al. (2008), são: 1) Desconexão e Rejeição: domínio relativo ao sentimento de frustração vivenciado pela pessoa em relação às experiências de segurança, estabilidade, carinho, empatia, compartilhamento de sentimentos, aceitação e consideração. Nesse domínio encontram-se cinco EIRs: abandono/instabilidade, desconfiança/abuso, privação emocional, defectividade/vergonha, isolamento social/alienação. 2) Autonomia e desempenho prejudicados: configura sentimentos de incapacidade experimentados pelo individuo em se separar dos demais e conquistar a autonomia necessária para sobreviver de forma independente e com bom desempenho. Nessa dimensão estão os seguintes EIDs: dependência/incompetência, vulnerabilidade ao dano ou à doença, emaranhamento/self subdesenvolvido, fracasso. 3) Limites prejudicados: padrão de funcionamento possível de ser identificado por deficiência nos limites internos, pela ausência de responsabilidade com os demais e/ou pela dificuldade de orientação para a concretização de objetivos distantes. Nesse domínio estão dois EIDs: arrogo/grandiosidade, autocontrole/autodisciplina insuficientes. 4) direcionamento para o outro: domínio que expressa o foco excessivo nos desejos e sentimentos dos outros em função da constante busca de obtenção de amor. Nessa dimensão, as pessoas suplantam suas próprias necessidades com o intuito de obter aprovação, podendo suprimir sua consciência, sentimentos e inclinações naturais. Estão presentes: subjugação/autosacrifício, busca de aprovação/busca de reconhecimento. 5) Supervigilância e Inibição: refere-se ao bloqueio de felicidade, autoexpressão, relaxamento, relacionamentos íntimos e ao comprometimento da própria saúde devido a ênfase excessiva na supressão dos sentimentos, impulsos e das escolhas pessoais espontâneas. Regras e expectativas rígidas internalizadas sobre desempenho e comportamento ético

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integram esse domínio. Quatro EIDs encontram nesse grupo: negativismo/pessimismo, inibição emocional, padrões inflexíveis/postura crítica exagerada, postura punitiva. (Young et al., 2008)

Ainda de acordo com Young et al. (2008), todos os organismos apresentam basicamente 3 respostas quando percebem uma ameaça: luta (super-compensação), fuga (subordinação) e congelamento /freezing (evitação). A ameaça é entendida aqui como a frustração de uma necessidade emocional profunda no desenvolvimento afetivo da criança ou medo das intensas emoções que o esquema desencadeia e a criança responde com um estilo de enfrentamento que em principio pode ser adaptativo, mas torna-se disfuncional com a mudança das condições que ocorre à medida que a criança cresce. Sendo assim, o que era adaptativo para a criança, torna-se desadaptativo para o adulto e o mesmo fica aprisionado na rigidez de seu estilo de enfrentamento.

Os primeiros EIDs a serem desenvolvidos pela criança são considerados como esquemas incondicionais, refletindo crenças fixas acerca de si próprio e dos outros. Desta forma, dos 18 EIDs identificados por Young (2003), 13 são considerados incondicionais em relação a fatores como, por exemplo, o medo do abandono, desconfiança, fracasso e sentimento de se ser defeituoso. Tendo em conta as suas características, estes tendem a levar a um aumento da vulnerabilidade a numerosas formas de psicopatologia (Harris & Curtin, 2002 citado por Young, 2003). Por outro lado, considera-se que os esquemas condicionais se desenvolvem mais tarde, podendo reduzir as consequências negativas dos esquemas incondicionais, apesar de temporariamente, através de padrões de comportamento envolvendo subjugação, auto sacrifício, busca de aprovação, inibição emocional ou a criação de padrões elevados (Stallard, 2007 citado por Young, 2003).

A diferença entre os esquemas condicionais e incondicionais consiste no fato de que as consequências dos condicionais podem ser evitadas. Como tal, os esquemas condicionais desenvolvem-se mais tarde enquanto tentativas de aliviar o sofrimento provocado pelos esquemas incondicionais, e conseguem reduzir as consequências negativas dos incondicionais (Young, 2003).

Tem-se verificado um reconhecimento crescente da importância dos esquemas cognitivos e do seu papel no desenvolvimento e manutenção de problemas psicológicos na vida adulta (Beck, 1987; Young, 1990 citado por Young, 2003). De fato, a importância dos esquemas cognitivos no des-envolvimento de psicopatologia, constitui um dos pilares subjacentes à teoria dos esquemas sugerida por Young e colaboradores (Young, 2003).

Retomando, os EIDs resultam de necessidades emocionais não satisfeitas na infância. São elas: vínculos seguros com outros indivíduos (inclui segurança, estabilidade, cuidado e aceitação); autonomia, competência e sentido de identidade; liberdade de expressão, necessidades e emoções válidas; espontaneidade e lazer e limites realistas e autocontrole (Young et al., 2008). Nesse sentido, ao sofrer violência sexual, algumas necessidades emocionais são violadas como: a segurança, pois os cuidadores deveriam ter cuidado ou estado atentos a situações ruins com as crianças; a criança também pode se sentir incapaz de criar vínculos seguros com outros indivíduos devido ao receio de que os mesmos irão violar seus direitos. A liberdade de expressão é outra necessidade violada, haja vista que a criança teme expressar seus sentimentos por conta das ameaças do abusador. O lazer também pode ficar comprometido, pois pode haver isolamento da criança após do abuso.

Como consequência, o não atendimento dessas necessidades básicas pode levar ao desenvolvimento de esquemas como: desconfiança/ abuso, defeito/vergonha ou vulnerabilidade a danos e limites prejudicados. Estes esquemas são particularmente relacionados ao início de experiências traumáticas ou vitimização. Assim, a experiência abusiva durante a infância pode iniciar, reforçar ou fortalecer tais esquemas maladaptativos (Harding, Burns & Jackson, 2011).

Considerando a teoria da terapia focada em esquemas e a literatura sobre violência sexual em crianças e adolescentes, o presente trabalho objetiva avaliar uma adolescente que foi vítima de violência sexual durante a infância nos seguintes aspectos: 1. Identificar os esquemas iniciais desadaptativos; 2. Identificar as consequências pós-trauma; 3. Verificar os comportamentos e as formas de enfrentamento atuais estabelecendo uma relação com a violência sexual sofrida.

IV. Recursos Metodológicos

Este estudo apresentou uma abordagem qualitativa que segundo Minayo (2007), se conceitua como um "método aplicado ao estudo da história, das relações, das representações, crenças, percepções e das opiniões, produtos das interpretações que os humanos fazem a respeito de como vivem, constroem seus artefatos e a si mesmos, sentem e pensam. As abordagens qualitativas se conformam melhor a investigações de grupos e segmentos delimitados e focalizados, de histórias sociais sob a ótica dos atores, das relações e para análises de discursos e documentos" (p. 57). Tratou-se de um estudo de caso individual.

a) Participante

Foi convidada a participar dessa pesquisa uma adolescente, sexo feminino, atualmente com 14 anos

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que foi abusada sexualmente na infância. A participante está na oitava série do ensino fundamental e tem o nível socioeconômico baixo. A mesma, sofreu abuso três vezes, por pessoas distintas: o primeiro deles ocorreu quando a mesma tinha quatro anos, por um vizinho e durou um ano. Com nove anos, a mesma foi abusada novamente por um tio, durando três meses e aos 11 anos, foi abusada novamente por um conhecido da família, durante um mês. A adolescente já era acompanhada pela pesquisadora psicóloga em atendimento psicoterapêutico há 5 meses no Centro de Referência Especializado de Assistência Social-CREAS de Conceição do Coité- BA. A adolescente aceitou participar da pesquisa e por esta razão, sua responsável e a participante assinaram cada uma o Termo de Consentimento Livre e Esclarecido (TCLE).

b) Instrumentos

A ficha de abertura, inserida no prontuário continha cinco questões consideradas relevantes para o presente estudo: identificação da criança/adolescente (nome, endereço, telefone, sexo, idade, data de nascimento e naturalidade); composição familiar (nome, idade, CPF, grau de parentesco com a adolescente, escolaridade, trabalho/ocupação e renda); vida escolar (escola que frequenta, série, turno; se participa de algum programa do governo como Programa de Erradicação do Trabalho Infantil (PETI), Bolsa Família ou Benefício de Prestação Continuada (BPC); aspectos da violência; identificação do agressor; tipo de violência sofrida; observações; encaminhamentos e assinatura do técnico responsável pelo atendimento.

Em seguida, foi aplicado o questionário de esquemas de Young (QEY-L2; Young e Brown, 1990; citado por Young et al., 2008) sendo uma medida para auto avaliação de esquemas. A participante se auto avaliou em relação ao quão bem cada item a descrevia em uma escala Likert de 6 pontos. Por fim, foi aplicado também o inventário parental de Young (IPY; Young, 1994 citado por Young et al., 2008), que se trata de um dos meios básicos de identificar as origens dos esquemas na infância. No mesmo, 72 itens foram respondidos, classificando seus pais segundo uma série de comportamentos que puderam contribuir para o desenvolvimento de esquemas. Assim como o QEY, o IPY utiliza uma escala Likert de 6 pontos. A participante foi informada de que os seus resultados têm um caráter confidencial.

c) Procedimentos

Inicialmente foi solicitada autorização ao CREAS para coleta dos dados provenientes do prontuário da paciente. Após autorização da instituição, a coleta de dados ocorreu a partir dos dados existentes no prontuário da participante arquivado no CREAS, bem como da anamnese (entrevista semiestruturada) realizada. De acordo com acordo com Minayo (2007) "a entrevista semiestruturada obedece a um roteiro que é apropriado fisicamente e utilizado pelo pesquisador e por ter um apoio claro na sequência das questões. A entrevista semiestruturada facilita a abordagem e assegura, sobretudo aos investigadores menos experientes, que suas hipóteses ou seus pressupostos serão cobertos na conversa" (p. 267).

A coleta dos dados constantes no prontuário e dos dados adicionais foi realizada a partir do agendamento prévio com a referida participante. Foram necessários três encontros, de 50 minutos cada para a coleta das informações.

Assim, após a autorização do CREAS, do responsável legal pela paciente e anuência da mesma em participar da pesquisa, a coleta contou com dois momentos: No primeiro momento foi realizada consulta ao prontuário para coleta dos dados já obtidos nos atendimentos; no segundo momento ocorreu a entrevista semi-estruturada para identificar os aspectos relevantes para a pesquisa ainda não abordados nos atendimentos Tanto a paciente, quanto a responsável legal da menor, assinaram o TCLE autorizando a publicação dos dados desta pesquisa. Esta pesquisa apresenta-se em conformidade com a resolução 466 do CNS de 12 de dezembro de 2012 publicada no dia 13 de junho de 2013.

d) Análise de Dados

O referido trabalho foi construído, primeiramente, a partir da análise de conteúdo, colhida na anamnese, que pode ser entendida como:

> Um conjunto de técnicas de análise de comunicação visando obter, por procedimentos sistemáticos e objetivos de descrição do conteúdo das mensagens, indicadores (quantitativos ou não) que permitam a inferência de conhecimentos relativos às condições de produção/ recepção destas mensagens (Bardin, 1979 citado por Minayo, 2007).

