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ETHICS AND OVERCOMING ODIOUS PASSIONS

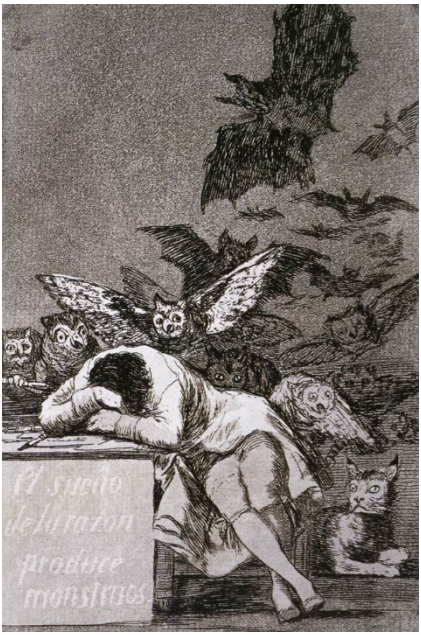
Mitigating Radicalisation and Extremism through Shared Human Values in Education

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Globethics

Ethics and Overcoming Odious Passions:

Mitigating Radicalisation and Extremism through Shared Human Values in Education



"I have carefully endeavoured **not to deride, or deplore or detest human actions, but to understand them**; and thus I have contemplated human passions, such as love, hatred, anger, envy, the desire of fame, pity, and the other emotions of the mind, not as defects in human nature, but as properties which belong to it, in the same way as to the nature of air belong heat, cold, tempest, thunder (...)"

(B. Spinoza, *Treatise on Politics*, Ch 1, IV, p.14, transl. William MacCall, London: Holyoake and Co. 1854.)

Etching: Francisco de Goya: The Sleep of Reason Produces Monsters, 1799.

Ethics and Overcoming Odious Passions

Mitigating Radicalisation and Extremism through Shared Human Values in Education

Ignace Haaz / Jakob Bühlmann Quero /
Khushwant Singh (Editors)

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INTRODUCTION

Overview of the three parts

The three-part structure of this collective essay on the nature and ethical and social significance of emotions is followed, in its final part, by a proposal for therapy against the excesses related to certain strong emotions. One immediately thinks of the risks of radicalisation of beliefs and excessive polarisation of human communities. However, one thinks less about how these concepts are still linked to the formation of an ideal of utopian hope, which justifies the narrowing of horizons produced by the abusive forms of psycho-social defence closely related to human tendencies rooted in anger or fear. Hatred, which is one of the key negative emotions in our work of clarifying emotions, is seen and analysed as distinct from anger or disgust, to which it is intimately associated in its development, since hatred is a complex emotion, very different from our simple biological tendencies in their expression and nature. It is formed through a complex interplay of signals, communications, beliefs, and ultimately highly elaborate thoughts that extend through space and time, behaving much like epidemics, as has often been noted. In the first part of the book, we demonstrate that emotions are both boundaries and guidelines for our actions, as they sometimes push us to act and save us in stressful and survival situations;

however, most often, they mask our options for rational choice, precisely by short-circuiting the regulations of sovereign reason. The second part aims to gather case studies of concrete social constructions where hatred dominates and where this emotion serves 1) an enterprise of overcriminalisation and control in prisons in Gabon (see Chap. 6), 2) hatred reinforces a logic of clan and minority domination over the entire population, involving enormous social costs, in one of the major emerging world economies: India; (see Chap. 5) and 3) hatred, manipulation, and deception: here is an explosive cocktail that even infiltrates the organisation of our religious institutions, which should instead reinforce the idea that we belong to one united and indivisible human family (see Chap. 8). It is interesting to take a closer look at the wounds and traumas that an emotion (as with Desanges in Chap. 7), when pushed to its ultimate consequences, leaves on entire generations, as evidenced by the lasting stigma that violence inflicts on children in the DR Congo, for example. The final part resolutely focuses on showing that we have very effective tools to resist hatred, and the therapies are remarkably simple since they rely on changes in perspective on our entire emotional life and do not require lengthy and costly training, unlike some addictions, for example.

Preamble: the question of the value of our emotional life

To know ourselves better, and find a good level of assurance when it comes to live our emotional life, there are two main views on the importance of emotions overall, either a rather tragic or sceptic and pessimistic assumption, that we better fasten our seatbelts and watch the red lines of demarcation between our reason-based actions and, what on the other side of the frontier of reason is essentially moving us into some sort of carnival dance, as we are relentlessly affected by a universal entropy, or “branle”, as Montaigne noted in his *Essays*, this movement is that of the world itself, as natural dynamical whole, and a societal

phenomenon, as we collectively add to both the order of the world but as well to its disorganisation[1].

Of course, there is, as often in philosophy, a completely contrary assumption, that of Pascal, who although he acknowledges the impossibility to totally escape universal determinism of our bodily condition, or what the Ancients called the sublunary state of mundane chaos, there are still important positive options open, on how to resist tragically, to some significant degree, to the universal "branle". On the one side, "It is a monstrous thing to see one and the same heart at once so sensitive to minor things and so strangely insensitive to the greatest". It probably means it's worth working out some ethical dimension of the existence in order to navigate in uncertain times, and for Pascal this meant reaffirming Christian faith as the human capacity for redemption, as Divine grace versus human reason[2].

The moral compass, Christian faith-based or not, does not necessarily need to be too distant towards emotional intelligence, precisely because there should be something distinct from emotional madness of unceasing self-transformations of our identity, a self-enduring first person subject, across the passing of time.

---

[1] « Le monde n'est qu'une branloire perenne. Toutes choses y branlent sans cesse : la terre, les rochers du Caucase, les pyramides d'Aegypte, et du branle public et du leur. La constance mesme n'est autre chose qu'un branle plus languissant. Je ne puis asseurer mon object. Il va trouble et chancelant, d'une yvresse naturelle.. » Michel de Montaigne, « Du repentir », *Essais*, 2, III, 1595.

[2] "And the same man who spends so many days and nights in fury and despair at losing some office or at some imaginary affront to his honor is the very one who knows that he is going to lose everything through death but feels neither anxiety nor emotion. It is a monstrous thing to see one and the same heart at once so sensitive to minor things and so strangely insensitive to the greatest", translation from: Blaise Pascal, *Preuves par discours II* - Fragment n°1/7; see also Ed. Port-Royal: Chap. I – « Contre l'indifférence des Athées », 1670, web source by D. Descotes et G. Proust, http://www.penseesdepascal.fr/III/P-R-III1.php

Let's mention the Old Testament, where the heart is considered the origin of all emotions, from love to hatred, joy to sadness, pride to humility. The intellectual capacity to act in accordance with reason is also located in the heart. In the New Testament we find that who disobeys God is called "hard-hearted", someone who has a "heart of stone" instead of a "heart of flesh," which only those who truly understand their inner life experience discover, by following the seriousness and wisdom of virtuous examples of the Christ.

From the side of the natural history narratives, as De Traz shows well (Chap. 1), if we want the radiant light to touch us, it is essential to show full capacity to adapt to the constraints of our natural and social condition. This includes to inhabit our vulnerable body with its haunting torments, profound hesitations, irresistible temptations, profound wounds, and cherished dreams.

Obviously if the world which keeps on moving brings all sorts of states of our affective and bodily experience, such as at least the question whether we have sufficient energy to resist adversity. Effort and resistance are needed but which method should we prioritise in order to navigate into the natural history of our affective life? As Zagorac shows (in Chap. 2), we might distinguish between two families of behaviours: *affirmative* or *reactive* types of attitudes towards a general impression of power, a quite agreeable sensation of consolidation of our aim to maintain the self in a given social position, or on the contrary, the problematic sensation of fall into the misery of the weakest part of our society, which compared to the strongest and most talented, induces the reaction of a will for revenge, a legitimate desire to overcome poor conditions of life, or inacceptable marks of injustice.

Systematic: nature and problem of some strong emotions

Before we present the religious, ethical and philosophical therapeutic against excessive emotions, let's distinguish three fundamental ontological and semantic levels:

1. Distinguish strong from weak desires (gut reactions or visceral factors in emotions with clear causal and conceptual analysis based on thinking and intentions)

2. To define positive from negative desires (the valence of the desire)

3. Getting hooked on a desire or on the arousal associated with it focusing on the addictive experience. This happens usually in a three phases processes: a. preaddictive, b. addictive and c. postaddictive states. Ex. when we experience unfulfilled longing, discomfort, anhedonia, dysphoria, withdrawal. Question: is past happiness augmenting present misery? Is it worse having lost the person we have once loved than never to have loved at all? (Elster,1999, 60-61[3])

To see how visceral gut reactions appear, let's see a concrete example which shows both the nature and the *adaptive utility* of many strong emotions. We could imagine a situation where we experience a strong fear which participates in bringing us to some behavioural concrete action. Let's say we see a bear approaching the car, where we left our children, and we start running because we decide to confront the situation, whatever the reaction of the animal, based on the reason that we cannot leave our children without doing nothing to get them away from the danger. Let's observe the fact that since *our* children are involved, this element of the situation increases considerably the tragic importance of *doing something*. It might be argued that fear, coming

[3] Elster, Jon. 1999. *Strong Feelings*, MIT: A Bradford book, 60-61.

from bodily impressions of the presence of the danger, lights up bright red all our natural defence systems, without that we think too much about the situation, because we inherited a complex and interdependent neurobiological system, equipped with such mechanisms, of maximising temporal reaction for survival.

In his seminal work on emotions and addiction (*Strong Feelings*), Elster addresses the problem raised by Spinoza concerning a possible imbalance of our appetites (Spinoza's *colonization* of *an appetite* over others, Elster: *addictive cravings*). We all know that appetites that can turn into addiction (food, alcohol, tobacco, amphetamines, gambling), the possibility of *relapse* into these addictive habits, which he distinguishes from physical excitement (*arousal*), *positive* or *negative affects*, and *visceral states* that are either social constructs established by *conditioning mechanisms* or based on *beliefs* and a *cue dependency structure* (intellectual fraud, gambling, sports involving physical risk). In such cases, *triggering factors* are mental states, and emotions can also shape our mental states, the variety of our beliefs (*triggered by cognitive state* vs. *shaping cognition*), and *our culture*.

There are appetites that do not require social construction or conditioning but rely on defence mechanisms based solely on *perceiving* a bodily movement (reflexive movement to avoid a flame that could burn us). The irascible tendency does not necessarily require extensive social conditioning, although societal culture may reinforce or reject the notion of anger as a good tendency. Basic needs like fleeing hunger pain or seeking sexual excitement have effects on our beliefs and cognitive states. Anger or fear, as biological adaptations to our environment, can rapidly mobilize the organism (*sudden onset*) to prepare us for action[4].

[4] "*Quick onset* is fundamental to the adaptive value of emotions, mobilizing us to respond to important events", Elster quoting Paul Ekman, 1992, "An argument for basic emotions", *Cognition and Emotion* 6: 185; Elster, op. cit., p. 28. Our Italic.

This indicates the value of effort, i.e., courage – and perhaps the value of humor and laughter in a natural history of emotions focused on strong and basic emotions, which, as such, are candidates for a voluntarist ethics of value (De Traz: Chap. 1, Andriamasy: Chap. 10, Stückelberger: Chap. 9).

The tendency of some emotions to *prepare us for action* is central and differs from *intentions*, as the state of preparation offered by emotion is based on a triggering in perception rather than cognition. It is as if we switch to "autopilot" mode rather than deliberate, and have voluntary and conscious control. The hypothesis is that, to avoid missing a decisive action, such as running away from danger, we enter an unintentional state of preparation where the desirable goal – saving the children from the bear, for instance – is not a real objective, meaning it is not a projection of a preferable future option among competing options through thought. Instead, it is a tendency to remove the obstacle as quickly as possible. This approach likely does not require *an expectation of reward* but solely depends on the ability to mask other potentially relevant options, creating *a clouding effect*. In some cases, it is said that emotion clouds judgment, but in all cases, emotions isolate different outcomes or alternative options: "anger sometimes serves virtue and value as a weapon" (Montaigne referring to Aristotle, in Elster).

Sexual excitement and desire follow a similar logic, except that this emotion includes *a search for reward and an escape from pain*.

When we consider *reward and punishment* more centrally, we operate under a minimal *hedonistic mode of choice* that is not based on reason but on the consequentialism of action or rule. Although systematic choices can occur, they can be irrational and erroneous, based on our capacity to deceive ourselves about a situation, such as inventing a false reason to justify the satisfaction of our angry, phlegmatic, or manic-depressive tendencies.

If we change the utility context of this emotion, stepping out of the framework of biological survival, and observe the same type of angry temperament, we are struck by the fact that it *clouds judgment* due to its intense emotionality. Similarly, fear, anger, or sadness, which can be appropriate when they prepare us for action or suspend action and passively wait (in the case of sadness), rarely lead to sound judgment[5]. The clouding effect of some strong emotions including sexual arousal and emotions of exaggerated pride, vanity, and thirst for glory do not seem to share the same disadvantages related to their obsessive occupying of our attention. However, just like anger, the problem with seeking glory and vanity lies in the fact that the person directly exposed to this disposition is unable to judge others' opinions about himself/herself or the other. It is due to the consequentialist calculation of short-term gains that anger or boastful pride sometimes produce an effect that seems positive. However, the subject is convinced that he/she benefits from this approach, and this blindness hides possible silent but real social sanctions that others may decide and apply against him/her, countering these careless and hasty ways. Anger, as a defence mechanism, is entirely blind to the calculation of pleasures and pains, making it distinct from anger as an irrational hedonistic tactic. Generosity which is a value-oriented virtue and feeling and not object-oriented emotion, often remains very sensitive to consequential calculus. If I invite ten friends for a dinner, I would like nevertheless to know that the price I pay is a fair and honest price. If as Tuncel we define strong

[5] There is an "absorption of the body's power to be affected by just one of its parts" this situation contrary to the holistic harmony of the *res extensa*, "amounts to a loss of its perfection" in Spinoza's terms. Applied to the fulfillment of sexual desire, which for this reason, in a way, contains its own punishment, is almost not conceivable without becoming a mad obsession, a stubbornly fixation into a part of the body, - not only of one's own body but also as the loved person, who tends to "occupy all our thoughts". See: B. Spinoza, *Ethics*, IV, P. 43, Dem.

emotions on a Nietzschean line as life-affirming emotions, some emotion as those related to the virtue of generosity, don't qualify as literally strong, although they are life affirming by excellence[6].

In these examples, emotions mostly have objects, unlike nausea, fear, or negative self-esteem. Nausea seems to capture something from the unbalance overall of any type of emotion, be it positive as the unbalanced contemplation of the beauty of a Renaissance painting (See Haaz, Chap. 4). Experiencing unexpectedly nausea in a museum, does not mean that some beauty has been transformed into an ugly object, on the contrary nausea is justified by the larger framework of the experience, never by the contemplated object and the associated emotion.

The ability to act according to reasons helps balance appetites that can transform into self-destructive dependencies. It is undeniable, and the literature on addiction illustrates it extensively and worryingly, that appetites can overpower rational capacity once they develop in a social environment favorable to their triggers. In such a context, the signals associated with these desires obscure clear cognitive modes of action preparation and positively glorify the value of sought-after emotions. For instance, the luxurious and heroic portrayal of alcohol or cigarette consumption in action movies suggests great self-control, while the intoxication from alcoholic drinks creates the illusion of boundless freedom (as described by Deleuze). Suffering from chemical addiction implies navigating without instruments, where any image or communication related to the addiction becomes an occasion for relapse. Love, obtained through the ingestion of amphetamines, generates an

---

[6] On the contrary Tuncel calls them strong as loaded with some high axiological principle or value. The word has to be understood as *fortitudo* constancy in the pursuit of the good, not a strong emotion in the sense of Elster, in relation to a hair-raising activity in the open air, a sharp and unexpected fright, or even butterflies in the stomach following a loving embrace. See: Yunus, Tuncel. 2021. *Nietzsche on Human Emotions*, Basel: Schwabe, 91-101.

appetite that deliberately narrows the cognitive horizon due to its irresistible effect, wherein the belief in the addictive (and thus non-sparing) appetite is linked to the addictive desire - also unbalanced and non-sparing, completely uncritical, and linear.

In the case of appetites that form dependencies, the role of signals associated with the chemical product causing the desired emotion makes these appetites highly dependent on specific irrational signals that condition the habit. For example, drug use follows a ritual whose successive chapters form a precise and well-defined signifying network. Avoiding the environment and perceptual signals associated with the drug almost exclusively suffices to avoid the temptation of being exposed to it and consuming it. By individually examining all signals and working to remove the emotional excitement associated with each of them, it becomes possible to desensitize and break free from the dependency, as Spinoza already demonstrated in the therapeutic treatment of appetites that can colonize a living being (Elster, 204; see also Haaz, Chap. 4).

Although what we have seen so far seems to apply very well to obsessive-compulsive disorders (OCD) and phobias (let us learn to "love spiders and nettles" with V. Hugo!), there remain appetites whose excesses are more challenging to overcome. These appetites have numerous signals and emotions and rely on a dense network of beliefs. Instead of being fundamentally rooted in perception, the foundation of these appetites is predominantly in cognition and communication (See Haaz, Chap. 4). More than odious appetites, which should have a physiognomic expression like most other appetites, the hateful tendency is manifested outwardly through irrational opinions mixed with excitement or apathy (a slowing of the heart) linked to the expression of motivations, reasons, and justifications that are rationally elaborate. However, the cognitive biases that can be demystified over time retain a semiotic and narrative power, almost like a potent myth. Odious

appetites, assuming there is no contradiction in terms, have this in common with artistic emotions: they can freely articulate in the imagination without any action project, in the form of communicative and playful ensembles with a sad character (reminder of definition: designation of the understanding of my sadness through elaborate highlighting of external causes). The fictional nature of external causes of sadness does not immediately depend on a tendency to act, which exempts it from the requirement of a semantic and ontological reality test (see Bühlmann Quero, Chap. 3). The paradox of the essentially intellectualised nature of hatred, is that if it is so, it cannot be a grounding for the onset of a project and concrete action of annihilation, of the source of what is presented as the external cause of the sad affection. Provided that the affections of anger and disgust remain in the background of the psyche, instead of being direct perceptions of threats, these emotions are tendencies for action as seen earlier. In this sense hatred takes on a certain aesthetic purity, similar to objects of art not destined for any action project. Hatred produces a physiological change formed by arousal, with a faster heartbeat when imitating anger or a slower one when imitating disgust (Elster, op. cit., 36). Hatred depends on sadness and disgust, an anaesthetically motive (let's think about the figures depicted in the *Guernica* painting). The ugly form is playing a certain role in the crystallisation of hatred around the support for discomfort and misery. A dialectic process of the valence can be witnessed around similar emotions, with on one side b) an idealised positive counterpart, often a utopian world, an exuberantly appealing form of life, or magic technical solution, conceived in opposition to what one wishes to denounce in a) the former proto-ethical stage of our experience. The springs of a reaction of shame, guilt, and extreme guilt must lead to the idea of deep injustice and resentment, against a perceived unjust state. Without this guilt, the hope for a model of a New

(trans-)humanity or a new religious and philosophical model of life would not be conceivable (Zagorac, Chap. 2).

When the object of the appetite is indefinable, the cure aiming at making the signals associated with it in the person's social environment less vivid, or to completely remove any positive valence or hedonistic energy from the experience is not easy. A hateful or angry person may take great care to avoid situations, where signals associated with the inclination trigger action. The range of possible signals of hatred is much larger than for drug addiction or phobias. The addictive and "colonising" nature of these negative emotions, and in particular of hatred, forming the privileged form of being affected over time, indicates an ontological delimitation of the ethical wrong (or vice) of being disposed to experience hatred. Consequently, hatred takes on an ethico-moral or theological-metaphysical character that neither phobias nor psychological addictive appetites possess (Elster, ibid. 205).

In the second part of this book, there are four chapters that provide examples of contexts where a culture of hatred takes root like an epidemic or the spread of an invasive plant in a favorable environment. For example, in prisons in Gabon or in political and media campaigns of racist or sexist hatred in India (Diangitukwa/Bekoung Siadous: Chap. 6; Razu: Chap. 5), there is fertile ground for mimetic expressions of hatred. The instrumentalisation of grand biblical narratives, which instead of fulfilling their primary religious role of forming communities of people liberated from sterile selfishness, serve projects of confinement and exclusion (see Salib). The case of children victims of violence shows that the effects of emotional suffering can extend over time and infect several successive generations. Instead of being treated quickly and on a case-by-case basis, vulnerable parts of society, such as children, are targeted to weaken the society and undermine autonomous governance based on firmly structured political institutions within a national community. The therapeutic project of making the signals associated

with these negative appetites less sensitive is bound to fail, as these signals are extremely numerous. The use of a politics of hatred and resentment benefits those who exploit the bubble-like emergence of these multiplied angry appetites throughout society, as it reinforces their heroic dignity. The anger spread across all political agendas isolates the instigators of these campaigns from genuine social action preparation and from genuine reasons for being affected in one way or another, depending on the urgency and importance of challenges to the common good. Whether directed at objects or related to individuals, anger pushes back interests and rights, which are partially or entirely masked by the supposed urgency to react, avoiding further exacerbation of festering resentment. It proposes instead to face real social challenges with empty shells, through simple visual representations and social conditioning by mechanical repetition, massively generated at a low cost by artificial intelligence.

One way to break this line of thought and action, as Spinoza's geometric form of emotion exposition suggests, is to change the geometric form of interrelations between signals, beliefs, and thoughts to a circular model with Singh (see Chap. 12 of this book). If there is a time for anger, there is a time to regain confidence and practice compassion with Jebin, who, in the third part of this work, focuses on resisting the colonisation of tyrannical appetites and emotions (Chap. 11). Education with Andriamasy and deradicalisation with Singh involve highlighting cognitive, philosophical spiritual insights and wisdom, that help overcoming identification with the negative emotions outlined in this book (Chap. 10 and 12). At this point, following the stroke of genius of the great Swiss pharmacist Paracelsus, the dissolving power of the substance in small quantities allows balancing hedonistic virtues and healing the soul and body.

Ignace Haaz
The Editorial Team

A

EMOTIONS AS LINES OF DEMARCATION OR GUIDELINES TO OUR SELF

THE PSYCHODYNAMIC SURROUNDING OF OUR INTENTIONAL SELF

1

NATURAL HISTORY OF EMOTIONS

METAMORPHOSING INTENSE EMOTIONS: OUR EFFORTS AND THE BATTLES OF OUR LIVES

James de Traz

The notion of effort

Entropy

If we choose to seek what is missing in order to restore our balance and thrive, we will nevertheless have to step out of our comfort zone[7]. Because if what we lack were within our comfort zone, we would already have it. Therefore, we will need to make efforts.