O QEY e o IPY foram corrigidos de forma qualitativa verificando-se as questões em que a participante marcou os valores "5" (em grande parte verdadeira) e "6" (descreveperfeitamente). Foi considerado um esquema relevante marcações de mais de três questões do mesmo esquema com os números "5" ou "6". Vale ressaltar que no IPY foram consideradas questões assinaladas como um e dois para o esquema de privação emocional, pois este esquema apresenta afirmações em sentido reverso.

V. Resultados e Discussão

A adolescente é a caçula de uma prole de quatro filhos. O pai traiu a mãe e das traições, nasceram dois filhos. Os pais se separaram quando a adolescente tinha poucos meses de vida e o pai foi morar em São Paulo, a 1969 km da cidade da paciente, com outra família, o que resultou em mais três filhos. Com a separação, a participante, sua mãe e seus dois irmãos foram morar na zona rural, onde tinham uma casa e ficava próximo dos parentes maternos. A mãe

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trabalhava o dia todo para manter a casa e enquanto isso, os filhos ficavam em casa cuidando uns dos outros, ou na vizinhança.

Os abusos, motivo da busca por atendimento, ocorreram com três pessoas próximas à mãe da adolescente. Em nenhum dos episódios houve penetração, mas as interações sexuais duraram anos. Em geral, o abuso acontecia por meio de carícias e toques. O primeiro abuso durou dois anos, aconteceu quando a participante tinha quatro anos, por um vizinho, que também abusou de sua irmã. O segundo aliciador, quando a participante tinha nove anos foi um amigo da mãe, que a ajudava no trabalho. Passados três meses do ocorrido, a adolescente pediu à mãe para passar um tempo com o pai em São Paulo. A saudade da mãe a fez voltar para sua cidade natal e aconteceu o último episódio de abuso, dessa vez, por um tio da adolescente, que a seguia no caminho da escola, além de ir à casa da mesma, quando ela estava sozinha, enquanto seus irmãos iam para a escola e sua mãe trabalhar. Os abusadores a ofereciam presentes e doces e, quando a mesma disse que contaria para a mãe, ameaçaram matar a sua família.

Segundo Serafim; Saffi; Rigonatti; Casoy & Barros (2009), geralmente esse tipo de abusador corteja, presenteia e seduz seus alvos e é capaz de percorrer qualquer distância para alcançá-los. De acordo com Young (2003), esquemas como Desconfiança/abuso, defeito/vergonha ou vulnerabilidade a danos tendem a ser particularmente relacionados ao início das experiências traumáticas ou vitimização. Assim, a experiência abusiva durante a infância pode iniciar, reforçar ou fortalecer os esquemas mal adaptativos.

Com o QEY na forma longa, pôde-se constatar que estavam presentes na participante três dos 16 esquemas iniciais desadaptativos investigados, sendo eles: abandono/instabilidade, desconfiança/abuso, ambos do domínio I: desconexão e rejeição, e dependência/incompetência do domínio II: autonomia e desempenho prejudicados. A partir do IPY verificou-se a presença do esquema de privação emocional, também ligado ao domínio I: desconexão e rejeição.

O esquema de abandono/instabilidade refere-se à expectativa de que logo serão perdidas as pessoas com as quais se cria vínculo emocional. Neste, a pessoa acredita que de uma maneira ou outra, os relacionamentos íntimos terminarão iminentemente. Na infância, esses pacientes podem ter vivenciado o divórcio ou a morte dos pais. Esse esquema também pode surgir quando os pais foram inconsistentes no atendimento das necessidades da criança; por exemplo, pode ter havido muitas ocasiões em que a criança foi deixada sozinha ou desatendida por períodos prolongados (Young, 2003).

Em relação ao esquema de abandono/instabilidade verificou-se que a adolescente tende a empregar o estilo de enfrentamento hipercompensação, em especial, nos relacionamentos amorosos, por acreditar que o parceiro pode suprir o amor que não recebeu em casa, se tornando muitas vezes pegajosa e controladora.

> *"ele não me dá a atenção que mereço, não faz o que eu quero, se eu mando muitas mensagens, ele não responde".*

Pode-se perceber que a figura do pai também influenciou para a origem deste esquema, pois a mesma relata que quando nasceu, os pais estavam em crise conjugal devido às traições por parte do pai e também pelas agressões físicas que o mesmo direcionava à mãe. A partir do divórcio, o contato da adolescente com o pai passou a ser raramente por telefone e uma vez por ano, pessoalmente, quando o mesmo vinha à cidade natal. Na percepção da participante, o pai se esquivou das responsabilidades. Ela acredita ainda, que o abuso não teria acontecido se o mesmo tivesse presente em sua vida.

> *"É, meu pai fugiu da responsabilidade, o que aconteceu comigo foi muito mais culpa dele, porque ele devia estar comigo e, no entanto, ele abandonou meus irmãos, minha família e agora voltou porque viu que a gente cresceu e agora ele não tem que ter mais a responsabilidade que deveria ter antes. Aí passou a se comunicar mais com a gente".*

A mãe, sem condições financeiras após a separação buscou trabalho para prover financeiramente a família. Em relação à mãe, a busca pelo sustento familiar promoveu a ausência de cuidados diretos, uma vez que, enquanto trabalhava, a criança ficava sob os cuidados dos irmãos mais velhos (também menores de idade) ou brincando na casa dos vizinhos. Quando chegava em casa, a mãe cuidava dos afazeres domésticos e, segundo o relato da participante, não lhe dava atenção nem carinho, recusando afeto quando a filha lhe propunha.

> *"...eu sempre pedi carinho a ela, mas ela nunca queria, quando eu me aproximava, ela dizia que não gostava de chamego."*

O esquema de desconfiança/abuso refere-se à expectativa de que os outros, de alguma maneira, tirarão vantagem da pessoa, intencionalmente. As pessoas com esse esquema acreditam que os outros vão magoá-la, enganá-la ou desprezá-las. Elas com frequência pensam em termos de atacar primeiro ou se vingar depois. Na infância, esses pacientes muitas vezes foram abusados ou tratados injustamente por pais, irmãos ou amigos (Young, 2003).

A experiência abusiva durante a infância pode iniciar, reforçar ou fortalecer os esquemas mal adaptativos (Burns & Jackson, 2011). Após sofrer o abuso sexual, a participante acredita que todas as pessoas carinhosas que se aproximam, têm segundas

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intenções, pois foi dessa maneira que os abusadores se aproximaram dela, com delicadeza e dando presentes. Além disso, afirma que a mãe nem sempre é honesta com ela e assim, desconfia muito das pessoas.

"ele me oferecia presentes, balas, dinheiro e tocava no meu corpo, eu não tinha noção de nada, quando passei a ter consciência, ele me ameaçou, ameaçou matar minha família, então eu tive medo."

"...é, porque aquela pessoa pode vim oferecendo dinheiro ou te tratando bem, ele está querendo alguma coisa". "é, minha mãe mesmo mente pra mim, me esconde as coisas com medo da minha reação, mas eu não sou boba, eu sei a verdade".

Considerando o esquema de desconfiança/ abuso, o principal estilo de enfrentamento da participante é o de resignação, mantendo-se super-vigilante e desconfiada em relação aos outros.

"Eu sinto que as pessoas querem tirar vantagem de mim... as pessoas que eu não conheço, as pessoas carinhosas, aquele carinho eu logo pensando que eles podem ter outras intenções, tenho medo que aconteça aquilo de novo."

"frequentemente, sinto que tenho de me proteger dos outros".

"Sim... porque eu não sei o que eles querem fazer, ninguém sabe a personalidade de ninguém".

Por sua vez, o esquema de dependência/ incompetência refere-se à crença de que a pessoa não é capaz de assumir, de forma competente, as responsabilidades do cotidiano. A pessoa com esse esquema depende excessivamente dos outros para tomar decisões e iniciar novas tarefas. Os pais, em geral, não estimulam a criança a agir de forma independente e a ter confiança em sua capacidade de tomar conta de si mesma (Young, 2003). A adolescente em questão relata que sempre quis trabalhar, mas que a mãe, apesar de passar a maior parte do seu tempo fora de casa, não aceitava que a mesma assumisse nenhuma responsabilidade como estudar e trabalhar. Por conta disso, acredita que sempre precisa de uma orientação em suas decisões, porque se for feita por conta própria, pode não dar certo. A ausência dos pais e a superproteção dos irmãos, uma vez que era a caçula da família, pode ter influenciado a origem deste esquema.

"ela sempre achou que eu não tinha necessidade de trabalhar porque era muito nova e na escola, nunca me exigiu nada. Tanto fazia passar ou perder"

"Ela dizia o que era errado, mas nunca disse pra fazer ou não fazer. Nem ela, nem meu pai nunca me instruíram a nada".

Referente ao esquema dependência/ incompetência, o estilo de enfrentamento utilizado pela participante é a hipercompensação, pois, ao mesmo tempo em que acha que não teve instruções dos pais, a paciente demonstra autoconfiança excessiva em si mesma, na sua busca pela independência precoce, quando fala em procurar um emprego, ainda adolescente para ter sua independência financeira e poder cuidar de sua própria vida.

"eu sempre pedi para trabalhar, ela que nunca deixou."

Outro esquema encontrado foi o de privação emocional. O mesmo se refere à crença de que as necessidades emocionais primárias nunca serão atendidas pelos outros. Essas necessidades incluem carinho, empatia, afeição, proteção, orientação e interesse por parte dos outros. É comum os pais privarem a criança emocionalmente (Young, 2003). A adolescente afirma que além da ausência do pai, a mãe não supre as necessidades emocionais, nunca lhe deu carinho de verdade, não se interessou por seus planos e projetos de vida.

"ela não gosta de carinho, quando eu me aproximo, ela diz que não gosta, além do mais, ela nunca foi numa reunião minha na escola, nunca se preocupou com o que eu queria ser quando crescesse..."

Neste caso, o estilo de enfrentamento principal foi a resignação, pois a mesma passou a ter amizades consideradas más influencias para a sociedade, saia de casa e voltava dias depois, como forma de chamar atenção de sua mãe. Por conta disso, a crença de que não havia amor em casa reforçava mais, consequentemente, o esquema de privação emocional.

"eu me sentia bem fora de casa, mesmo sabendo que aquelas pessoas bebiam e fumavam, mas eu me sentia acolhida ali, porque elas eram carinhosas, conversavam comigo..."

Boscardin & Kristensenz, (2011) afirmam que durante os primeiros anos de vida a criança constrói modelos funcionais de seus pais, e esses modelos tornam-se estruturas cognitivas influentes. Tais modelos, por se tornarem habituais, generalizados e bastante inconscientes, persistem num estado mais ou menos imutável, até mesmo quando o indivíduo, quando adulto, interage com pessoas que o tratam de formas completamente distintas daquelas pelas quais os pais a trataram (Bowlby, 1989 citado por Boscardin & Kristensenz, 2011). "Se o tratamento inicial de uma criança lhe ensina que é má, incapaz, sem valor e indigna de amor, ela encontrará meios de desenvolver sua vida para confirmar essa opinião" (Forward, 1989, citado por Boscardin & Kristensenz, 2011). Na história de vida da adolescente, a mesma se queixa de muitas críticas da mãe, principalmente após o abuso, sugerindo que a mesma também foi culpada e que era para esquecer o ocorrido.