Resilience is about bouncing back from adversity, but bouncing back still requires effort. To ride the waves of adversity, we will need to paddle a little. We will have to get our hands dirty, dip them in the

[7] English translation published with permission from the author from: De Traz, James (2021). *L'art de rebondir*, Lyon : Les Éditions Baudelaire. James de Traz is a certified master coach, mentor and pedagogue in resilience and conflict transformation based in Geneva, Switzerland. Mail: contact@jamesdetraz.com

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grease, and probably even plunge them into the mess. Because it is from manure that fertilizer is made, and roses also grow in manure. However, nothing grows by watering fields with rose petals.

According to the first law of universal thermodynamics, energy is neither created nor destroyed, but it transforms. It recycles itself.

And according to the second law, the *law of entropy*, it disperses. *Entropos* means in Greek *'that which goes towards chaos.'* That is why everything in the universe slows down, cools down, and disperses. If you take a ball, throw it, and make no effort to maintain its momentum, it will eventually stop. Similarly, if you take a cup of hot tea and make no effort to keep it warm, it will eventually cool down.

Nevertheless, in order not to die and disappear into chaos, life must prevent its energy from dispersing. It needs to stay in motion and preserve its warmth. In addition, to sustain movement and warmth, it must go against the universal tendency of entropy towards slowing down and cooling down. To stay alive, it must make efforts. Because when it is cold and no longer moving, it is generally not a good sign.

Yet making efforts is uncomfortable, restrictive, frustrating, and sometimes even painful. However, the reward is worth it. Etymologically, the word “reward” means “benefit in compensation for an effort.” That is why our bodies encourage and celebrate our efforts through hormones of motivation and well-being. As long as we make efforts, it knows that we are taking care of it. Dopamine, endorphins, serotonin, oxytocin, or melatonin are nothing more than its way of encouraging and rewarding our efforts. Without effort, there is no comfort. When we make efforts, we develop and maintain the resources and skills we need to stay alive. On the contrary, when we don't make an effort to take care of ourselves, our bodies become concerned; and the more it worries, the more stressed it becomes.

Contemporary paradox

However, this makes the current tendency of the modern world somewhat paradoxical, where the law of least effort and technological comforts push us to do as little as possible. In the past, nature forced us to move if we wanted to survive. We had to go, seek, prepare, cook, clean, scrub, rinse, cut, saw, transport, screw, build, repair, and so on. Then life rewarded us, and we felt good in our challenging existences.

Nevertheless, with technological comfort, we manage to eliminate the constraints that force us to make efforts. As Didier Pleux aptly puts it,

> "the principle of immediate pleasure replaces that of reality. The reptilian dictatorship of *happycracy* makes us lose the taste for effort. We want everything without effort and right away. And we believe that the fewer constraints we have, the easier things will be, and the more pleasure we give ourselves, the happier we will be."

However, does this not confuse indulging oneself with being well? Because desiring persons who cannot have everything they want, when they want it, and how they want it, feel frustrated; and if they cannot tolerate frustration, they struggle with having to postpone the satisfaction of their desires. Therefore, to escape their discomfort in the face of a reality they cannot bear, they seek refuge in easy and immediate consumption.

The reptilian brain's priority is to move us away from pain and towards pleasure. People who cannot control their reptilian brain and are subject to its tyranny of immediate pleasure will find themselves in a constant search for sensations[8]. They need to enjoy something to avoid

[8] *Editor's Note:* the hypothesis of the existence of evolutionarily conserved regions remains highly plausible, although the idea that subcortical regions, considered as deeply conserved ancient "reptilian" part of our brain have

pains they do not know how to soothe; the more they indulge, the more they need to indulge to reassure themselves.

However, a person who needs to experience pleasure as often as possible no longer allows themselves to feel the pain of fear, lack, or desire. Satiated with sensations often as ephemeral as they are artificial, they no longer give themselves time for feelings to arise. They disconnect from emotions that would otherwise motivate them to address more essential needs. But without emotions, a person becomes nothing more than the reflexive response of a reptile to external stimuli. They no longer think to develop strategies that would allow them to find solutions to more subtle deficiencies. Because feelings, emotions, and impulses are primarily sources of drive. Fear helps us surpass ourselves, boredom fosters creativity, worry encourages vigilance, guilt helps correct selfish behaviors, anger gives us extra energy to overcome obstacles or eliminate danger, sadness helps us let go of what we have lost, and doubt stimulates us to question our certainties and find new answers. But if a person lacks the resources to welcome their sensations, master their feelings, reframe their beliefs, and choose their behaviors, fear can paralyze us, boredom can become an unfathomable void, worry can turn into inhibiting anxiety, guilt can torment us with remorse, anger can turn into destructive rage, sadness can lead to despairing depression, and doubt can mark the beginning of the end. Then the person may be tempted to fill the void of their unmet needs with things they don't truly need. But in doing so, they risk blocking the only access to the world that would have allowed them to connect and take care of themselves.

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remained so, without interconnected neuronal transformations over time since 320 million years has been also questioned recently. On the bottom line, a) Paul MacLean's (1913-2007) triune model of the brain, b) the location of the emotions in the second part of the circuit, the limbic system as understood earlier by Paul Broca (1878), and c) the relevance of the question of the evolutionary history and the legacy of the mammals with regards to both paleomammalian (limbic) and mammalian (neocortex).

Deprived of their feelings, they are left with only the easy indulgence of what they don't need to seek very far. They fall into the vicious cycle of immediate gratification. “Enjoyment kills desire,” said Lacan. Indeed, the more a person indulges, the less they desire. And the less they desire, the less pleasure they feel when they obtain what they didn't need to seek. They are then condemned to increase the sources of pleasure or their intensity to satisfy the beast lurking within them that knows no limits, believes it is entitled to everything, and thinks itself all-powerful. But since they no longer desire as they constantly indulge, they stop thinking, stop imagining solutions. They lose their resources to confront adversity, and when reality refuses to cater to their voracity, they are desperately frustrated. They are left with nothing but to rush towards even more immediate gratification, like addicts trying to appease an insatiable craving they can no longer bear.

As a result, indulgence becomes the way out. Eating, drinking, smoking, engaging in sexual activities, consuming as frequently as possible for small doses of ephemeral pleasure. And the means to achieve it become increasingly justified. Cheating, subjugating, coercing are no longer a problem since the end justifies the means. How many Weinsteins, Madoffs, or Bin Ladens have made their victims pay the price? Because the person who indulges becomes incapable of empathy towards the world. In this frantic pursuit of reassuring pleasure, they objectify others and turn them into consumable objects of satisfaction. Enjoyment becomes their sole objective and takes precedence over the construction of a relationship that the person should be serving. They do whatever they deem necessary to satisfy their desires, often at the expense of others or the environment. Others are no longer allies to be nurtured but become rivals to be subdued. When it is not possible to subjugate this competition that worries us, we shelter ourselves behind an indifference that allows us to cross paths without seeing them and talk to them without hearing them. We ignore them.

However, when we no longer make an effort, we do not maintain our resources, we lose our autonomy, and we become dependent on numerous and varied forms of assistance. Consequently, the more we are assisted and dependent, the less we know how to take care of ourselves, and the more vulnerable we become. When adversity arises, we are helpless and no longer know how to cope. We experience immediately, how our body reacts when it no longer senses us making an effort, our body, for which muscular movement, joint mobility, organ function, nerve stimulation, and blood circulation are synonymous with life and health. As our body no longer senses us moving, and given that it has been programmed by millions of years of evolution to encourage efforts that develop our resources and ensure our health, it becomes concerned and tends to stress even more, as we feel unwell, even in our easy existences.

The battle

Polarities

From the great struggles between the forces of good and evil, between the forces of love and entropy, between creation and destruction, between unity and separation, between reconciliation and conflict, between birth and death, life is born. Like a beating heart or lungs that breathe, both polarities are necessary. However, it is crucial that these forces work together, not against each other. If our lungs only wanted to inhale the oxygen of life without exhaling the carbon dioxide of death, we would eventually burst. Similarly, if our heart only wanted to take in blood and refused to expel it, we would quickly have a problem.

Entropy may threaten life, but it also generates the resistances that motivate nature to make the necessary efforts to develop the resources it needs to stay alive and evolve. Without the fear of entropy and the

salvation of love, there would be no motivation pushing the universe to make so much effort to surpass itself, overcome obstacles, and continue to evolve. Like plants that produce roots, trunks, branches, and leaves to reach towards the light. Like animals that learn to swim, walk, jump, fly, and speak to survive the passing of time. The fear of entropy and the death it entails constantly drives us to invent new strategies to survive, protect ourselves, come together, help each other, fulfill ourselves, contribute, evolve, transcend. Entropy and love know that they are as indispensable to each other as manure is to the rose. Without entropy, life could not have taken on so many nuances. Without entropy, life could not have given birth to so much diversity. Without entropy, life could not have endured billions of years. Without entropy, there would be no love.

However, if we pit them against each other, we put ourselves in danger. If, because we haven't received enough love, or not in the way we desired, we turn the violence of our frustration, resentment, and anger against those whom we blame for not being able or willing to provide it, we sign our own death warrant. If we try to fill the void of our disappointments with substitutes or make others pay for the hole in our souls, and if we rush forward without caring about the corpses we leave behind, then the infamous day of judgment will eventually come. And it won't be a white, bearded god descending from the sky to punish us; it will be the consequences of our own blindness coming back to haunt us. Life has no problem with violence as long as it serves love. Life has no problem with the destruction of mountains or forests if it is for building bridges and houses. Life has no problem with hunting or farming if it is to feed children. Life has no problem with conflicts if it is to find solutions. But life will never forgive us for the pollution caused by our comfort, the suffering caused by our selfishness, or the excesses meant to conceal the voids we have dug ourselves. Life will not forgive us for being afraid to live because we fear death. Life will not forgive us

for dying without having truly lived. And above all, life will never forgive us for turning our backs on it because it doesn't meet our expectations.

Sailors, mountaineers, and sons of the desert know this very well. “Challenge the elements, and they will break you. Respect them, and they will serve you.”

And regardless, nothing and no one can kill life. Everything is designed so that it cannot die for billions of years. However, if we are not clever enough, nature will consider humanity to be useless and eliminate us. Ninety-eight percent of the species that existed on this Earth before us have disappeared because they were unable to adapt. Life appeared on Earth 3.6 billion years ago. It has endured countless volcanic eruptions, earthquakes, ice ages, droughts, hurricanes, and epidemics. Sixty-six million years ago, it even faced an asteroid that crashed with the force of 5.1 million atomic bombs of the size of the one dropped on Hiroshima by US President Truman. The first waves of the tsunami from the impact may have reached up of 1.5 kilometers high. Burning debris from the impact destroyed seventy percent of Earth's forests. The soot from the fires then plunged the Earth into darkness for over a year and a half, causing the collapse of the food chain and the death of seventy-five percent of living species. But life returned - and it is still here - and it will be so for quite some time. The only thing we risk is eliminating ourselves. That will be the most spectacular own goal in the history of humanity.

Crisis

If we are clever, we will learn from our past failures, we will learn from our present mistakes, and we will rise from the ashes of our future blunders. If we are clever, we will learn to leverage the threats of adversity, not to avoid them, but to use them as a catalyst for progress. Just like in traditional Chinese medicine, where a symptom is primarily

a local indicator signaling a dysfunction of the whole, and it is more important to eliminate the cause than to numb the effects. A crisis is a welcome manifestation that indicates where we should intervene to strengthen our balance. In Japanese, “crisis” and “opportunity” are translated by the same word.

Being able to manage our stress and use the pressure of threat to overcome a crisis gives us the opportunity to become the best version of ourselves and to do what is right for our species and our environment. However, if we lack the resources to handle the pressure of stress, we risk losing our composure and engaging in behaviors that will lead to our downfall.