"ela fala que eu poderia ter negado, que poderia ter contado desde a primeira vez, mas, que nada poderia ser feito, então o melhor é esquecer"

Além disso, sugere Gonçalves (2010) que pessoas com esquemas ligados ao domínio I, são incapazes de estabelecer relações seguras de

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vinculação com os outros. Geralmente, cresceram em famílias tipicamente instáveis, abusivas, frias, com comportamentos de rejeição ou isoladas. Fica claro na história de vida da paciente a presença de esquemas pertencentes a esse domínio, pois, como já foi discutido, foi criada num ambiente no qual a mãe sempre foi distante afetivamente e o pai a abandonou nos seus primeiros dias de vida.

Da mesma forma, relata Petroff (2011) que as famílias de origem das pessoas com esquemas pertencentes ao domínio II são geralmente destruidoras da confiança da criança o que fica explícito na fala da paciente em relação à mãe: "ela mente pra mim" e não consegue reforçar a criança a ter um desempenho competente fora da família.

VI. Considerações Finais

Buscou-se neste trabalho verificar os EIDs prevalentes em uma adolescente vítima de violência sexual. Com a aplicação dos questionários que avaliam os esquemas e investigação clínica dos resultados obtidos nestes inventários, constataram-se na participante os seguintes esquemas iniciais desadaptativos: abandono/instabilidade, desconfiança/ abuso e dependência/incompetência. Estes esquemas estão de acordo com as experiências precoces vivenciadas pela participante. Os EIDs podem gerar prejuízos na adaptação e desenvolvimento de relações saudáveis ao longo da vida, fazendo-se necessária a identificação e flexibilização dos mesmos.

Pôde-se perceber também que o pai é uma figura ausente, abandonou a família quando a adolescente ainda era criança e nunca participou das decisões famílias. A mãe é uma figura que desde criança a critica muito, sempre preocupada com o trabalho e, apesar de suprir todas as necessidades básicas da adolescente, não deu carinho e atenção quando criança, portanto, ambos influenciaram também para a formação de tais esquemas.

Os resultados têm importantes implicações para melhor compreensão do ajustamento psicológico e na investigação da prevalência dos EIDs na infância e na adolescência em crianças que foram abusadas sexualmente e quais são as consequências que eles trazem para a vida da vítima. O presente estudo revelou uma limitação importante que consiste no número reduzido de participantes, diminuindo a possibilidade de generalização de resultados à população. Assim, não se pretendeu esgotar as possibilidades de discussão acerca dos esquemas formados em crianças vítimas de violência sexual. Aqui foram disponibilizadas contribuições que podem colaborar para reflexões e questionamentos acerca do assunto, assim como, contribuir para a formação e a atuação de psicólogos e de profissionais que trabalham com pessoas vítimas de violência sexual. Dessa forma, sugere-se que novas pesquisas sobre os esquemas iniciais desadaptativos em pessoas vítimas de violência sexual sejam conduzidas, ampliando o tamanho amostral, o gênero e a faixa etária dos participantes.

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The Use of Spanish on US Sports Information

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Abstract- The article is about the influence of Spanish in the US through sports information. There was a first moment related to the first emigration, in the search for that first American dream. Today, professionals come from a more globalized environment. Among the levels, the lexical-semantic level plays an important role, with a trend in recent years towards leveling. American sports information in Spanish currently exerts an influence on the rest of society.

Keywords: *sport, information, athletes, Spanish, English.*

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The Use of Spanish on US Sports Information

Miguel Hernández Paniagua

Resumen- El artículo trata sobre la influencia del español en los EE.UU. a través de la información deportiva. Hubo un primer momento relacionado con la primera emigración, en la búsqueda de ese primer sueño americano. Hoy el día los profesionales llegan desde un entorno más globalizado. Entre los niveles, el nivel léxico-semántico juega un papel importante, con una tendencia en los últimos años hacia la nivelación. La propia información deportiva estadounidense en español ejerce una influencia actualmente sobre el resto de la sociedad.

Palabras Clave: deporte, información, deportistas, español, inglés.

Abstract- The article is about the influence of Spanish in the US through sports information. There was a first moment related to the first emigration, in the search for that first American dream. Today, professionals come from a more globalized environment. Among the levels, the lexical-semantic level plays an important role, with a trend in recent years towards leveling. American sports information in Spanish currently exerts an influence on the rest of society.

Keywords: sport, information, athletes, Spanish, English.

I. Introduction

The number of Spanish speakers in the United States has grown exponentially in recent years, accounting for 18.4% of the total population in 2019. Mexico has been the country that contributes the most immigration, and this has left its mark on the sports press, as part of entertainment. We are no longer talking about Hispanic communities carrying an exclusive language use, but rather a language called to be a companion to English in the coming decades, this rise being accompanied by a mix between cultures, and also by a linguistic mix.

For this reason, today the consideration of the Spanish-speaking group as an ethnic minority is becoming obsolete. Rather, the United States is on its way to becoming a nation with two strong languages during the 21st century, as is the case in Canada.

Within the lifestyle, the world of entertainment plays a very prominent role, and it is here where there is a greater capacity for global influence in the field of languages and content. Within entertainment, sport is the content that reaches the greatest diffusion, not only in the United States, but in the rest of the world. We do not enter into the discussion of whether this massive following is deserved, to the detriment of culture, we only stick to the obvious point of understanding how the fact of having television networks, radio stations and newspapers with a large audience influences language uses. and in the expansion of the language. That is why it is correct to do one diachronic study at a time.

The major media in Spanish began with force in the second part of the 20th century. There was always an early vocation to contemplate the stage as a set of conglomerates of communication blocks, as happens today, and especially in television, the medium with the greatest reach in sport.

Sport, in the information society, is playing a role similar to literary fiction in other contexts. People use this fiction to relativize and find a lighter space, even if that plane is shared with real life. That is why the influence of language is so great, as it has always been in the relationships between fictional entertainment and real life. This article works on the possibility that the American sports press in Spanish, with its international projection, is promoting the use of international Spanish, with all that that entails, in terms of the tendency to create a unified and understandable variety throughout the world, regardless of origin.

In the 1950s, this expansion based on blocks took place with chains originating in Mexico and Puerto Rico. The task was to bring together not only Spanish-speaking viewers from the United States, but also those from the rest of the Spanish-speaking countries, taking into account the precognition experienced by businessmen in the sector. The Spanish International Network and Netspan developed this career with a view to Mexico and Puerto Rico, respectively, although the first of these companies ended up being called Univisión, and the second Telemundo.

En el presente los hispanohablantes se asientan sobre todo en California, Texas, Florida, Illinois, y la ciudad de New York, además de Puerto Rico, aunque como decimos la globalización de las comunicaciones está superando cualquier clasificación. López (2010).

II. Brief History of Sports Journalism in the United States in Spanish

In the beginning, based on the last decades of the 20th century, the profile of sports journalists in the United States was based on professionals born in Spanish-speaking countries, especially in Mexico and Central American states. We can even talk about a vocation for wanting to spread the sport of soccer among the Latin-speaking population, already within the United States, as a way of recognizing features of their social education in the times of childhood and youth. They already received journalistic training on networks

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such as Televisa, in their native countries, which is why there was a concern for wanting to export a homogeneous Spanish with a vocation to address the Latin world, although international Spanish was not yet widely practiced. In the United States they also received training, in entities such as the University of California.

Although Televisa also had an international vocation, many journalists sought to leave Univisión to work in the United States in the 1980s. Some professionals achieved great success, such as Jorge Ramos or José Hernández, especially because Univisión had a great projection in states like California or in the eastern states, with a strong Latin population.

Mexico's strong heritage, related above all to the most followed sport in the Spanish-speaking world, in Europe and on other continents, was complemented by the arrival of editors and commentators from countries such as Cuba and Puerto Rico, such as Jessi Losada, working for Telemundo, and for other networks in the United States with Spanish as their language. They had a large audience in states like Florida and others on the east coast, such as New York or Massachusetts.

In the 21st century the situation has changed, something that has been parallel to the diversity in the places of origin. There are journalists who have come to the United States from Argentina, like Andrés Cantor, or from Spain, like Carlota Vizmanos. They have also contributed a mix in the entertainment society, because soccer has stopped being a sport oriented only to the Latin population, and also because this community has become interested in other sports, always rooted in the United States, such as soccer, American or basketball.

In the same way, they work not only for media based in South or Central America, but also for networks such as Fox or ESPN. Spanish in sports information tends to spread a standard use, limiting the records of each commentator or each editor in their countries of origin, something that seems key to having an influence on the entire American society, and continuing with the unifying purpose of large communicative groups.

III. Towards a Standard Language in Sports Information

Spoken Spanish has an everyday variety, practiced at home, on the street and in schools, and a variety with a tendency toward normalization. In the first case we have a language with some Anglicisms, also with a great variety of phonological features beyond the general sense, and in the second the normalization shown in the media pursues a reality of being able to speak a possible French dialect common to all. Spanish speakers in the United States, according to Moreno-Fernández (2017). This frank dialect should allow not only full communication in the United States, but also throughout the Hispanic world. We mean that in communication we must not only take into account the viability of a similar code of signs, but also the factor of recognition of one's own identity. In that sense, the implementation of a constant in sports information is vital, since as we know, entertainment has a capital influence.

If we stick to the phonological level, according to the two strongest traditional varieties attributed to Spanish in the United States in the 20th century, the Mexican variety and the Antillean variety, there were important differences between the intensity of the aspiration of the final <s> of word or syllable. There were also some phenomena of syntax such as the Antillean placement of the personal pronoun before the verb in questions, typical of the Spanish spoken in Florida and the Antilles. However, the main difference continues to be in the lexicon, with words that are not understandable or recognizable depending on the area, in addition to the use of Anglicisms.

The sports media have pursued, since the newspapers of the 20th century and since the first broadcasts of Netspan and the Spanish International Network, a discourse without Anglicisms and inspired by the varieties of Mexico or the Antilles. Let's check if this general normalization is taken into account today, erasing the differences between the two main macrodialects. It is key because a large population tends to imitate the uses that appear in the media, and an appearance of differences in the country as a whole would mean social stigmatization due to speech. Hernandez (2016).

We take into account the rise of football born in Europe at the end of the 19th century. The nation did not have a tradition for this sport at the end of the 20th century, and it was a practice more related to Latin emigration. Today the situation has changed completely, starting with the world championship in the United States in 1994, and there is no mass following sport especially related to a community of origin or ancestors, continuing with that unifying effect.

Betti (2020) points out the phenomenon of unity experienced by Hispanics in the United States together with the rest of the population, especially since 2001. They are collaborating in this environment of economic progress of the nation, in need of a language vehicle and with the attempt to have greater linguistic richness, with the use of both languages. In the near future there will be many public positions filled with people with Hispanic roots, or with a knowledge of the Spanish language in its normal use. Widespread sports audiences have prompted a downward rethinking of the English Only movement, especially as the Spanish language has brought with it a new mentality to this nation's tradition of sporting self-sufficiency in decades past. Soccer is played all over the world, and sports broadcasts and chronicles have a common language, with a tendency to equate, with linguistic features

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common to English and Spanish in relation to communication strategies, the plot thread of that discourse.

In observing local radio stations we realize that journalists want to launch their speech not only to the state, because new technologies allow them to be heard from any point. We have seen an attempt to unite, with the help of a language without too many differentiating features, and with a spiritual nuance full of values of progress not only in socioeconomic life, but in the search for a personal or family settlement, with that factor of sports entertainment as fictional support.