However, the goal is not to protect ourselves from stress, spare ourselves the discomfort of effort, or eliminate everything that threatens us. The goal is to know how to lean on and utilise adversity, which is an integral part of the driving force of life. And if we learn to use the pressure of stress as a motivator to make the efforts that will allow us to find the solutions that will preserve us, then we can succeed together, anywhere, despite everything and whatever happens.

(…)

Return

If we decide to take this path and jump into the void that connects us to experience, to board this train and trace the road of our destiny, one thing is certain: we will find ourselves elsewhere. And if we pay close attention, sooner or later we will discover that we are already at home everywhere. When we are at peace with ourselves, we are at peace anywhere, anytime, and no matter what happens.

But in order to return home, it will be necessary to first retrieve our shadow from the depths of the cave where we left it behind. Because if we want the light to touch us, it is essential to inhabit our body with its torments, hesitations, temptations, wounds, and dreams.

2

MANY SHADES OF RESSENTIMENT

Ivana Zagorac / Ignace Haaz

Introduction

In philosophical literature, the complex emotional state of *ressentiment* gained popularity through the writings of Friedrich Nietzsche[9]. According to Nietzsche, *ressentiment* was a bad feeling that reflected the suppressed anger, the pain of impotence, and the general misery of the weak when they compared themselves to the strong and talented members of society. Max Scheler took up Nietzsche's thesis and described *ressentiment* as a complex condition characterized by a thirst for revenge. Moreover, *ressentiment* has the annoying property of presenting itself as having some merit: the modern social and political context offers more than enough examples.

First, the aim of this article is to take a closer look at Nietzsche's 'man of *ressentiment*,' an odious personality characterized by weakness,

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deep frustrations, and hypocrisy. It will turn out that *ressentiment* has many different shades that paint a somewhat different picture and raise philosophical questions about positive valuation, vulnerability, and the sense of injustice.

Second, we shall be working on the link between the psychology of *ressentiment* and the temptation to lack integrity in writing, art, or science. The well-described and well-known fact that academic fraudsters evolve in disguise, that they first reactively endorse values very different from their own values, and that these plagiarist authors, second, embark on long-term projects repeating their misdeeds and errors, as if it were normal, are two facts worthy of our attention.

The author, first disappointed but soon operating a self-poisoning of the mind, passing from the state of self-deception of not being able to invest the time necessary to write his work properly, pushed to meet a short deadline, and who borrowing the work of another, considers, on second thought, that it is his own, is in a similar situation as the fox of the fable, who on second thought considers sweet grapes sour, which he ultimately perceives out of reach (Aechbach, 2017, 9, 43)[10]. As in the case of the inaccessible grapes of the fable, the temptation of devaluation of some object or value, because they are reminders of our incapacity to confront these things correctly is a familiar experience, therefor we shall see how it can be transposed to the field of academic integrity, integrating some systematic aspects of a complex desire of *ressentiment*. If our intuition is plausible and correct, after comparing the relevant elements of on the one side the four main profiles of academic cheaters (Bergadaà, 2006, 2021, 2022), and of some recognised psychoanalytical expert in the domain of intellectual vices and academic fraud (Ciavaldini, 2023) we shall conclude on the value of

[10] For a very complete analysis: Aeschbach, Sébastien. 2017. *Ressentiment: An Anatomy*, doctoral dissertation; here p. 9 and 43.

the psychology of the *ressentiment* in the actual research on ethics in higher education and the problem of plagiarism[11].

The man of ressentiment

In the opening paragraphs of his study of *ressentiment*,[12] Max Scheler quotes Nietzsche's passages from the *Genealogy of Morality*. In the paragraphs of the first essay, Nietzsche describes how *ressentiment* can be the source of value judgments. It is a constitutive part of his well-known analysis of the origins of "good" and "evil". In the *Beyond Good and Evil*, Nietzsche has already written about the inversion of valuation and the "slave-insurrection in morals" (*Beyond Good and Evil*, 195),[13] but in the *Genealogy of Morality*[14] he describes the origins of such a revolt. In short, it came through *ressentiment*.

In the *Genealogy of Morality*, Nietzsche invites us to imagine a society composed of dominant "masters" and the subordinate group of "slaves". The "masters" are strong, active, outspoken, and live life to the fullest with little or no reflection. They are uninhibited, spontaneous, strong enough to succeed in most of their undertakings, and happily oblivious to their misfortunes. They are their own criterion of "good" by

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[11] André Ciavaldini, 2023. "Delinquents of knowledge and sex offenders: Same difference?", in: Michelle Bergadaà / Paulo Peixoto (Ed.), *Academic integrity: a call for research and action*. Geneva: Globethics, Publications, 2023. DOI: 10.58863/20.500.12424/4271540, 421. Michelle Bergadaà, *Academic Plagiarism: Understanding It to Take Responsible Action*, Geneva: Globethics, Publications, 2023, 109.

[12] Scheler, Max, *Ressentiment*. Marquette Uni. Press. Available at: https://hscif.org/wp-content/uploads/2018/04/Max-Scheler-Ressentiment.pdf.

[13] Nietzsche, Friedrich. *Beyond Good and Evil*, translated by Helen Zimmern, New York: The Modern Library, 1929.

[14] Nietzsche, Friedrich. *On the Genealogy of Morality*, translated by Carol Diethe, edited by Kieth Ansell-Pearson, Cambridge University Press, 2007.

which they validate their way of life and themselves as leaders. The constitution of "good" sets the "bad" as its antithesis, a pale counterpart to its basic positive concept. The nobility sees the "slaves" as ordinary, passive, passionless, too weak to lead a self-affirming life, and therefore pitiable. While the masters are self-confident and strong, the inherent weakness of the "slaves" prevents them from seeing themselves in any other way than in the comparison to the dominant ones. Nietzsche insists that the "slaves," unlike the "masters," seek their criterion of evaluation outside themselves. Unable to create a self-affirming identity, the "slaves" react against the masters, but in a sublime way. The weakness of the "slaves" prevents them from inflicting physical harm on the nobility, so they rebel against the master's form of valuation. Their reaction stems from negative sentiments, for which Nietzsche uses the French term *ressentiment*. Over time, *ressentiment* becomes a productive force that helps the "slaves" promote the mediocre man as a "higher man." At the heart of *ressentiment* are the frustrations and thirst for revenge that will also preoccupy Scheler in his study of *ressentiment*. In Nietzsche's "remarkable thesis", as Scheler describes it, the revenge of the "slaves" is creatively used to form a new morality. The revolt of the "slaves," then, begins when *ressentiment* becomes creative. The new morality is based on the reconceptualization of the key concepts of 'good' and 'bad': the 'bad' now becomes the 'evil,' occupying the central place and referring to the life of the nobility, while the 'good' represents its opposite. The 'good' thus loses its connection to vitality, strength and genuine creativity, and becomes nothing more than a pale contrast to the joyful and vigorous life of the 'masters'. Over time, the weak begin to believe that their inherent weakness is actually the result of their own choice and that the efforts they make to maintain their weakness must be positively morally valuated. This is then a real establishment of the domination of 'slave morality'. Even though such a change has an enormous impact on valuation, the balance of power

remains the same: the 'slaves' remain inferior and must still form their identity through comparison, only now they affirm themselves through the disapproval of the 'evil' masters.

In Nietzsche's thesis, *ressentiment* is a driving force for changing the prevailing morality. *Ressentiment* belongs to those who feel weak, inferior, or oppressed in some way. Even the "masters" can feel *ressentiment*,[15] although rarely, while the "slaves" encounter many situations that can cause *ressentiment*. An important difference between the way "slaves" and "masters" deal with their *ressentiment* lies in their overall psychological constitution: the rich and well-rounded nature of "masters" leads them to feel *ressentiment* only occasionally and not over a long period of time, simply because they are not prone to bitterness of any kind: they do not take their misfortunes very seriously and also possess the power of healing and forgetting. In contrast to the powerful, active, and healthy forgetfulness of the "masters," the "slaves" tend to hold on to their *ressentiment* because of their passive nature. "Man of *ressentiment*"[16] reconfigures the criterion for fulfilled and happy life in order to convince himself that his own life is in fact truly happy and morally good. He uses the terms 'good' and 'evil' to reinterpret power relations in such a way that he approves his powerlessness and disapproves of the strength of the 'masters.' The gain for the weak is therefore psychological, moral, and possibly metaphysical,[17] as the weak are encouraged by the priests to embrace their lives of suffering exchange for the divine prize in the afterlife. In this sense, Nietzsche is particularly critical of ascetic priests who are "triumphant in the final agony"[18] as they promote deprivation, self-sacrifice, and all that is in

[15] Nietzsche, F. *On the Genealogy of Morality*, I.10.

[16] Nietzsche, F. *On the Genealogy of Morality*, I.10.

[17] Bittner, Rüdiger. "Ressentiment". In: Schacht, Richard (ed.). Nietzsche, Genealogy, Morality: Essays on Nietzsche's *On the Genealogy of Morals*. Berkeley: University of California Press, 1994, 127–136.

[18] Nietzsche, F. *On the Genealogy of Morality*, III.11.

fact hostile to life. The Nietzschean man of *ressentiment* is deeply frustrated, dishonest, calculating, and a schemer. This unsavoury personality plays a role not only in the philosophical essays on morality. In a famous pedagogical example, the man of *ressentiment* is depicted in the fable of the fox who cannot reach the much-wanted grapes; after several unsuccessful attempts, the fox walks away scornfully, pretending to actually despise the grapes. As another general example, the man of *ressentiment* is often associated with a self-righteous person who is convinced in his moral superiority and the rightness of his way of life.

Ressentiment is obviously a very complex phenomenon. What makes it so complex is the experience of deeply interrelated emotions, i.e., its irreducibility to a single emotion (e.g., hatred, anger, malignant envy, or vindictiveness), a moral protest, or other complex states such as vengefulness or *Schadenfreude*. *Ressentiment* is none of these emotional states and can be all of them at the same time. The man of *ressentiment* can display episodes of envy, anger, malice, or hatred, but in many of these cases his outbursts have their roots in *ressentiment*. *Ressentiment* thus shares similarities with many odious passions, but it also differs from them. The most intriguing distinction, however, is between *ressentiment* (the word is borrowed from French) and resentment. The difference between the two is usually described in terms of intensity and duration (*ressentiment* lasts longer and is more intense). *Ressentiment*, like resentment, is usually triggered by an unfavourable situation or event. In the case of *ressentiment* trigger must be something that is experienced as very personal, very dramatic, and deeply related to our sense of identity, recognition, and self-worth. The values we perceive as being violated must be of great importance to our sense of personal dignity.[19] But that is still not enough for *ressentiment*, because the

[19] At this point, it is important to note how ressentiment is a response to the attack on something we cherish, i.e., it exposes the positive value that is worth protecting. I shall return to that point in the last part of the paper.

unpleasant situation must also involve someone stronger than us; it must involve a sense of our inferiority,[20] of a real or imagined inability to act. The sudden awareness of our weakness, the perceived attack on values that are very important to us, the realization that the insult goes very deep into our self-valuation, coupled with the intense emotional reaction (unpleasant and hostile emotions in many possible combinations) are the main ingredients for the emergence of *ressentiment*. *Ressentiment* is an enduring condition that involves imagination, revenge fantasies, and the frustration fed by the constant self-reminding on the painful situation.

The man of *ressentiment* not only keeps himself in the circle of remembering and reliving the painful situation that revealed his weakness and inferiority, but he also suppresses any sign of his vindictiveness. According to Aristotle, anger must be expressed; if it is suppressed, it turns into *ressentiment*. Scheler described more clearly than Nietzsche how important the suppression of emotions (anger, hatred, envy, revenge) is to the very existence of *ressentiment*.[21] When the affects are discharged, Scheler said, "they are prevented from turning into that psychical dynamite which is called *ressentiment*".[22] *Ressentiment* can only arise when strong emotions are suppressed.[23] Similar to Nietzsche, Scheler's *ressentiment* is reserved for those who are dominated and feel deeply frustrated under authority. However, they remain silent and suppress any expression of their frustration. Fear of a violent reaction from the 'masters' does not seem to be the crucial motivation for suppression. More likely, the motivation lies in an attempt at self-deception: one cannot admit own *ressentiment* as this would serve as the indisputable proof of one's weaknesses. *Ressentiment*

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[20] Aeschbach, Sébastien. *Ressentiment: An anatomy*. 2017, 45–51. doi: 10.13097/archive-ouverte/unige:103621

[21] Scheler, M. *Ressentiment*, 20.

[22] Scheler, M. *Ressentiment*, 20.

[23] Scheler, M. *Ressentiment*, 6.

reveals vulnerability. By telling a story of being unaffected, one can maintain the false image of being equal to the stronger subject, of being endowed with the same qualities. I will return to this issue in the next section of the article. For now, let us state the obvious: the strategy of denial and repression can be very damaging to an individual. Both Nietzsche and Scheler are clear about this, with Scheler writing this at the very beginning of his essay, in his description of *ressentiment*:

> "*Ressentiment* is a self-poisoning of the mind which has quiet definite causes and consequences. It is a lasting mental attitude, caused by the systematic repression of certain emotions and affects which, as such, are normal components of human nature. Their repression leads to the constant tendency to indulge in certain kinds of value delusions and corresponding value judgements."[24]

The relationship between *ressentiment* and revenge is strong. The thought of revenge keeps *ressentiment* alive; without it, *ressentiment* fades. When the thirst for revenge is quenched, *ressentiment* loses its reason, as Max Scheler suggests. When the offended "really acts and avenges himself, if he who is consumed by hatred harms his enemy, gives him 'a piece of his mind,' or merely vents his spleen in the presence of others," there is no *ressentiment*.[25] The favourable environment for *ressentiment* are the dark corners, hidden holes, and secret passages, as Nietzsche noted,[26] e.g., areas that lend themselves to intrigue and avoidance of direct confrontation, which would most likely end in defeat anyway. Scheler agrees, saying the "the desire for revenge, which is itself caused by a repression, has powerful repressive tendencies."[27] Secret intrigue, however, is not the only way to deal with

[24] Scheler, M. *Ressentiment*, 4.

[25] Scheler, M. *Ressentiment*, 6.

[26] Nietzsche, F. *On the Genealogy of Morality*, I.10.

[27] Scheler, M. *Ressentiment*, 7.

the thirst for revenge. The desire for revenge continues as long as the wrong is not balanced, either by a punishment (through a legal system) or by witnessing a downfall of the target of *ressentiment*. When the balance is restored, *ressentiment* should be gone. The Nietzschean man of *ressentiment*, however, has nurtured his *ressentiment* for far too long for it to be relieved by a single act of humiliation of a 'master'. According to Nietzsche, *ressentiment* boils until it explodes as a creative force and produces a form of morality. The man of *ressentiment* has achieved a certain level of satisfaction by reversing the concepts of 'good' and 'bad' into 'good' and 'evil', even though the anthropological differences that caused the reversal in the first place remain essentially unchanged. He is convinced that the reconceptualization of morality has somehow improved his position. He does not seek relief by changing the structural conditions of factual subordination he endures, nor is he interested in finding ways to break with the humiliation he feels. In this respect, he accepts his weaker position. In Nietzsche's perspective, the man of *ressentiment* accepts his inferior position because his way of thinking depends on the role models, e.g., the nobility, whom he simultaneously despises and reveres. Nietzsche regards such characters with contempt, since he obviously associates meekness with vulnerability. I will briefly address these and some other questions in the following section.

The power of the powerless man

Nietzsche despises *ressentiment*, but why should one despise a feeling? From Nietzsche's point of view, *ressentiment* is the characteristic of 'slaves', the weak and devious. They seem to be the real targets of Nietzsche's hostility.[28] The 'masters' feel *ressentiment*

[28] Solomon, Robert C. "One Hundred Years of Ressentiment. Nietzsche's Genealogy of Morals". In: Schacht, Richard (ed.). *Nietzsche, Genealogy,*

only occasionally, for a brief moment, before shaking it off, along with any memory on the perpetrator or the humiliating episode. The suggestion seems to be that forgetting an insult is noble, while remembering and reliving it is a sign of slavery. The relationship between *ressentiment* and forgetting is intriguing. Why does the man of *ressentiment* insists on remembering and reliving painful events? According to Nietzsche, the inability (or unwillingness) to forget the injury inflicted and to declare the aggressor unworthy of our further action is one of the main differences between the noble man and the man of *ressentiment* (if we can call Nietzsche's "slaves" "men of *ressentiment*," and this seems plausible). The noble man "shakes […] with one shrug, many worms which would have burrowed into another man"[29] and is blessed with the healing power to quickly forget the insults directed at him. The "other man" in this context is most likely the resentful man who tends to experience *ressentiment* and continue to nurture it. Perhaps Nietzsche, as in an Aristotelian account of anger, has in mind a pleasant aspect of the generally unpleasant *ressentiment*. Aristotle depicts anger as a painful emotion that is a reaction to an undeserved insult directed to us or against those close to us. However painful it may be, anger is at the same time pleasurable because it is based on the fantasy of taking revenge for an injury. Plotting revenge is enjoyable. Perhaps this is one of the reasons why the man of *ressentiment* keeps reminding himself over and over again on the suffering and pain he has endured.

There is another angle to this issue. Forgetting and forgiving certainly play a very important role in our moral landscape, but one can argue, as Didier Fassin does, that keeping *ressentiment* alive and the refusal to forget can also have an important political, social, and even

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Morality: Essays on Nietzsche's On the Genealogy of Morals. Berkeley: University of California Press, 1994, 95–124.

[29] Nietzsche, F. *On the Genealogy of Morality*, I.10.

moral function. Let me briefly introduce Fassin's argument. He generally follows the distinction between *ressentiment* and resentment outlined above, where *ressentiment* is "a reaction to historical facts, which generate an anthropological condition: victims of genocide, apartheid, or persecutions experience this condition."[30] Importantly, this is a very serious experience that is by no means accidental or situational. Man of *ressentiment* may have been exposed to oppression, directly or indirectly through narratives of people close to him. Drawing on the writings of Jean Améry, a writer and survivor of the Nazi death camps, Fassin asks whether *ressentiment* is a counterpart to the contemporary politics of amnesty. The tendency of the politics of amnesty is to ask the perpetrator to apologise, while the victim (or those close to the victim) is asked to forgive, with a goal of reconciliation. As Nietzsche noted, forgiveness and forgetting are antidotes to *ressentiment*. Forgiveness and the disappearance of *ressentiment* also mean that the rancor is gone, together with a wish to revenge. Every society wants to minimize conflicts or at least open conflicts, so it welcomes reconciliation and the disappearance of *ressentiment*. But what if one does not want revenge, but also refuses to forgive and forget? This is a proposed reconceptualization of the Nietzschean vengeful man of *ressentiment* into a defender of dignity.[31] This is not (only) a matter of justice, but of recognising and restoring one's worth. Would the moral adversary, the 'evil enemy,' and his misdeeds be forgiven and eventually forgotten without *ressentiment* that keeps them alive? *Ressentiment* is on the side of the victims, it is very private because the pain is very private, subjective, and not fully comprehensible to an outsider. Remembrance thus serves "the moral function of keeping alive for the perpetrators the

[30] Fassin, Didier (2013). "On Resentment and *Ressentiment*. The Politics and Ethics of Moral Emotion", *Current Antropology*, 54(3), 249–267, here 260.
[31] Ibid.

meaning of what they have done."[32] Using *ressentiment* as an instrument to keep the atrocities from being forgotten and to not allow the moral asymmetry between the victims and the perpetrators to ever be lost reveals the resentful individual as one with dignity and a sense of pride. *Ressentiment* interpreted in this way becomes the strength of the victims, quite different from the illusion of strength nurtured by the Nietzschean man of *ressentiment*.

Although he largely places the reconfiguration of *ressentiment* within the conceptual frame of Nietzsche and Scheler, Fassin leaves aside some of the important features attributed to *ressentiment*. For example, that it is hidden from the eyes of others, so deep that it sometimes eludes even the subject himself. Self-deception does not seem to play a role in this proposed reassessment of *ressentiment*, nor it does it take into account the potentially devastating psychological effects on the man of *ressentiment*. Perhaps it is the anchoring of the remembrance in *ressentiment* that offers some comfort to those who have suffered. There is also an aspect of learning from the mistakes of others, or a moral story about evil: "the injury exists as long as there is someone to remember it." Not forgiving and not forgetting sometimes brings a more compelling moral and educational message than reconciliation.

Let me return to an earlier point. What if the real target of Nietzsche's revulsion is not *ressentiment* as such, but rather those who are susceptible to it: the weak. As Solomon noted, feeling contempt for weakness is not uncommon among people; even the weak are sometimes disgusted by weakness. In this interpretation, weakness itself is "bad", not the expressions of weakness. Nietzsche obviously praises strength, but his description of strength is not very clear. Solomon notes that Nietzsche attributes 'strength' in very different ways: to status and class, to biological determinants, or to health. What seems clear is that strength

[32] Ibid.

is not the physical advantage that proves itself in combat, but rather the intrinsic qualities that give a person a privileged position in the world. The weak, then, as Solomon says, "react against a world that they did not make, which is not just, which is ruled by people who—even by the standards they themselves espouse—do not deserve their advantages".[33] They respond to oppression and injustice. *Ressentiment* of the weak would then, similar to Fassin's previous remark, testify to a proud soul with wounded dignity seeking recognition. Nietzsche's man of *ressentiment* belongs to the herd, while the noble man leads a self-affirming, independent life. Solomon's reading of Nietzsche raises a legitimate question: What is so wrong with being dependent and vulnerable? Why should our vulnerability be shameful? Indeed, it can be argued that it is precisely our vulnerability that draws us to others, gives meaning to social bonds, and reminds us of the limits and significance of dignity, justice, and humanity.[34]

Interestingly, to stretch Nietzsche's metaphor a bit, his birds of prey live without each other, while the little lambs try to find safety in flock. Solomon's interpretation locates the origin of Nietzsche's praise of strength not in factual strength but in a confidence and self-satisfaction. Admittedly, it is easier to be free of self-doubt when one occupies a privileged position in society, but one needs more than physical strength to hold such position; one needs the silent approval of one's subordinates. It is this silence – motivated by the belief that all reactions to perceived injustice regarding the organization of society must be suppressed – that eventually leads to *ressentiment*. Deeply buried

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[33] Solomon, R.C. "One Hundred Years of Ressentiment", 111.

[34] Zagorac, Ivana. "How Should We Treat the Vulnerable? Qualitative Study of Authoritative Ethics Documents". *Journal of health care for the poor and underserved*, 27 (2016), 1656–1673 doi:10.1353/hpu.2016.0154; Zagorac, Ivana; Stamenković Tadić, Barbara. "Health within illness: The negativity of vulnerability revised". *Medicine, health care and philosophy*, 25(1) (2022), 207–217. doi:10.1007/s11019-022-10072-5

frustrations are most certainly unhealthy. On the other hand, frustration with oppression and injustice means that one not only recognizes but also highly values the concepts of freedom and justice. Despite its repulsiveness, *ressentiment* is grounded in a positive valuation. In this essay, I cannot explore on this point; however, it is worth noting that *ressentiment* raises interesting philosophical questions because it is "aware of the larger view."[35] This is not to say that *ressentiment* is actually a positive emotion, that frustrations are to be welcomed, or that Nietzsche's nobles are in fact slaves. What this article aims to do is to show the shades of this dark and complex emotional state. Nietzsche's confrontation between the strength and weakness, self-sufficiency and vulnerability, vitality and cynicism is not as simple as it might seem at first glance. More generally, *ressentiment* itself requires careful philosophical (not just psychological) analysis to reveal some hidden parts of our human nature.