At first glance, a clear distinction is observed between live sports broadcasts and on-set programs. In the first case, the language is more spontaneous, and the narrators more easily resort to phrases motivated by their own origin, especially in the lexicon. It is at this lexical-semantic level where we see the greatest differences, because the temptation to resort is greater. Logically, professionals can be more united to maintain an egalitarian phonology, with the feature of seseo as the only differentiating element only with Spain. The morpho-syntactic level also has vacillations, but far below the question of lexicon.

This egalitarian tendency, despite the lexicon, occurs because the majority have received training in the communicative tasks typical of the United States, although they already had it in part in their countries of origin. This training has in many cases been university-type, with the university environment being a space in which linguistic immersion in a variety of unified Spanish has been worked on.

IV. Differences between Areas of the United States

In addition to learning the English language, which is necessary for newcomers to the United States to understand each other, another of the drawbacks noted is the need to increase the cultural level to a higher level, and in this case, current sports broadcasts. They have opened a reference, because journalists who use Spanish and English have also encountered this problem, in their younger days.

This factor has influenced the fact that there are two trends, and at the lowest cultural level the traits of each country of origin are accentuated, especially on the east coast. The trend of cultured normalization would include the use of a unified Spanish, as we have been saying, although the members of the audience relax their way of speaking on many occasions, resorting to an original phonology or lexicon, with nuances of provenance.

On the east coast there are networks with a strong Antillean tradition, for example Telemundo. Other large communication platforms, such as ESPN Deportes, based in New York, or NBC in Spanish, have frequent features in sports talk shows such as the aspiration of /s/ at the end of a syllable or word, or the relaxation of the phoneme /x/, and they are traits practiced in countries like Cuba or Puerto Rico.

At Univisión, with roots from Mexico and Central America in many professionals, we still see a strong consonantism, although there are elements of its own identity, such as the use of a lexicon that is not very extensible to the entire Hispanic world, as happens for example in “we hurt ourselves”. The same thing also happens on the Mexican and United States network TUDN.

These large chains advocate uniqueness. However, in practice there are great differences in the linguistic uses of Spanish, although they involve the same code of signs that is understandable throughout the Hispanic world. Professionals come from very varied origins today, even from the only country in which seseo is not practiced, which is Spain. However, we see that the heritage of the two great macrodialects still has a lot of weight in sports information. Above all, because following the types of sports also influences the maintenance of that identity. Soccer in the case of Mexican and Central American dialects, and sports such as baseball or American football more in the case of Antillean dialects.

V. The Phonological Level

The oral language of sports journalism has, in a differentiation with the Spanish of Spain, the seseo as a majority feature, or the pronunciation of <z, c + e, i> as /s/. This feature is combined with the distinction between /s/ and /z/ when journalists are of Spanish origin, and is a phenomenon that does not translate into a lack of acclimatization in listening.

In addition to this, there is a relevant trait in some sports journalists from countries such as Cuba, Puerto Rico or the Dominican Republic. It is the aspiration of the final <s> of a syllable or word, and is completed with the aspiration of the voiceless fricative velar consonant, represented as /x/. These two phenomena increase slightly in connections with reporters, in athletes' statements or in broadcasts. They occur above all before <t, p, d>, but not so much at the end of the word, but in forced contexts, when avoidance is difficult and in an inheritance of everyday Spanish spoken in some states, with a substratum of ancestors or emigrants from the Antilles, such as in Florida or New York. The tendency of these journalists is to prevent production in possible contexts, such as on the set, maintaining only the sense of humor. The phenomena of the Antillean macrodialect appear more in radio stations and television networks based on the east coast, such as Telemundo or ESPN, although as we say, its use belongs more to commentators, without a tradition of journalistic studies in the United States. These studies

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have advocated the equality between dialects, establishing, as we have seen, an international Spanish that can be not only understandable, but also shared.

It has always been said that River Plate rehilamiento is an accepted behavior in general Spanish, in the case of sports journalists from Argentina and Uruguay. It is possible to see commentators on Telemundo with a Buenos Aires flair, although as happens with the aspiration of consonants, they want to attenuate the features as much as possible, in a distance from everyday life'.

Radio stations, in states like California or Florida, meet the same conditions, although the personality of sports journalists is more pronounced in this medium. In Florida and New York, the aspiration of <s> at the end of a word or syllable usually occurs in sports information on radio stations in Spanish, sometimes very prominently, reaching complete disappearance in some cases.

As we say, sports broadcasts are where nuances appear that may remind us of the countries of origin, but sports journalists also have an accent that tends to be standard, depending on what is considered familiar in each sport.

If we talk about the other prominent macrodialect, the one from Mexico and Central America, we see that in Univisión there is an aspiration of /s/ especially in sports broadcasts, because this phenomenon also occurs in some regions, although the consonantism is stronger. Sports journalists sometimes aspirate the final /s/ of a syllable or word, but they take Spanish into account in the formats on the set, because this trait would not be widely accepted in international Spanish.

VI. The Morpho-Syntactical Level

In the comparison of newspapers such as La Opinión de Los Ángeles, El Nuevo Herald or El Diario NY, the printing speaks of a very similar style in the morpho-syntactic section. Sports information could be understood in all countries from this point of view, although the use of a particular lexicon, giving entry to the professional and life trajectory, is more common in the audiovisual media and on the radio.

This style is based on simple sentences mixed with other composed ones without seeking elevated rhetoric, only when necessary, and the majority structure of beginning with a subject, continuing with the verb and ending with its complements is maintained. The narrative procedure does not become boring, because there are procedures to connect the language with the main sports followed by the population, with special attention to soccer, American football, baseball and basketball. In this homogeneity, the dialectal uses of syntax do not exist here, only in broadcasts and in the testimonies of radio and television.

At the same time, this attempt at globality must always seek correctness, in addition to simplicity, without entering into a far-fetched expression, and the choice of a certain number of common words also collaborates in this.

In the United States we find the fact that the complements of the predicate never usually come first in a sentence, but we understand it as the previously described effort to create a simple style, although there may be some views towards English, with the placement of the subject in cases where it would not be necessary too much. The sports press in countries like Spain usually looks for an alternation in this sense, for example in the testimonies of athletes with text in quotation marks, also in headlines with speeches with an aesthetic value by renouncing certain subjects. In this case, coexistence with English does not translate into being a debtor element, because the advantage of achieving understandable communication is much greater, and the sports press advocates stopping being directed exclusively to the population with Hispanic roots and with a certain nostalgia for its origins.

Sometimes the article is absent from the headlines, one of the few phenomena found in the study with a link to Mexico, Central America or the Caribbean, although many sports journalists are aware of these uses and have participated in the world of work in those countries. There is no pronominal or verbal voicing in the press, only in audiovisual media interviews above all, and some common uses of verbs are observed. In the US sports press the past perfect simple is notably used. There is also a taste for the rumor conditional and the passive voice, something very typical of the Anglo-Saxon press. The past perfect simple alternates in other countries with the past imperfect, due to the fact that a change is sought from time to time. It also appears in contexts where a compound past perfect would be more appropriate, in fairly recent events. The texts do not give up their narrative value with this verb, and it is something that occurs especially in the written press. Sometimes the present is used in the sense of a narrative line, instead of a simple future or a periphrasis of the future. These small details do not represent a differentiation at a linguistic level, but they do represent a difference in style.

In audiovisual media, professionals give language greater alternation in verbal tenses. In addition to this, there is some indicative feature of not being able to be understood throughout the Hispanic world, such as the entry of after in temporal subordinate clauses, but this custom is very widespread in America, and would fall within a possible international Spanish in sports.

Sometimes there is a way to place a participle after a preposition, with a temporal value, as in a long time sold. For its part, the verb confront is not pronominal in America, which is why such a typical form

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of sport appears many times, followed by a direct object with a preposition.

VII. The Lexical-Semantic Level

The greatest concern in the lexicon section lies in creating sports chronicles and news without the presence of Anglicisms, except for the inevitable ones. Outside of the sets, there have been many Anglicisms in conversations in Spanish in the US around sports, logically in greater numbers in sports with special roots in North America or the Caribbean area, such as baseball, American football or basketball. The effort to create texts free of Anglicisms is commendable in recent years, both oral and written texts, contradicting the popular norm. The reality indicates an almost non-existent existence in the published texts. Sports information is governed by protectionism over Spanish.

Rodríguez's (2012) article points out the Anglo-Saxon origin of many popular sports today. For example, the football chronicles in Spain received many Anglicisms copied at the beginning of the 20th century, although there was also a purist reaction. In the US, this contact is total, not only because of origin, but also because of day-to-day life. In audiovisual chronicles, texts in English appear as reinforcement or emphasis for an explanation. However, football is one of the sports with the least presence of Anglicisms in the chronicles, because professionals maintain a normative tendency in countries with a connection. Sometimes there are adapted Anglicisms, to designate sets of the game or existing rules in sports.

There is an attempt to avoid, in football, even the modern Anglicisms almost copied that have triumphed in Europe in recent years, such as *goal average*. Some Anglicism may be found as a product of a total and prior adaptation to current use, such as the *trifecta* example. These words are recognized with dialectal vitality, in this case referring to Argentina, Chile and Puerto Rico. In the past, the sports press incorporated Anglicisms that were already used in the rest of the Americas, especially at the time when the volume of Anglicisms was most abundant, until the end of the 20th century. *Trifecta* was used to name a triple bet for the first three places in a horse race, but nowadays it is usually used to designate a man or woman who is very solvent in their sports practice. The trend is that of an assimilation of Anglicisms that are very adaptable to Spanish, at all levels. For its part, *jonrón* is widely used when talking about baseball. It is an Anglicism adapted to Spanish, just like what happened with *fútbol* during the 20th century, to designate the play known as a home run.

The written press in the United States as a whole has a very common lexicon, the contents could also be disseminated by the sports press in Spain without confusing readers. This level is complemented by the rest, because as we know, the narrative rigor of sports information is based on the familiarity of the plot line and the intensification of resources to create these ties, as Guerrero (2017) indicates. These ties are based on a lexicon close to the two levels of sports language; one more related to the written press and the chronicles written in advance, and another more conversational and related to the live show itself. Intensification, at the lexical level, must be achieved with words complicit with representative moments of the game, in addition to proximity. In addition to the lexicon, according to Guerrero, intensification is achieved with the headlines with procedures such as striking derivative morphemes, or with a syntax that enhances the most protagonist elements of the action.

In the audiovisual world influenced by Mexican sport, in the west of the nation, we find words that are essential to the game of soccer such as *barrida*, *cintar* or *calar*. These words have a use in Spanish, but they are not used in the context of sports with the same vitality. They refer to the acts of entering with force, moving the body before taking a shot or overcoming defenders, respectively. The problem is familiarity. Although they are words used in the Spanish language, they are not used in all areas of the Spanish-speaking world. The same thing happens with *patear*. The lexicon is of a medium level, but the global nature of sports fandom means that not all words achieve that effect of being familiar.

On the other hand, there are words used in many areas of American Spanish, and they also appear in the United States, with Spain being the only country where a strangeness could be experienced. The word *repechaje*, referring to the repechages to be able to attend a competition, is not used in Spain, however it is widely used in America. It is a word borrowed from French and created by the modern press for adapted use. This word alternates with *repesca* in the press.