We propose in the last section of this chapter to transpose our now clearer picture of the psychological and philosophical layers of the notion of ressentiment into the field of research integrity, for the search of a clearer comprehension of re-offending nature of many authors of wrongdoing.

The knowledge delinquent as "man of ressentiment"

How can we explain that a character profile "x," linked to a lack of integrity, often seems (though not always) aligned with a strategy of recurrence, even when the person knows he has been exposed? Placing *ressentiment* under the light of reflective thinking, acknowledging that there may sometimes be legitimate *ressentiment*, is not an excuse to deny responsibility or to avoid foreseeing risks and possible damages in

[35] Solomon, R.C. "One Hundred Years of Ressentiment", 116.

preventive ways. The unconscious, however, plays a role in all automatism and excessive behaviour, this is on the psychological side[36].

The social ethical et philosophical analysis add some shared observations: Where does the flaw come from that makes us unable to see the problem of manipulating others, even at the cost of exposing individuals and groups to potential significant harm, especially when the author of academic dishonesty, repeats almost identically his/her modus operandi?

From M. Bergadaà's field of research, she inferred and published over the past years, four profiles of "knowledge delinquents", and specifically the profile of the "manipulator" (Bergadaà, 2021, 112-118) has a very negative self-image, because (it seems) they were poorly recognized by their father or mother, as would Freudian psychology conjecture. So, by plagiarizing someone else, these manipulator type of knowledge delinquents appropriate the identity of those they looted. This is what classical psychoanalyst may conclude. The concept of the profile is defined by Bergadaà, as the person's attitude towards the values and norms of a given society, instead of a deep psychological archetype with Jung/Hesse, or the key figure of the "man of *ressentiment*"; we shall come back to this difference later.

The "swindler" profile (individualist/norm-violating and immoral) re-offend because they are gamblers (Bergadaà, 2021, 118-124), while the "manipulator" profile does so due to this deep internal fracture and wounds. The "cheater" profile (ibid., 130-135) relies solely on the

[36] Contrary to the three first subsections of this chapter, which are totally the fruit of the research by the author herself, this last part is the fruit of many exchanges between the author and the editors, it has written in a participative and collective way, the responsibility of the views are also shared under ultimate control of the author.

practices of their environment and does not re-offend if moved to an honest research environment[37].

As shown previously, placing *ressentiment* under the light of reflective thinking, is acknowledging that there may often be negative but also sometimes positive resentment (which we would keep in the English form), is not an excuse to deny responsibility, nor is it a way to avoid foreseeing risks and possible damages. However, the unconscious plays a role in all automatism and excessive behavior.

The "swindler" profile is an individualist and disregards the community. The "manipulator" profile has formed clans around them, thus only considering their own clan, and they often reach the highest levels, as indicated by major cases (e.g., the scandal that made the headlines of the resignation of a minister in Germany and recently a vice-chancellor in a famous the US university).

According to a preliminary reading by Reginster: the psychology of *ressentiment* is based on at least two desires. Firstly, the desire to ensure a "master class" social status for someone who realizes that they can no longer meet their own responsibilities/ambitions. Instead of acknowledging vulnerability and developing an ethical principle suitable for the new weakness observed in their own personal constitution through reflective thinking, intersubjective contacts and efforts, and good communication and work, the person goes beyond and acts as if there were no problem, projecting it onto others. This could be seen as typical case of negative emotions, experiencing sadness and identifying an external cause to it. Nietzsche warns us of not identifying, on the one hand, the feeling of ambition with pleasure, which is totally originating in a repetitive string of rather negative experiences of powerlessness, that the person would overcome; he on the other hand does not identify

[37] The author and editors would like to thank Prof. Bergadaà for her help in clarifying the deep but clearly contrasting motives of re-offending in these four various profiles, as the different perceptions of the nature of social bounds.

the state of powerlessness and consequently the disposition of *ressentiment* with hatred (neither love, blame or praise) which are, following his view of our psyche, indifferent to the ambitious persons who simple seek *power*:

> "The essential element of ambition is to attain the feeling of one's own *power*. The pleasure of power is not merely about being admired in the opinion of others. Praise and blame, love and hate, are indifferent to the ambitious individual who seeks power.
> Fear (negatively) and the will to power (positively) explain the high regard we have for people's opinions.
> *The pleasure of power*. The pleasure of power is explained by the repeated experience, a hundred and a hundred times, of the displeasure arising from dependence, from powerlessness. Without this experience, the said pleasure is also lacking." (Nietzsche, Nachgelassene Fragmente, 1877, 23[63]; trans. from German: see Günzel, 2004[38])

The swindler seems to capture this strong sentiment of autonomy, on the axis of the social norms, and a potential immorality on the axis of the values, although the figure of the "bricoleur", captures more precisely the lack of moral engagement, or characteristic amorality of this profile (Bergadaà, 125-129). It is by taking care of many functions in the university system at the same time that this figure of knowledge delinquent tries to escape the recognition of their inappropriate behaviour, and if they reappear in the system it is not because they deny their responsibility, but because they try to change the semantic of the words. Probably the bricoleur is the less powerless among the four types and also the less a candidate for being called "man of *ressentiment*". But

[38] Trans. by the editors and author from: Günzel, Stefan. 2004. *Nietzsche Von Wille und Macht*. Frankfurt a. Main: Insel Verl.

let's come back on the feature of powerlessness and the reaction to it, as it overall characterize the manipulator type in particular.

The second desire is revenge or a desire for justice. According to Reginster, this is the desire upon which *ressentiment* is based. The ethics of *ressentiment*, as its contrary the ethics of ambition (and what Nietzsche will call later the will-to-power) is not automatically blameworthy. We even might find challenging to imagine an ethics or a theory of justice without any element of reaction, fault, and guilt or resentment. "*Ressentiment*" in the French form, seems to define a late state of evolution of this experience of fault and guilt, without any reference to a principle of proportionality of the share of benefits and sufferings on both sides of the parties involved.

The "positive" desire (I intentionally use quotes) from which the "reevaluation of *ressentiment*" arises is the desire for political or socio-economic superiority, to be part of the "ruling class" and live the kind of life that some people consider to be the ordinary goal of life. If we question the positive value of the desire for superiority/vanity/ambition, it is because part of the motive could be an imbalanced pride and the pursuit of honors and glory without good balance (upon close examination of this emotion, we realize that it is a slippery slope inherent to its very nature, we tend much quicker than we would expect to think we are God, the illusion of an absolute sovereignty of the Self). If the means chosen to achieve this end (asserting one's superiority) turn into unjust and harmful methods, it obviously calls into question the "positive" attraction that one might have to an innocent use.

On the other hand, one could argue that the desire for glory and vanity is not inherently bad, especially if the person benefits from belonging to the ruling class and simply desires to consolidate their way of life and ensure benefits and lack of needs for their loved ones resulting from it. The question is whether this person equally considers and values others, including but not only those who do not belong to

their idea of the "ruling class." The problem arises as the division of classes may be interpreted as an ideally classless society, but reality brings forth the issue of a perception of class justice (rather than a justice behind the veil of ignorance of a social contract), meaning a permanent division between the masses and their elites. But one way or the other more justice may be needed to escape setbacks and hardship.

In my opinion, if we discuss the desire for superiority in a nuanced way, as Spinoza might invite to do, placing vanity and pride as mostly a moral vice that "colonizes" the entire person, we should see that non cognitive, non-realist type of autonomous character "as a striving (conatus) to persevere in being", or persisting in one's being for Spinoza is natural, and the existence of self-love vital (*fortitudo*, strength, as opposed to servitude), without which a person suffers from a lack of self-esteem. This point is not a minor aspect because a poorly constituted self-esteem is the source of serious disturbances in physical and psychic life, leading to pathological indifference/disinterest in the world in most severe cases, and the manipulative tendency, we just try to elaborate following the line of Nietzsche. Justice is a virtue distinct from esteem or shame. It can be "blind" as reason-based minimalist consensus, a pragmatic need to come to a compromise, and it can be magnanimous, inclusive and visionary; but in any case, there is a balance of values to maintain straight and, if necessary, a sword, which means justice cannot entirely be built on the weakest and most vulnerable part of the society, without risking collectively of not being able to operate the system aligned on common good and ethical values.

As shown by Aeschbach, and analysed above, *ressentiment* is not only is related to desires, but as such it alters our axiological judgements, being based on a crucial characteristic called the *process of reevaluation* itself. The *reevaluation of ressentiment* based on the desire to remain a member of the ruling class can become problematic as intrinsically linked to a judgment alteration, which is either *object* or

value-devaluation related (Aeschbach, 2017). It is not illegal or socially prohibited in many place in the world to desire dominance according to respect and public rules. Our consumerist communication society praises the narcissism of dominant power in many directly cynical ways. On the other side, contrary to a harmless and gentle form of self-affirmation, an excessively positive image of oneself will be closer to the harmful consequences of the problem of overcoming plagiarism and fraud in academia, if we grant that as such the reevaluation operated by *ressentiment* transforms in a devaluative manner some object, which has value or the cherished values themselves.

Excessive admiration and identification with the work of others, and some sort of envy and *ressentiment*, the attitude of "a soul" who "squints", and plagiarism silently may occur. We find two possible axes according to Hesse of the reevaluation. The pair formed by the admiration of an attractive force (Latin: *anima* seen as the feminine part in the masculine unconscious) and the capacity for precision and insight, *animus* (seen as the masculine part in the feminine unconscious), both form two types of characters, instead of representations of real masculine or feminine identities.

Within the framework of the novel *Narcissus and Goldmund*, Hermann Hesse (1930) transposes the great lines of the psychology inherited from Nietzsche, which sees the devaluation of the object partly as devaluation of an artistic mastering of the experience. The strongly attractive character of vanity, the appeal of a blind pursuit of social advantages tend to gradually cloud our capacity for a well-balanced evaluation. Furthermore, the devaluation of the values themselves (truth, ethical virtue, beauty) are based on the antirealistic claim that even reason, seen as dominant affect, can also seek to submit the rest of our options of a balanced life, which do not depend solely on this masculine principle in a feminine unconscious. As Spinoza also thought, without well-designed counter-affects, reason alone cannot either guide, nor can

our reason-based action neutralize other affects[39] (Hesse, 1930; Wolf, 2006, 197).

On one hand, if the ability/competence to fulfill one's aspirations is preserved even though the person may still show vulnerability in certain particularly difficult contexts, he/she may keep control of these powerful appetites and pursue external satisfactions of their desire for political/academic/economic-social superiority.

Introducing a situation of vulnerability could take us beyond the framework of the problem of the double devaluative alteration inherent to *ressentiment* to discern the limits of autonomy or successful self-affirmation in a broader sense, i.e., to suppose complex harmful conditions, including devaluative pathological tendencies. Provided we analyse in priority the needs of vulnerable populations and leave feminine or masculine archetypes related to poetic creativity and arts, the importance of the responsibility to respect and protect a vulnerable person appears in the forefront (Santi, 2016; Goodin, 1985; Zagorac, 2016)[40].