Penal is also widely known. It could have been the case that American editors and commentators chose to use the word *penalty*, thanks to contact with English and continuing with the assimilation of Anglicism as occurred in the first years of the 20th century in Spain.

The appearance of the voices *arco* and *arquero* can be seen on many occasions, taking the heroic similarity from historical literature on medieval environments. In Spain it is usually taken into account as a variant of goalkeeper, however in America the voice is loaded with stylistic prestige, not only as a variant, but in the headlines. *Cobrar* can be found a lot in this variety represented by Univisión as a channel with many followers, in a new case of a word taken from conventional language, in the sense of obtaining a good prize in a play.

Regarding the leveling of the two main macrodialects with vitality in the United States, and the

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rest of the varieties that emerged with communicative globalization, a greater selection would be needed in the lexicon.

There are loans as a *coach*, although the sports press has a tendency to not let into the discourse voices that are too evident in their own assimilation of everyday language, from the street or from schools.

There are also words incorporated into the sports press not only related to the world of sports, but also to the elements that make the celebration of matches possible. For example, *luminaria* appears, to name the spotlights, or *grama* to name the grass. In Spain, for example, these words are accepted, but they only maintain vitality at a cultured level, and not in the sports press. On the other hand, they can be heard in the conventional language of Mexico, Argentina or Colombia, among other countries, also in the United States.

There was a current, which emerged in Mexico in the middle of the 20th century, that helped create a line of continuity with the incorporation of a lexicon free of Anglicisms in the field of communications, and countries like Cuba received this influence, as we see in the article by Farrés, Polo and Terry (2014). Today we see its effect in the United States. It is expected that in the future large communication groups will opt for uniformity in the lexicon.

VIII. Monitoring of Each Sport by the United States Press in Spanish

In sport, fixation on a reference often happens, to build a path with reflection in major competitions. It happened with the launch of the soccer Champions League in other confederations outside Europe, including the confederation of North America, Central America and the Caribbean. In the same way, the NBA basketball inspired rule changes in games on other continents, such as the change from two 20-minute halves to quarters. Sports journalism focuses on the references in a given sport, and sports journalists with an inclination towards soccer, in the United States, have had European soccer and soccer from the rest of America as a reference for decades, especially in the West of the country.

This happens in states like California, Texas or Arizona. In these pages the sport of soccer always occupies the front pages, and long ago it was due to the movement originating in Mexico and Central America. This is the case of the Mexican Jorge Ramos, or the Venezuelan Wilson Flórez, breaking the traditional origin of Central America or Mexico in terms of the sport most followed in other places. Today that trend is much more global. In the Los Angeles newspaper La Opinión, for example, soccer usually occupies the first places in the sports section, and the focus is not only on Mexico, but also on European leagues, or on the MSL.

We also see it in language. The form of expression, stylistically and linguistically, tends to be globalized, except for the aspect of the lexicon, which is increasingly comparable. It has also helped that in the last ten years many stars of this sport, having been known in Europe and the rest of America, have emigrated to teams in the United States. In the same way, there was a turning point in the 1994 World Cup, and with the launch of the 2026 World Cup, sharing it with Mexico and Canada.

The same thing happens in other parts of the country. Soccer is consolidated as the king of sport in El Diario de New York, or in El Planeta de Boston. This hegemony of soccer in the written press in Spanish is not so much in other areas outside of California and the east coast with its large agglomerations, as for example we see in La Prensa de Houston. The latest studies speak of a growth in the public interested in soccer, reaching the conclusion that only 53% of the public at the 2024 Copa América final were of Hispanic origin. The rest were of Anglo-Saxon or other origins. This fact is linked to the growth of the prestige of Spanish, and of the press in Spanish. Agencia Efe (2024). According to Covarrubias (1997), Hispanic journalism helps to promote and unite the language, and we also see this fact through the sports sections.

The same thing happens on television networks. Soccer is a priority sport on Univisión and TUDN. Also on Fox Deportes, and in cases like ESPN, the spotlight is shared with other sports, such as American football. We observed that in some television media there is not so much follow-up of soccer from the United States, but rather of European leagues. The radio field is much more diversified. However, here we observe that the large groups that have opted for football as a global sport, such as ESPN, also do so on the radio.

After soccer, and sometimes with an equal degree of intensity, the Spanish-language press mainly follows American soccer, including baseball. On the East Coast there is a greater appearance of news about baseball, and American football occurs more frequently, for example in California. Motor sports are also very followed. Soccer is the sport with massive following in the Hispanic world, within the United States and abroad. However, what is striking is the fact that, above all, American football has achieved great acceptance among Hispanics in many states, as we see in the Dallas newspaper Al Día, even surpassing soccer.

IX. The Influence of US Sports Journalism

Journalistic language influences society, especially in two areas. The first is related to the credibility of the news. A cohesive and homogenized language, in this case in Spanish, produces a greater strengthening of sports competitions, and because of

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the importance that this entertainment has as a driving vehicle. People also relate thanks to seeing themselves reflected in a series of similar constants, within sports monitoring. As a result, competitions such as the MSL league have developed unstoppable progress. Consultorio Ético (2016).

The second factor is related to identity, with the population seeing itself identified through the language used. This refers, as we have been talking about, to an increase in the level of prestige, thanks to being able to understand each other well at the three levels, and with a low presence of Anglicisms. English and Spanish should be two languages used independently, each at its time, and with a correct richness. However, a mixture of the two languages is inevitable in some environments, and those environments refer to oral language. In the written language, for example on social networks, content in Spanish follows the line of the sports press, with linguistic correction and the absence of Anglicisms, except those necessary. It is something that is observed in all parts of the country. This influence is explained because in the US, consumers of sports information are created from the educational stages, in the secondary stage and in the university stage, with the sports field being of vital importance at these levels. A leveling has occurred, and that has also translated into leveling in society.

There has also been influence on oral language. The level of Anglicisms spoken by the population has decreased greatly, although they are still used, and it is something that also seeks the identity of new technologies, as in the case of timing. Different accents are also factors of differentiation, for example between Mexican heritage and the Antillean heritage of the east coast, but it is not as much as it was decades ago.

The fact of the change in prestige with respect to Latin Americans influences. In the 1980s there was a strong link between newcomers and poverty. On the other hand, now the situation has completely changed, because the professionals who come to the US to work in sports information are from very varied places, including Europe. This arrival has been related to the ancient belief in achieving the American dream. In this sense, the large communication groups have collaborated by offering work, on the way to achieving success, something highly valued in the US. It is like ensuring that this American dream can be possible, also thanks to the fact that the professionals had already achieved a certain professional prestige in their countries of origin, and taking advantage of the strong American sports market. Rodríguez (2010).

This prestige of the sport, at the university stage, has been accompanied by the publication of many magazines in Spanish, in recent years. University journalists talk with athletes based in the US, and many of these journalists are not originally from the nation. It has produced the use of the same language as a vehicle, in addition to the aforementioned increase in prestige of the Spanish-speaking community, and the direct relationship with the way of speaking of students, future professionals.

The generation of young Spanish speakers works in many facets of communication and literature, counting on the great importance of translators and philologists in communication between the two languages. Spanish-speaking students have associations such as the NAHJ, with the organization of internships and orientation to encourage them to be part of the same social and communicative universe at work.

X. Conclusion

The language perceived in newspapers, radio and television significantly influences society. That is why sports information is very important, in order to achieve a leveling of society in a future scenario of two strong languages in the United States, English and Spanish.

The Spanish spoken in this nation has developed in the 20th century, based on the effect of that influence and migratory flows. Today we cannot speak of information dedicated to an ethnic minority, but rather of a bilingual reality like many of those that occur in other countries.

Spanish in the United States has always been concerned about not adhering to the currents of an assimilation of tastes and an Anglo-Saxon lexicon, something that is sometimes typical of some emigrants, being a very difficult task. Currently there is a trend towards leveling the language, although those responsible for large conglomerates have always kept it in mind as a way to achieve success. However, international Spanish is designed for a global scope, in sectors such as communication or economics. The richness of the different nuances could continue to be used in smaller or more familiar places.

As we see in this article by García (2015), the community wants to see itself reflected in the press and entertainment, having a type of expression valid for an entire group, erasing differences.

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Lynching and the Sacred in Latin America. Regarding "The part of Crimes" in 2666 of Roberto Bolaño

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Summary- There are collective behaviors that lead violence: one of these is lynching. It is a type of violence where mimesis act in all its power. In fact, when the crowd unites to exert violence on one, it tends to imitate the aggressiveness that arises in the other: they are all infected by the same feeling: to persecute and lynch a subject who is criminalized by the group and is symbolized as the source of evil, since he is the catalyst of common bewilderment.

Our interpretative bet is developed in three moments. First, we will make a general presentation of the theory of mimetic desire proposed by René Girard. From there we are interested in describing the motivational inputs that feed a conception of violence and that will have a foothold in the sacrificial mechanism. In a second moment we will conceptualize the theory of sacrifice and its relationship with the sacred, emphasizing the idea of the crowd and lynching. Finally, we will address from a literary interpretation the phenomenon of violence, sacrifice, and lynching that is recreated in the novel 2666 by Roberto Bolaño.

Keywords: affective interruptions, lynching, sacrifice, crowd, violence, Roberto Bolaño, 2666.

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Lynching and the Sacred in Latin America. Regarding "The Part of Crimes" in 2666 of Roberto Bolaño

Juan Sebastian Ballen Rodriguez [α] & David Saenz Guerrero [σ]

Summary- There are collective behaviors that lead violence: one of these is lynching. It is a type of violence where mimesis act in all its power. In fact, when the crowd unites to exert violence on one, it tends to imitate the aggressiveness that arises in the other: they are all infected by the same feeling: to persecute and lynch a subject who is criminalized by the group and is symbolized as the source of evil, since he is the catalyst of common bewilderment.

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> This happened in 1993. In January 1993. After this first corpse, the murders of women began to be counted. But it's likely that there were others before. The name of the first victim was Esperanza Gómez Saldaña and she was thirteen years old. But it is probable that she was not the first victim. Perhaps for convenience, because she was the first dead in 1993, she was the first in the list. Although, surely others died in 1992. Others were left off the list or never found, buried in unmarked graves in the desert or scattered their ashes in the middle of the night, when not even the person scattering them knew where he was, what place he had come to.
>
> *Bolaño, 2004*

I. Mimetic Desire as Affective Interruption

By affective interruption we will understand a set of feelings that conspire against empathy, sincerity, and trust. Literature is the medium that best shows the dynamics of a desire that privileges rivalry and lies as strategies for the social positioning of people.

This is why, in the intellectual journey of René Girard, dialogues and interjections achieved with studious of literary criticism were remarkable. One of these decisive approaches occurs in the writing of *Romantic Lie and Novel Truth*, which took place with the father of modern stylistics Leo Spitzer, who teaches Girard the phenomenological works carried out by Max Scheler, mainly the one dedicated to *Resentment in Morality*[1] (1938).

From Nietzschean inspiration[2], takes up the approach outlined by his moral vitalism and considers

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[1] Max Scheler in his research *Resentment in Morality*, (highlights that one of the aspects that stand out in the phenomenological analysis of resentment has to do with hostility in the feeling of rivalry towards the other. Rancor will be the closest way to define the moral burden of resentment: "«Resentment» is, in fact, that retained anger, independent of the activity of the ego, which crosses the soul darkly, and ends up forming when feelings of hate or other hostile emotions are repeatedly revived; it does not yet contain any specific hostile design, but it nourishes with its blood all possible designs of this kind" (Scheler, 1938, p. 11). In another part of the same book, the Munich philosopher links the resentment with an abnormality effect in the mind that connects with revenge, perfidy, envy, and in general, with a rivalry feeling that points to the submission of the other as a strange and hostile being: "Resentment is a psychic self-intoxication, with well-defined causes and consequences. It is a permanent psychic attitude, which arises from systematically repressing the discharge of certain emotions and affections, which are in themselves normal and belong to the bottom of human nature; it has as a consequence the production of evaluative deceptions and corresponding or reciprocal value judgments. The emotions and affections that we must consider in the first place are: the feeling and impulse of revenge, hate, malice, envy, dislike, perfidy. The most important starting point in the formation of resentment is the impulse of revenge. The word «resentment» indicates, as has been said, that the emotions referred to here are based on the previous apprehension of the feelings of others; that is, that they are reactions motivated by the strangeness produced by the other. The reactive impulse that stands out is that of revenge, as opposed to the active and aggressive impulses, of unfriendly or hostile direction." (Scheler, 1938, p. 15).

[2] A Phenomenology of moral sentiment was a discovery in Nietzsche's philosophy, particularly under his repeated allusions to a history of moral sentiments that stands out in works such as "The Genealogy of Morals", *Human Too Human* or in *Aurora*. In this last work, it is worth highlighting aphorism 34, where mimetic behavior is proposed as the origin of these feelings, which, contrary to moral concepts, suggests a distancing from morality based on rational principles related to autonomy, the following of duty, etc.: "Moral feelings and moral concepts. It is evident that moral feelings are transmitted when children perceive in adults' strong propensities and aversions facing certain actions, and like monkeys, imitate propensities and aversions. In their subsequent life, where they are full of these learned and well-practiced affections, they consider the ultimate why a matter of decency, a kind of foundation that these propensities and aversions are justified, but in them these «foundations» have nothing to do with either the origin or the degree of feeling: one merely conforms to the

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that resentment in its negative perspective is defined as desire of hostility and revenge (Tomelleri, 2015, p. 9). For Nietzsche,[3] resentment is an irremediable experience of failure and is a reiterative aspect in the personality of the victims of the history of the hegemonic processes of cultural domination. Behind this intuition, a good part of moral philosophy travels throughout the twentieth century.

In the eyes of Paul Dumouchel (2015), Max Scheler y Peter Strawson, will be the philosophers who will assimilate and enhance in phenomenological key the view of moral resentment in Nietzsche. For example, Strawson, in his essay *Freedom and Resentment* (1962), considers that the sources of morality do not emanate from the confrontation between determinism or decisionism, voluntarism or autonomy, but from the real experiences of people subject to more immediate experiences with others. Moral experiences that allude to attitudes and emotions where a reactive or violent predisposition is present, which oscillates between gratitude and resentment:

> We should think that there are many different types of relationships that we can have with other people: as participants in a common interest; as members of the same family, as colleagues, friends, lovers; as fortuitous parts of a huge range of transactions and encounters. We should then think, in regard to each of these respects, as well as others, of the kind of importance we give to the attitudes and intentions towards ourselves of those with whom we associate, and of the kinds of attitudes and feelings to which we are prone *in reaction to them*. In general, we demand some degree of goodwill or respect from those who maintain such relationships with us, although the forms we ask it to take may vary widely from case to case. The range and intensity of the attitudes we adopt as a *reaction* to goodwill, its absence or its opposite do not vary less. I mentioned, specifically, resentment and gratitude: these are a couple of attitudes that are usefully opposed. But of course, there is a continuum of reactive attitudes and feelings that extend to both sides of them and—what happens to be the most comfortable area—between the two (Strawson, 1995, p. 43).

In this sense, resentment is part of an inter-subjective moral theory where mimetic experiences of praise, punishment, indignation or indifference take place. Resentment is a negative moral disposition; it is a bad predisposition that arises in rivalry generated in the relationship with others. For Strawson 1995, resentment is an experience of negativity (conflict) created interindividually. The resentful person is a subject who experiences the feeling of harm under the aspect of a certain egocentric attitude, which ends up pointing to others as the perpetrators of unjustified violence:

> Indignation and disapproval, as well as resentment, tend to inhibit, at least to limit, our goodwill towards the object of these attitudes; they tend to promote a suspension of goodwill, at least partially or temporarily. They do so in proportion to their strength; and its force results generally proportionate to the feeling of magnitude of the offense and to the degree to which the will of the agent is identified with it or indifferent to it (Strawson, 1995, p. 63).

Strawson agrees in these terms with Nietzsche and Scheler, for whom resentment is shown under the aspect of frustration. For these philosophers, resentment is part of a moral language that is carried out in the daily life that people live, and which, far from disappearing momentarily, permeates until it settles in long-lasting vengeful experiences, which are forces accumulated in a collective feeling of hate and discomfort, which tend to manifest themselves over time in social revenges and experiences related to collective panic and lynchings, motivational inputs for what will be a possible persecution of scapegoats (Doumouchel, 2015, pp. 15-26).

In this order of ideas, for Girard, the reading of resentment that comes from Nietzsche and passes through Scheler, mentions that the origin of the moral judgment is found in the mimetic desire, that is, in the experiences of resentment, indignation or even revenge.

Resentment is not an intrinsic property of the victims, but, as Girard has shown in *Romantic Lie*, the course of the mimetic desires of jealousy, envy and vanity affect without distinction the totality of the models of humanity represented by the fictional characters of the main modern novels. Of tracing the phenomenology

rule that, as a rational being, must have reasons for and against, and in particular adducible and acceptable reasons. For example, the history of moral feelings is very different to the moral concepts. The first one act before the action; the latter, only after the action, in view of the need of expressed on itself" (Nietzsche, 1996, p. 94).

[3] Criticism made by Nietzsche against Christian moral are constant, which has by root in the point that any system of values that promotes altruism or humility as purified expressions of a universalist morality hides resentment and hate towards those who declare themselves masters of themselves. For example, in Human, All Too Human, we find arguments such as the following: "17. Moral, considered as an autonomy of human beings. A good writer who puts his heart into what he/she writes wishes that another would come and reduce him/her to nothing, expounding the same matter more clearly and giving a definitive answer to all the problems that agitate him/her. The young woman in love wants to correspond with her fidelity to her lover´s infidelity. The soldier wishes to fall on the battlefield for the victory of his country, for in the triumph of the country he finds his own supreme triumph. The mother gives her child what she denies herself: sleep, food, in certain circumstances, her health and her fortune. But are all of these altruistic soul states? This moral acts with "miracles" because, according to the Schopenhauer's expression, are "impossible and, however, reals"? It is not clear that in these four cases, human beings feel more love for "something of himself/herself", for an idea, for a desire, for a creature, than for "something else of himself/herself", and that, therefore, he/she "sections" his/her being and makes one part sacrifice to the other? Is it something "essentially" different when a bad head says, "I'd rather be knocked down than give this man an inch of the way"? "The inclination to something" (desire, instinct) is found in each of these four cases, and yielding to this inclination, with all its consequences, is not, in any case, an "altruistic" action. In morality, human being is not treated as an "*individuum*", but as a "*dividuum*" (Nietzsche, pp. 1953, 49-50).

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of mimetic desire that Girard proposes as philosophical analytic to modern literature, studies on resentment in Nietzsche and Max Scheler would have to consider. In both philosophical bets, resentment is presupposed by mimetic rivalry.

On the other hand, the deployment of feelings analogous to the possession of goods or persons only becomes possible in the dynamics of conflict. The life of democratic societies, which, under the plane of secularization, usually frames the social existence of people in function of an ideal of equality, freedom and fraternity, sees its promise of social justice truncated on account of resentment.

Scheler and Nietzsche agrees on a definition of resentment from the perspective of mimetic violence: and this is so because of violence of the mimetic desire in resentment is based on a self-inflicted hate that tends to be transferred to the accuser (Pintor Ramos, 1978, pp. 262-263).

The interindividual conflict of resentment is proven in the displacement of the self-hate towards a hate directed at the other. This dynamic of individual and social violence is practiced indistinctly by fictional characters studied by Girard in *Romantic Lie*. For the Spanish philosopher Antonio Pintor Ramos (1978), who comments on the contributions made by the aforementioned philosophers (Scheler and Nietzsche), he describes in the following way the reactive nucleus that defines resentment as follows:

> A psychic *self-poisoning* that develops from certain affections, in themselves natural -envy and revenge, mainly-, which, when *repressed* externally by a feeling of impotence, act inwards and create a perennial infectious focus; this leads to an essentially reactive and passive behavior that leads to a distortion of the image of the world, to a mood of hate against values and, finally, to a falsification of the right axiological scale in favor of a subjective scale based on our particular interests (Pintor Ramos, 1978, p. 262).

As it can be seen in the aforementioned comment, the resentful person in certain way is a victim of the plague of self-disdain that contaminates the character, infesting in others the virus of this violence where self-inflicted hate and its mimetic topologies of envy and revenge predominate. The axiology of a resentful person deconstructs all the values of equality and justice that have been defended by the liberal models in the social order. For example, for Tomelleri (2015), democratic institutions and their secular aspirations of valuating neutrality or secularization are inhabited by the experiences of resentment, a mimetic desire that reveals human being's inability to abandon his/her particular selfishness to assume a general will where order, correction or justice prevail.

Nietzsche is the one who describes resentment in a negative perspective. He defines it as the disease of the weak. The resentful person is so on account of his/her own inferiority. The use of social values such as forgiveness or mercy are disguises for vengeful behavior that hides the true intentions of the social revanchist; the resentful person is the one who takes advantage of disdain and even tolerance for the weakest as an opportunity for social recognition, a situation that makes him/her think that through deception it is possible to shorten the gap between the victims and the victimizers, the weak and the strong.

The resentful person is not a free human being, but lives in codependence with the violence of the aggressor who has despised his moral being, based on a kind of ethical egocentrism (individualism, myth of autonomy, idolatry or narcissism we would say with Girard). The philanthropy that is breathed in liberal or republican humanitarianism is not resolved in favor of solidarity with the victims, but is shown as failed resentments.

As can be seen in the analysis of the crimes in the novel 2666, the motivating power that explains resentment as a simulacrum of equality or humanitarianism, is the mimetic desire, or the psychic and moral tendency to see the other as a rival[4]. This false behavior that disguises resentment has two ways of showing itself according to the aforementioned philosophical stakes: for Nietzsche, resentment is a moral quality of the Christian, which turns weakness into a strength; for Scheler it is in bourgeois life that resentment acquires the aspects of lies and hypocrisy[5]. In this sense, Girardo's bet is inscribed in the perspective of sociological, moral and phenomenological analysis proposed by the Munich philosopher for whom the life of the bourgeois man, as described in *Romantic Lie*, obeys the mimetic conflict and its manifestation in the topologies of desire. These experiences of mimetic desire are identifiable in the dramas of the characters of modern novels when they go through the typically bourgeois violence of jealously, vanity, unfolding, dandyism, hypocrisy, etc. (Dumouchel, 2015, pp. 22-26).