This step could be justified by the factual problem of the inability to fulfill an aspiration as "constitutional" or "incurable" impotence, in other words, when long-term ability to engage in honest work is

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[39] Hesse, H. *Narcissus and Goldmund*. Fischer Verlag; Leila Vennewitz: Engl. transl. 1994. Wolf, Jean-Claude. 2006. "Menschliche Unfreiheit und Desillusionierung (4praef-4p18)", in: Hampe, Michael and Schnepf, Robert. *Baruch de Spinoza: Ethik in geometrischer Ordnung dargestellt*, Berlin: Akademie Verlag, 197. DOI: 10.1524/9783050050218197.

[40] Goodin, R. 1985. *Protecting the Vulnerable*, Chicago: The University of Chicago Press. More recent work on the analysis of vulnerability in research in bioethics and social sciences: Zagorac, Ivana. "How Should We Treat the Vulnerable? Qualitative Study of Authoritative Ethics Documents". Journal of health care for the poor and underserved, 27 (2016), 1656–1673, DOI: 10.1353/hpu.2016.0154; María Florencia Santi, *Ética de la investigación en ciencias sociales*, Geneva: Globethics Publications, 2016; doctoral dissertation.

questioned and devaluation has turned pathological, deserve social care and medical attention.

Research on academic honesty and academic fraud shows that some people who engage in reprehensible acts academically maintain an undisputed willingness to persist despite clear communication of a well-founded suspicion of cheating or plagiarism. To some extent, these authors also remain vulnerable individuals if we define this concept as someone or a population deserving protection due to a lasting state of weakness. However, we must compare weaknesses or risks without focusing solely on the author. The key importance of a no-harm principle is even more fundamental, and prevention of risks in social interactions and the aim at concrete benefits, suggest the complementary role of these principles, including a vulnerability principle (Santi, 2016, 127ff.).

In his pioneering work on the affection of *ressentiment*, Nietzsche (1887; GM, I, 6) show that the fundamental characteristic of *ressentiment* is closely related to the idea that error or malicious intent is not a chance occurrence, something fleeting and ephemeral, but a lasting trait expressed in disturbing constancy, forming an identity of the subject over time[41]. For the early psychologists of depth and poets, there could be a situation where an essential feature of self-evaluation, the fact that the agent, researcher, or author, considered as a sort of academic and cultural mandarin (an administrator of responsible institutions coupled with a highly cultured individual), perceives themselves as irremediably weak instead of being temporarily weak.

Yet, this finitude is not understood and accepted by the person, even translated into an ethic that transforms this new personal constitution into a matter of resilience, because of the *devaluative* trait of the *reevaluation process of ressentiment*, leading to a game of blindness. The honest and just acceptance of one's own limit should come, as in

[41] Reginster, B. 2006. *The Affirmation of Life*, Harvard: UP, 265-8.

Hesse's novel, from an agreement in a meeting between the personifications of the feminine and masculine components of the soul, in a collective framework: the artist and the wise/scientist are finally reunited and reconciled.

If we come back and reflect again on the "manipulative plagiarist" on which Bergadaà has conducted psychological and normative studies (among the other three other types), we can say that behind the cheater is a "masked individual" and should add the testimony of André Ciavaldini, as psychoanalyst (Ciavaldini, 2023, 421). The mask is partly the nature of the psyche, half Goldmund, half Narcissus... According to Ciavaldini, knowledge delinquents act (including plagiarists) in order to mask a wound and as themselves products of a psychological injury. Various social behavior disorders such as "confabulation, mythomania" are only symptoms of this primary disorder. Having received little maternal attention and retaining even fewer memories of his family, who abandoned him as a young child, the tragic figure sets out in search of the original *Mother*, that of the *Arts*, embodied in the character of Goldmund. If Goldmund encounters the ugliest and most emotionally negative chapters of existence, it is because he prefers a form of total artistic freedom, and refuses to settle down, in the manner of Montaigne who prefers to sway with the "sway" of the universe.

In the framework on Nietzsche's later work, the addition of the concept of eternal recurrence to the will to power is meant to help Nietzsche interpret the redeeming character of some experiences, which are not dependent on consciousness but related to volition and some unlearning of the spirit of revenge by counter-balancing these affects by some sort of "backwards willing". We can only hope that reevaluation in this more radical sense could escape the risks of devaluation, as it is not either object nor value oriented but a deep counter-balancing of the affective devaluative powers of the will:

> "But has the will spoken thus? And when will that happen? Has the will been unharnessed yet from his own folly? Has the will become his own redeemer and joy-bringer? *Has he unlearned the spirit of revenge and all gnashing of teeth?* And who taught him reconciliation with time and something higher than reconciliation? For that will which is the will to power must will something higher than any reconciliation; but how shall this be brought about? Who could teach him also *to will backwards*?" (F. Nietzsche, KSA IV, 181; emphasis added)

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3

ON EMOTIONS, THOUGHT AND SPEECH

Jakob Bühlmann Quero

We love, we hate, we desire, and we are afraid; we have loving thoughts, hating thoughts, desiring thoughts, and fearful thoughts; we have goosebumps, racing hearts, and we smile, or yell. In other words, *we have passions*, or *emotions*, as our contemporary terminologists would put it[42]. This assertion seems clear and undeniable, but it has troubled some of the greatest scientific minds of our last two centuries. *What is the relation between the aforementioned three sets of items present in the assertion? Are emotions based on thoughts, or rather feelings?*

In the history of the study of emotions there is no clear *progression* path, but rather a bumpy road of variations, conceptual innovation, and categorical debate. To give an example, one of the very first formulations of what we could consider a theory of emotions, found in the works of Plato, avoids the usage of such a category, scattering instead its *substance* between three concepts – reason, spirit, and

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appetite[43]. In some of his views, presented in *The Republic*, Plato offers a short explanation on the subject with the aim of providing an account of the parts that conform the human soul, which would prefigure personal behavioural patterns. These patterns, Plato says, should help the philosopher predict the proper placement for each individual in an ideal and perfect society.

Further developments, found in the Roman stoicism, provide a more precise and concrete account of emotions, not still treating them as a subject of study *per se*, but using them as a central element of their moral provisions. As we know, Stoicism portraits the external and material world as something detached from our will and desires, having its own rules and patterns, that have nothing to do with our own interests. This way, caring for external things, our bodies, our fate, our luck, or our possessions – namely, projecting our passions and emotions into the outer world – shall be considered unwise, for it would be a source of frustration by bonding our well-being to things that are essentially ruled by *Fortune*. Therefore, if passions (or, again, emotions) make us vulnerable by making ourselves less sovereign and more drawn to external things, self-suppression by means of silencing emotions is the key to a wise existence. As Marcus Aurelius would put it,

> "First that things cannot touch the mind: they are external and inert; anxieties can only come from your internal judgement. Second, that all these things you see will change almost as you look at them, and then will be no more. Constantly bring to mind all that you yourself have already seen changed. The universe is change: life is judgement."[44]

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[43] Solomon, Robert, (1999) "The Philosophy of Emotions", in *Handbook of Emotions*, by Lewis, M., Haviland-Jones, J. M., Feldman Barret, L. New York: The Guilford Press, 4.

[44] Aurelius, Marcus (170-180) *Meditations*. 2006. England: Penguin Classics, 24. In this quotation of his *Meditations*, Marcus Aurelius points to the fact that,

Virtue in life was to be found in the practice of the so-called *apatheia*, or emotional indifference as extirpation or dissolution of all emotional evaluation.

The medieval European view on emotions would be deeply tied to an ethical point of view, following the steps of its predecessors, and concretely within the Christian ethos. This point of view would produce a quasi-medical set of theories about the influence and presence of multiple substances in the human body that prompted emotions to trigger. This way, the *theory of the humors*, as we found it written by classic Greek authors, was still held as a deeply explanative thesis: Ramon Llull, in his "*Començaments de medicina*", proposes a diagnostical method based on the presence of the 4 humours in medical and emotional processes – gall, spleen, choler and blood. This theory would mark one of the first taxonomies of emotions, following the consequences of such a view; as John of la Rochelle named it (1235), it was to be called *summa de anima*[45].

Modern theories started to mark the path of what was to be developed by further theorists, with names such as Descartes (1596-1650) and Spinoza (1632-1677) leading the way. In Descartes we find one of the first contemporary-fashioned taxonomies of emotions, with a division implying the so-called "six primitive emotions": wonder, love, hatred, desire, joy, and sadness[46]. In the case of Spinoza, we find in his

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while the external world (or the Universe, as he puts it) is *change* and *transformation,* motivated by causes far away from our control, our internal world is entirely ours. This, paired with the observation that "anxieties" are internal, drives Marcus Aurelius to affirm that, in fact, we can rule our mind by detaching from our reactions and controlling our emotions and thoughts.

[45] Knuuttila, Simo, "Medieval Theories of the Emotions", *The Stanford Encyclopedia of Philosophy* (Fall 2022 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <https://plato.stanford.edu/archives/fall2022/entries/medieval-emotions/>.

[46] Solomon, Robert, (1999) "The Philosophy of Emotions", op. cit. 7.

writings a clear Stoic inspiration that invites us to understand emotions, as well as our own subjectivities, as part of God. By doing so, Spinoza develops a recipe for understanding emotions, and our own reactions to them, as an inevitable part of the Universe: understanding them correctly shall be our provision to a virtue-based life.

General agreement says that the systematic study of emotions begins with William James's work, a 19th century American philosopher and psychologist. Before his work, we find a broad spectrum of studies and activity around the topic of emotions, but not a specific, modern, and dedicated analysis of the structure of emotions *in itself*. As we have seen, before the *Jamesian* approach, we find a focus on the social character of emotions, its ethical implications, and its historical development. Robert Solomon, the author that will furnish the main theses of this article, outlines a clear historical picture of the development of the *emotion studies*. In his article "The Philosophy of Emotions"[47], we see a path of progression between Plato, Descartes, and William James that allows us to understand the very foundation of the category of "emotion".

One of our motivations in developing a study on emotion is discovering its fundamental structure. Seeing what the structure of emotions is should allow us, in our research, to see to what extent emotions are a mental or a physical phenomenon; to what extent they rely on our instincts, or rather on our opinions; to what extent emotions are hardwired in our brains, this is, shaped by evolution, or rather by our cultural determinations. In other words, we focus on seeing if there is a chance to modify the outcomes of our human tendencies, and see what doors are open for us to act in the specific case of *hate* and *hate speech*.

[47] Solomon, Robert, (1999) "The Philosophy of Emotions", op. cit.

In analysing how hate is associate with speech as *hate speech* we first start by looking into the definition offered by Susan Brison[48]:

> "(hate speech is a) speech that vilifies individuals or groups on the basis of such characteristics as race, sex, ethnicity, religion, and sexual orientation, which (1) constitutes face-to-face vilification, (2) creates a hostile or intimidating environment, or (3) is a kind of group libel"[49]

Things being so, we have a twofold aim: first of all, we want to present the first major theory of the philosophy of emotions, the *Jamesian view*[50], and one of its counterparts, Solomon's *cognitivism*; second, we want to use the findings enlightened by Solomon's cognitivism to offer a unique view, and perhaps even a resolution proposal, on hate and hate-related actions.

The Jamesian view

There is a *folk* vision of emotions that suggests, as the adage says, *first we are happy and then we smile.* Following this conception, the emotional episode would start first, being something seemingly mental, and then expand to the body in the form of a physical reaction – in the case of happiness, a smile; in the case of fear, a racing heart; in the case of sadness, a pressing feeling in the stomach and wet eyes. This view,

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[48] Brison, Susan, 1998a, "The Autonomy Defense of Free Speech," Ethics, 108(2): 312–339. See also: Anderson, Luvell and Michael Barnes, "Hate Speech", The Stanford Encyclopedia of Philosophy (Spring 2022 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/spr2022/entries/hate-speech/>.