II. The Crowd and Sacrifice: About Lynching

Resentment, hate and in general the set of sad passions that derive from the violent mimesis are the

[4] This can be seen in the novel we are analyzing, particularly in the attitude of the parishioners when they learned that the temple was being sacrilege by the demon-possessed penitent, while the successive crimes against women are axiologically neglected.

[5] This is what happens, for example, in the part of the story where the body of an Afro woman is found, whose dead body lies in a garbage dump near a television factory, and those who find the body do not feel affected by the desacralization of a female human body, but because it represents a nuisance that must be disposed of. These descriptions correspond to the feelings of hypocrisy and cynicism to which the philosopher Max Scheler refers with regard to the affective lifestyle in bourgeois societies.

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fuel that feeds the sacrificial dynamic. Lynching is that process where the crowd chooses a scapegoat and, in some way, founds a new social order. The crowd and lynching are part of a pact that question the theory of the political animal that rides in republican thought, as well as on the Greek and Roman formulations that have laid the foundations of the legal and political thought of Western civilization on the banners of public deliberation and the election of political representatives.

An emblematic philosopher such as Jean Jacques Rousseau placed within a set of civil values that explained the origin of the State in categories such as social contract, equality, justice or sovereignty of the people. Contrary to this political theory, Girard puts before the power of violent unanimity, which is established in society through a type of madness that blinds and reproduces the social logic of revenge: we speak of the establishing power of crowd. For our thinker, political authority is not properly the sovereignty of the people, much less the civil religion that constitutes the political power of the social contract, but the madness of unanimous violence that is expressed in the religious category of the 'crowd' (Dubouchet, 2016, p. 29).

Girard chooses his examples from the Gospel. Take for example the stories of King Herod who intended to save John the Baptist or Pilate wanting to save Jesus; however, the pressure of the crowd is stronger and it is the masses, blinded by the thirst for compensation and sacrifice, who order King Herod to give the head of John the Baptist, and it is the popular force that demands that Pilate hand over Jesus and not Barabbas. As our thinker states in *La voix mécconnue du réel* (2002): "The two political leaders end up giving in to the mimetic pressure; now they are part the crowd"[6] (Girard, 2002, p. 186. *The translation is ours*).

The political representatives of these societies surrender to the dictates of the crowd, and all are infected by the one-dimensional power of violence. This perspective that thinks of the social order in direct relation to the unanimity of violence (which is tragic and undifferentiated) questions at the root the critical tendencies coming from Marxism and that consecrate social justice to a kind of general will or unanimous consent that acts as the foundation of the State (Dubouchet, 2016, p. 29). Popular consent is not aimed at political emancipation, but on the contrary, it is a violent force that infects everyone, including their political representatives.

In this sense, it is illuminating to locate the foundation of society in the death of the scapegoat. Above all, to distinguish the one-dimensional power that dominates in popular sentiment that demands sacrifice as a kind of violence that enters into the dynamics of religious belief, as a political form of common sense. The link with the law is given from the unanimous violence and the celebration of the death of the scapegoat. Now, in the diverse set of authors who are part of the history of modern contractualism and in which the mimetic theory maintains a special relationship, the links with the conception of the werewolf animal by Thomas Hobbes (1588-1679) are highlighted. In fact, for the English thinker, the social contract arises in the violent transition that occurs between the state of nature and the political state. As Girard distinguishes in the *Origins of culture* (2006):

> When the mimetic attraction of the rival grows, the object that is at the origin of the conflict tends progressively to fade (...), it breaks, it is destroyed, in the midst of the colossal of all those who compete for it (...) When this happens, doubles proliferate, and the mimetic crisis spreads and intensifies more and more. This is the phenomenon observed by the great English political scientist Hobbes, «who called it the struggle of all against all» (Girard, 2006, p. 62).

Hobbes is the political thinker who considers the mimetic crisis as a foundational element of the State. Taking a deeper look at this analysis, it is discovered that in the struggle of all against all, fear emerges as a social fact that moves the choice of the scapegoat. According to Dubouchet (2016), violence prevails in the state of nature. Violence is the principle of chaos that serves as an element prior to the principle of the political order that prefigures the appearance of a state social system. Also in Hobbes' political thought is the 'pact of association-submission' which gives rise to the 'pact of representation'; this translated into the language of the scapegoat is nothing more than the fear of the crowd that transfers authority to a fictitious person who represents it and who is nothing more than the State, the *Leviathan*, symbol of monstrous unanimity (Dubouchet, 2016, p. 31).

The crowd and sacrifice are the persecutory representation that founds social unity and generates the illusion of a social contract. This social fact reveals the original violence that goes back to the fratricide between Abel and Cain, which is the same violence that is unleashed between Eteocles and Polynices for the conquest of the Theban people and the same rupture that is identified between Romulus and Remus for the domination of the Roman people. The great difference that Girard discovers between the sacrificial story told in the Bible and that narrated by the myths and tragedies of Greek and Roman histories, is that while in the former violence is denounced, in the latter it is not only approved, but is exalted as a conquest that the virtuous boast of experiencing, the men of caste, that is, the victimizers (Dubouchet, 2016, pp. 34.-35).

The social contract is the designation of a scapegoat that seeks to put an end to mimesis by

[6] "*Les deux chefs finissent donc par céder à la pression mimétique; ils font désormais partie de la foule*" (Girard, 2002, p. 186).

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appropriation, thereby establishing the mimesis of reconciliation that must be prolonged as long as possible for its perpetuation in the rite. Modern visions that place the origin of the State from the ignorance of the foundation of communities linked to the sacrificial rite omit from the evidence of ethnology, according to which ancient societies practiced the political establishment of a sacred kingdom whose origin is related to the model of a primordial legislator (Dubouchet, 2016, p. 35).

What does this model of the primordial legislator consist of? All research related to the immolation of political leaders in African cultures are a study assimilated by Girard in *Violence and the Sacred*, a work in which the French thinker gives an account of a good number of proofs from ethnography, which indicate that the axiomatic basis of societies in their primitive origins connects with a sacrificial practice that reveals for religious anthropology even for anthropology itself (Dubouchet, 2016, pp. 36-37). For Girard, and as has been proven in this second chapter of the investigation, all human institutions have made an effort to reproduce a "reconciling lynching" that, looking for new victims, is satisfied with one that would be the original one. This original victim embodies the twofold requirement of a good sacrifice: it is sacred because it claims to be the last victim of violence, thereby ensuring an end to the reproduction of mass violence of all against all, and catalyzing social reconciliation.

The principal of political and religious sovereignty is discovered when the sacrificial represents the political leader or king. The monarch is neither more nor less than the good conductor of sacrifice, the 'sovereign victim'. For Dubouchet (2016), this discovery of ethnology is revealing for political theology, because it turns sovereignty into an exemplary sacrificial rite, that is, it motivates the replacement of intense violence with unanimous reconciliation. In the opinion of the French interpreter:

> What confirms the origin of the monarchy's sacrifice are the humiliations and ignominy to which the king is subjected before his enthronement: there are all kinds of mistreatment, such as scourge, which makes him swallow dirty food, being more symptomatic to make him commit incest that takes on a ritual value. Girard recalls that María Antoinette was accused of incest before being taken to the guillotine[7] (Dubouchet, 2016, p. 37).

The models of violent unanimity and that have the death of the monarch as their most distinguished sacrificial form, are related to other forms of sacrifice that are narrated in the Gospels, such as those related to death by stoning, which is the case of the adulterous woman proscribed by the Mosaic law, or that of Christ crucified. In both types of immolation, it stands out as a proven fact that the 'primordial legislation' has to do with an execution where the unanimity of the participants has been added to a collective determination that aims at the lynching of the scapegoat (Dubouchet, 2016, p. 39).

With this sacrificial vision of political power comes a vision of evil in the world where it is noted that the divine operates in the history of men by subtraction of matter or absence. As evoked by the French philosopher André Comte-Sponville (2009), with regard to the vision of evil as a way of proving the existence of God in the lives of human beings, the vision of the mystic and activist Simone Weil stands out, which is condensed in her notebooks (*Cahiers*, 1941-1943), a work that serves as a philosophical testament. The philosopher's thoughts are very similar to Girard's conception of violence, primarily on the theme of the crowd and the solicitude of sacrifice. In a clear evocation of the Gospel of St. John, for the poet and philosopher, the immolation of the lamb is proof of God's withdrawal from the creation of the world, a sacrificial situation that testifies not only to the existence of evil in history, but also a criticism of a vision of divinity as a stimulus for the development and moral and social progress of human society. The God who sacrifices himself is the God of subtraction, diminution or amputation. In this way his retreat has allowed evil to operate in the world:

> The Creation, writes Simone Weil, is not on God's part an act of expansion of himself, but of subtraction and renunciation. God and all creatures are less than God alone. God has accepted this diminution. Emptiness of oneself, a part of being. In this act, he emptied himself of his divinity. That is why St. John says that the lamb was beheaded.

From the very moment of the constitution of the world (Comte-Sponville, 2009, p. 123).

This idea of the amputated divinity, which is identified in the figure of the immolation of the king in analogy to the sacrifice of the lamb, in addition to subtracting the existence of the scapegoat from the violence of a lynching marked by the cruelty and disdain of the crowd, accounts for an idea of God as weakness and, in the last analysis, as a renunciation of the project of a perfect and finished creation. The fragile existence of the divine that is manifested in the atonement is analogous to the frailty of the scapegoat when he gives himself up to the lynching of the crowd. We will say that finitude is one of the characteristic notes of this sacrificial anthropology of the religious that shows us metaphorically that the human universal as well as the divine are vulnerable existences. Not surprisingly, all literary records, such as ethnographic ones, that describe the deficient and defective personality of the

[7] "*Ce qui confirme l'origine sacrificielle de la monarchie, ce sont les humiliations et ignominies q'on fait subir au roi Avant son intronisation: il s'agit de toutes sortes de sévices tels que le flageller, lui faire ingurgiter des nourritures immondes, le plus symptomatique étant de lui faire commette l'incest qui prend une valeur rituelle. Ainsi Girard rapelle que Marie-Antoinette fut accusée d'inceste Avant d'être conduite à la guillotine*" (Dubouchet, 2016, p. 37. The translation is ours).

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scapegoat, show his labile and violence-laden existence. This is how Girard describes it in an essay entitled *There are not only interpretations, but there are also facts*:

> In order for my thesis on the scapegoat to be considered valid, it must not only confirm some mythological data, but all of them. (…) Some of the characteristics of mythological heroes indirectly confirm the founding role of the atoning persecution in the structure of mythology. (…). Many heroes have characteristics that are not specific to their individual «identity» since they appear in numerous myths, but they do indicate their identity as victims. They possess attributes that, in a primitive and closed community, single out certain individuals, giving them over to abuse and persecution. It is something banal and significant. Many mythical heroes are sick, disabled or afflicted with ailments and anomalies that, unfortunately, tend to unleash the hostility of others against them. A large number of mythical heroes limp or have lost an eye, an arm or a leg; others have characteristics that would still bother them today: they can, for example, smell tremendously bad. All this explain the fact that in the end are divinized, precisely because they have been victimized. Other heroes are so poor that they have nothing left but to beg. Others, extremely ugly or, on the contrary, so incredibly favored in terms of wealth, physical strength, personal charisma, etc., that they arouse an envy that can become the main cause of their reduction to scapegoats." (Girard, 2011, pp. 144-145).

III. Femicide and Lynching in the Part of the Crimes in 2666

One of the essential notes of Latin American literature, and in particular the one created by a writer like Roberto Bolaño in the mid-80s, alludes to its great mimetic and phenomenological potential by showing as if it were a forensic report the traces of a series of murders or femicides that occur in Mexico. In other words, Bolaño's literature shows a great capacity to manifest evil and the human way that frames it within the Latin and Central American idiosyncrasy, characterized by social contrasts and marked differences between men and women, economic inequalities and specifically by the sacrificial power exercised by violence in relation to the ways of inscribing torture on the victim's body, which unfortunately aims at the destruction of the woman's humanity.

All these analytical elements are part of the affective interruptions that make up the sacrificial process of a victim. For example, the story of the death of Esperanza Gómez Saldaña that occurs in 1993 and at the age of 13, is shocking because of its cruelty and the message of power and violence that the murderer inscribes on the victim's body: "Esperanza Gómez Saldaña had been strangled to death. She had bruises on her chin and left eye. Severe bruising on the legs and ribs. She had been raped vaginally and anally, probably more than once, as both ducts had tears and abrasions from which she had bled profusely. (Bolaño, 2004, p. 444).

Scandal is one of the variables that identifies sacrificial deaths of women in *The part of crimes* in 2666. The media use these deaths as if it were a media spectacle where the *modus operandi* used by the perpetrator takes on more prominence, as well as the identification of his place of origin (it is suspected that the femicide is Salvadoran or Guatemalan), than the destroyed humanity of the victim.

On the other hand, in the story about Isabel Urrea it is evident that the dynamics of the sacrificial scandal is accompanied by other analogous experiences such as disdain, indifference and in a terrifying way anonymity, which destroys the memory of the deceased, since the autopsy of her corpse is lost in the bureaucratic process between the courts:

> The murder of Isabel Urrea, aired for the first three days by her radio station and by her newspaper, was attributed to a frustrated robbery, the work of a madman or a drug addict who surely wanted to take over her car. The theory also circulated that the perpetrator of the crime could be a Central American, a Guatemalan or Salvadoran, a veteran of the wars in those countries, who collected money by any means before moving to the United States. There was no autopsy, in deference to his family, and the ballistic examination was never released and in some back and forth between the courts of Santa Teresa and Hermosillo he was definitively lost. (Bolaño, 2004, p. 447).

In another death of a woman, the narrator manages to describe the coldness of the men who assist a victim. In the dialogue between the nurse, the sharpener and the paletero, the death of the woman does not produce any kind of moral or religious consideration. The female body is a nuisance and the great problem of those who assist her has to do with their responsibility:

> An ambulance must be called, said the sharpener. This woman is dying. After a while, an ambulance from the hospital and the nurses wanted to know who was responsible for the transfer. The sharpener explained that he and the paletero had found her lying on the ground. I know, said the nurse, but what is interesting to know is who is responsible for her. How am I going to take responsibility for this woman if I don't even know her name? said the sharpener. Well, someone must have the responsibility, said the nurse. Have you become deaf, ox? said the sharpener as he took a huge carving knife from a drawer of his little cart. (Bolaño, 2004, pp. 447-448).

Violence against women is a type of sacrifice where the victim is not retaliated in any way. This is brought out in the story about the dead body of a woman of color, found with signs of strangulation and rape and pregnant in the garbage dump of a transnational television factory. The managers of the company, the first witnesses of the dead body found in the garbage dump of the factory and which is made up

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of Mexican and American men unanimously, present an undifferentiated violence, which despises the body of the deceased in a uniform way. One of these actually pays money to the police to accelerate the lifting process in face of the ambulance's delay:

> The notice about the finding of the dead woman was given by the foreman of one of the plants, Multizone-West, who worked in partnership with a transnational that manufactured televisions. The police who came to look for her found three executives of the maquila industry waiting for them next to the garbage dump. Two were Mexicans and the other was American. One of the Mexicans said that they preferred that the body was picked up as soon as possible. The policeman asked where the dead body was, while its partner called the ambulance. The three executives accompanied the policeman into the dump. The four of them held their noses, but when the American uncovered it, the Mexicans followed him. The dead woman was a woman with dark skin and straight black hair down below her shoulders. She was wearing a black sweatshirt and short pants. The four men stared at her. The American bent down and with a pen moved away hear hair from the neck. It is better that the gringo does not touch her, said the policeman. I don't touch her, said the American in Spanish, I just want to see her neck. The two Mexican executives bent down and observed the marks the dead woman had on her neck. Then, they raised and looked at the time. The ambulance is late, one of them said. It's just coming, said the policeman. Well, said one of the executives, you are in charge of everything, right? The policeman said yes, of course, and put the pair of bills that the other handed him in the pocket of his regulation trousers. That night the dead woman spent it in a refrigerated chamber of the Santa Teresa hospital and the next day one of the forensic surgeon's assistants performed an autopsy. She had been strangled. She had been raped. For both conduits, the forensic surgeon's assistant noted. And she was five months pregnant. (Bolaño, 2004, pp. 449-450).

The confusion increases when femicides in the region of Santa Teresa are stopped by a church profaner: the possessed penitent. This situation shows that public opinion is a crowd, and the way in which justice operates in this type of mimetic dynamics has lynching as a favorite mechanism where the violent reaction of a collective confirms total impunity, because from one moment to the next the cruelty of death against women is forgotten, to be replaced by the protagonism exercised by an ordinary man, persecuted and blamed for his immoral behavior against sacred places: "The attack on the churches of San Rafael and San Tadeo had a greater echo in the local press than the women murdered in the previous months" (Bolaño, 2004, p. 459)

It is clear that the power of the crowd is not only motivated by social resentment but also by the ignorance that promotes spectacle that determines us as a society mediated by a communicative instance that privileges the goat over the scapegoat:

> Two days later, the stranger entered the church of Santa Catalina, in the Lomas del Toro neighborhood, at a time when the enclosure was closed, and urinated and defecated on the altar, in addition to decapitating almost all the images he found in his path. The news this time came out in the national press and a journalist from La Voz de Sonora baptized the aggressor as the Possessed Penitent. (Bolaño, 2004, p. 460)

In the plane of the lynching of the crowd, this chooses a male victim who appears as a distracting agent or mediation of deception (it is the goat, which replaces the scapegoat, and serves as a deception or illusion), surpassing the femicide perpetrator and the remembrance of the true innocent victims of the crimes that occur in the territory. In other words, the murdered of women remains unpunished in such way that the aggressor is replaced by a church profaner.

IV. Conclusions

Definitely, when the monument profaner surpasses the story of the rapist, we can maintain that it is clear that evil operates by subtraction of matter, or absence of God, as Girard, Sponville and Simone Wille propose. Now, from the perspective of the narrator of the novel, the ideas of thinkers are dynamized as follows:

> In May, no other women died, except for those who died of natural death, that is, of illness, old age or childbirth. But at the end of the month the case of the church profaner began. One day an unknown guy entered the church of San Rafael, on Patriotas Mexicanos Street, in the center of Santa Teresa, at the time of the first mass. The church was almost empty, only a few blessed women were crowded into the first benches, and the priest was still locked in the confessional. The church smelled incense and cheap cleaning products. The stranger sat down in one of the last benches and knelt at once, his head buried in his hands as if he were heavy or sick. Some blessed women turned to look at him and whispered between them. An old woman came out of the confessional and stood motionless contemplating the stranger, while a young woman with indigenous features entered to confess. When the priest absolved the sins of the Indian, the mass would begin. But the old woman who had come out of the confessional stared at the stranger, quiet, although sometimes she rested her body on one leg and then on the other and this made her take a few dance steps. She immediately knew that something was not right with that man and wanted to approach the other old women to warn them. As he walked down the central aisle, she saw a liquid stain spreading on the floor from the bench occupied by the stranger and perceived the smell of urine. Then, instead of continuing to walk towards where the blessed women were crowd together, she retraces his path and returned to the confessional. With her hand she knocked several times on the priest's window. I'm busy daughter, he told her. Father, said the old lady, there is a man who is defiling the house of the Lord. Yes, my daughter, I will attend you in a moment, said the priest. Father, I don't like what's going on at all, do something, for the love of God. As she spoke, the old lady seemed to dance. In a moment daughter, a little of patient,

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> I'm busy, said the priest. Father, there is a man who is relieving himself in the church, said the old lady. The priest put his head out through the threadbare curtains and searched in the yellowish gloom for the stranger, and then he left the confessional and the woman with indigenous features also came out of the confessional and the three of them remained motionless looking at the stranger who moaned weakly and did not stop urinating, wetting his pants and causing a river of urine that ran into the atrium, confirming that the corridor, as the priest feared, had a worrying slope. Then he went to call the sacristan, who was drinking coffee sitting at the table and seemed tired, and both approached the stranger to reproach him for his behavior and proceed to throw him out of the church. The stranger saw their shadows and looked at them with tear-filled eyes and asked them to leave him alone. Almost immediately a knife appeared in his hand and while the blessed women in the first benches shouted, he stabbed the sacristan. (Bolaño, 2004, pp. 453-454)

Those who attack women – who are the real victims in Bolaño's story – are governed by the principle of mimetic desire, given that with the passage of time in Santa Teresa, the aggressors imitate the way in which murderers kill their victims: they imitate violence against women, they imitate the places where they throw their dead bodies. In short, they imitate a *modus operandi* where the woman's body is the place where sacrificial violence is inscribed, despite a sacrifice without transcendence.

To sum up, lynching is a type of sacrifice where the crowd is fed by the negative affections of resentment, hate and disdain. We could call these motivational inputs as the set of sad passions that make an affective interruption of a sacrificial process where peace and reconciliation do not take place.

Therefore, in order to analyze the relationship between lynching and the sacred in a more in-depth way, we have chosen to analyze a case study of Latin American literature: 2666 of Roberto Bolaño. It has been discovered that in the part of *The Crimes*, there is a character, called by the press and the people, the *Possessed Penitent*. This is entered into a Catholic temple while the locals pray, or sleep. First, he chooses the place of the assembly to urinate, days later, in other temples, he chooses the altar and other *sacred places*, to make stools. The citizens are outraged, to the point that, if they find the whereabouts of the *Penitent*, we infer that they would resort to lynching. This penitent is not just any penitent, is a possessed penitent. Having this characteristic, he needs to be the object of sacrifice, in other words, lynching.

However, in the city where these events occur, Santa Teresa (Mexico), the dead bodies of women who have been murdered, impaled, raped and tortured are found daily on the roads. Such a situation does not generate indignation in the citizenry, to the point that it can be interpreted that the people only want to find the *Possessed Penitent* to lynch him.

Likewise, it has been stated throughout the essay that, for the inhabitants of Santa Teresa, the sacred is not the lives of women, but the purity of the Catholic temple. Therefore, we appreciate there that lynching is one of the ways that Latin American culture has had to appease the anger that the violation of the sacred produces.

In the Colombian context, lynchings generally occur when there has been a theft, robbery, which allows us to say that, what is sacred in this context, is the violation of private property. Nor is there outrage over the violent deaths that have occurred in recent times.

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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

Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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

Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

.

Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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

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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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

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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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

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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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

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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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