[49] Brison, Susan, 1998a, "The Autonomy Defense of Free Speech," op. cit. 313. Parenthesis non-original.

[50] As we will see, both theories would deliver completely opposite recipes in order to deal with so-called "negative emotions", such as hate and its derivates, as hate speech.

the folk view, would stress the importance of a conceptual priority of the mental part in emotions, which goes first, before the physical reaction/behavioural pattern.

It seems clear to us that this vision fits the common view on emotions, which holds two main tenets. First, the emotion is something independent of the bodily reaction, but *usually* is attached to it. Second, there is a conceptual priority of *the emotion* over the bodily reaction. By contrast, James who calls this view a *folk* vision, asks us to think closer this seemingly "natural way of thinking", directing his research to debunking the idea of a conceptual priority of the mental and intentional experience. In an article written in 1884 called "What is an emotion?" James states:

> "Our natural way of thinking about these standard emotions is that the mental perception of some fact excites the mental affection called emotion, and that this latter state of mind gives rise to the bodily expression"[51]

We see this traditional view considers the emotional episode (such as a case of hate, for example) a mental process that drives its owner's body to express it *via* feelings. For example, if John has the emotion of hate towards left-handed people, the traditional view would hold that, in presence of a left-handed person, the James's picture of mind would process it and develop the emotion of hate, driving it into our body in the form of feelings – racing heart, burning stomach, chest pressure.

This way of proceeding would be deemed as incorrect by James, who favoured a rather physical interpretation of the core element of emotions. Following James's research, first, we should not consider bodily reaction as something different from our emotions, but rather as its essential part. Let's recall that, in the previous case, feelings are a

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[51] James, W. 1884. What is an emotion? In: Robert C. Solomon (Ed.), *What is an emotion?* Texas: University of Texas, 2003, 67.

secondary part of emotions, only aroused by the action of mind, the core element of the emotional episode. Second, the priority should not be placed on the emotional episode, but rather on the bodily reaction, that would be in its turn the core causal element of the emotion.

James's argument is simple, but convincing. In a phenomenological exercise, James invites us to consider the elements that we feel as a part of an emotional episode. Once there, the experiment consists in taking these elements out one by one up until the point we can no more talk about an emotion. Following James, this point is reached when we try to erase the feelings of any emotional episode. In his own words:

> "If we fancy some strong emotion, and then try to abstract from our consciousness of it all the feelings of its characteristic bodily symptoms, we find we have nothing left behind, no 'mind-stuff' out of which the emotion can be constituted, and that a cold and neutral state of intellectual perception is all that remains"[52]

The fact that, once we subtract the feelings out of the emotional episode, we seem to be left with an empty element, would mean for James that emotions are essentially bodily reactions, having its starting point, and core element, in the feelings we have when we experience our emotions. In other words, bodily changes are *necessary* to trigger emotional episodes. Contrary to the case of John in the *natural way of thinking*, a Jamesian would hold that the emotion of hate in John's case is, first, the bodily reaction to seeing a left-handed person, then, the act of perception that makes him realise he is experiencing hate. As we see, there is no cognitive element involved in the process of developing an emotion in James's theory, and the emotion of hate happens to be, solely and entirely, a physical matter – racing heart, burning stomach, chest pressure.

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[52] James, W.1884. What is an emotion?, op. cit. 69-70.

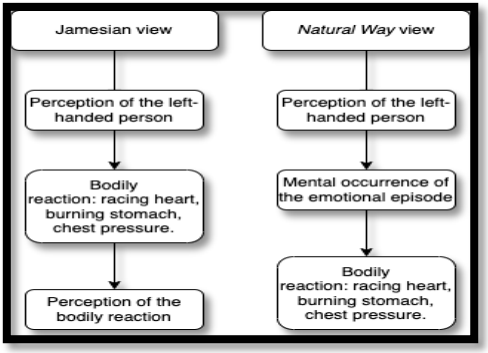


Table 1: Jamesian vs. Natural Way comparison

The Jamesian approach to emotions has among its virtues the capacity to take account of the centrality of feelings in emotional episodes, defining emotions as processes of feeling and bodily changes. In fact, the same William James offers a second argument, the argument of suggestion, rooted in this assumption: if emotions are in essence bodily changes, and the former do precede the latter, consequentially it is possible to autosuggest emotions by recreating bodily changes. In James's words: "sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers"[53]. This argument, still taken in consideration nowadays in some trends of the philosophy of emotions, aims to show how bodily changes are *sufficient* to trigger an emotional episode.

As stated in the introduction, our aim in this article is to explore the possibility to understand in a nuanced way the mechanisms and processes of hate, and hate speech, as standard human emotions. Having analysed the Jamesian approach, though, it seems to us it falls short when analysing the case of hate and hate speech, having the classical problem of the Jamesian view and all of its derivates: the problem of intentionality – further explained in next section of our chapter.

[53] What is an emotion?, op. cit. 73.

Even if we agree in saying that emotions have an important physical part, which generally seems to be the case, we would easily lean towards saying that they also have a relevant cognitive element, or at least that they need some conscious consideration about the situation we are reacting to. This is essentially what intentionality means: the capacity of a mental element to be linked to an external object. In other words: having an emotion seems to require having some kind of conscious awareness of the environment we are placed in. Let's imagine the case fearing bears: if we find a bear in the middle of a dark forest, our reaction is going to be most surely of fear, giving us the impending need of fleeing the place; but what about seeing the bear in a zoo? We are going to feel the emotion of fascination, or curiosity. This kind of nuanced reactions cannot be easily explained by the Jamesian, who in fact has to recur to an unexplained reactive mechanism, for our body without our mind seems to be blind to the environment.

The same thing seems to happen if we analyse the case of hate, and hate speech. Hate in the context of hate speech presupposes a set of notions we perceive from an individual, or collective, and an active cognitive activity of analysing, considering a set of beliefs, and projecting them into the world. How are we supposed to do this within a Jamesian framework, where the body is the central subject of emotions while being *blind* to the external world? Furthermore, if we are to analyse this kind of hate from a Jamesian standpoint, how can its complexity be stressed by only appealing to bodily changes? It seems to us that, in order to properly analyse the way hate, and hate speech, work, the guiding theory must involve a stronger presence of the cognitive element.

Solomon's pure cognitivism

The label of *cognitivism*, *cognitivist* can be applied over a large spectrum of theories and theorists that span from a mild and cognitive-

sensitive Jamesian view to a pure and strong cognitive-based mental theory of emotions. In this section we will focus on one of the strongest cases of *pure cognitivism*, Robert Solomon's theory, which draws our interest as it holds an enormous explanatory potential in the case of hate speech. This potential, as we will show, is derived from its emphasis on the mental side of emotional episodes and the weight of belief and belief-projection present in said theory.

One of the motivations of the *pure cognitivist* theory of emotions comes from the need of overcoming the shortcomings of the *Jamesian theory*, which appear to be strong claims against its application and seem to undermine all serious efforts of understanding some of the parts of an emotional episode. One of its major shortcomings is hinted in the example of the bear encounter we presented at the end of the last section. What kind of relation between an emotion and its external object could a Jamesian theorist trace, given that the body without a mind seems to be blind in relation to its environment? In other words, this problem has been presented as the problem of the intentionality of emotions.

"Intentionality" is a philosophical term used to refer to the capacity our minds have to refer to external objects or situations: if I am afraid of the bear I am seeing inside the deep dark forest, my emotional episode is in fact tracing an intentional relation, the fear of this external object the bear in a deep dark forest. If I speak about "that car" I parked in front of the office, my statement of the indexical "that" is tracing an intentional relation with the car I parked in front of the office. Things being so, it may be assumed that feelings *do not have intentional capacity*, because they are simple bodily reactions and they only transfer information about the state of our own body. Therefore, the Jamesian theorist would have a difficult task explaining how emotional episodes relate to the external situations causing them, have a conceptual and intentional object distinct from the simple causal triggering of some stimulus.

As we were saying, a pure cognitivist like Robert Solomon develops such a theory to base his analysis of emotions over the blind spot of the Jamesian, by unfolding the intentional character of emotions. To do so, as we will see, emotions will become entirely thoughts and beliefs, which clearly hold intentional properties, putting aside the physical reaction of our bodies in an emotional episode. Robert Solomon introduces his theory this way:

> "[…] an emotion is neither a sensation nor a physiological occurrence, nor an occurrence of any other kind. 'Struck by jealousy', 'driven by anger', 'plagued by remorse', 'paralyzed by fear', 'felled by shame', like 'the prick of Cupid's arrow', are all symptomatic metaphors betraying a faulty philosophical analysis. […] I would like to suggest that emotions are rational and purposive, rather than irrational and disruptive […]"[54]

To say that emotions *are rational and purposive, rather than irrational and disruptive* has striking consequences. Recalling the example of the bear we presented at the end of the first section, the standard tendency for the Jamesian approach will be to divide the occurrence of my emotional episode of "fear" in two parts: my feeling of fear – the physical reaction the encounter with the bear causes –, and the object of fear – the encounter with the bear. For the pure cognitivist, as Solomon proposes, this division will be totally incorrect, for it seems to suggest that there is a connection between *my bodily feelings* and the *bear in the deep dark forest*, and we have already said that feelings do not have intentional capacity by means of which to trace an intentional link to the external world. What is, then, the division of the emotional episode a *rational and purposive* view proposes?

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[54] Solomon, Robert. "Emotions and Choice". *The Review of Metaphysics*. (1973) 27, 20.

We see two main elements to be respected in the current analysis: first, that the relation between the emotion and the object that causes it cannot be understood as a relation between a set of feelings and its causing object; second, feelings can't hold intentionality with external objects, a central property of emotions. For Solomon, as a *pure cognitivist* philosopher, an emotion as 'anger' "is not a feeling; neither is anger a feeling plus anything else"[55]; also, as we can't separate our emotional episode from the causing event, "Neither can 'what I am angry about' be separated from my being angry"[56].

Regarding the first assertion, for the *pure cognitivist*, the physical part of the emotions *can be there*, but does not occupy a central part in the definition of the emotional episode. The reason is diverse, but actually arises from the second assertion, which stresses the importance and the weight of the intentional relation between the emotional episode and the "about" of the emotion. For Solomon, emotions are characterized *in relation* to its object, and not because of the set of bodily reactions they arouse, in the case they do:

> "[…] feelings are never sufficient to differentiate and identify emotions, and an emotion is never simply a feeling, not even a feeling plus anything. Moreover, it is clear that one can have an emotion without feeling anything. One can be angry without feeling angry: one can be angry for three days or five years and not feel anything identifiable as a feeling of anger continuously through that prolonged period"[57].

Regarding the second assertion, the brilliance of the *pure cognitivist* theory shines its brightest. The central element of Solomon's theory is that it is not that I have a bear standing in front of me what triggers my emotional episode of fear, but rather the intentional object of "A bear

[55] Solomon, "Emotions and Choice", op. cit. 22.
[56] Solomon, "Emotions and Choice", op. cit. ibid.
[57] Solomon, "Emotions and Choice", 23.

standing in front of me", that is, a concrete description or set of descriptions established by the emotion itself. This way, not only is the emotion dependent on the intentional object of "A bear standing in front of me", but the intentional object also depends on the emotion of fear.

This strange relation of mutual dependence means that, in fact, both emotional episode and intentional object define each other in a unique way, and that not all descriptions of the same phenomenon would arouse the same emotion. In Solomon's words:

> "What emotions are 'about', as in beliefs, can only be identified under certain descriptions, and those descriptions are determined by the emotion itself. […] To be angry is to be angry 'about' a peculiar sort of object, one that is distinguished by the fact that it is what I am angry 'about'. Husserl describes this peculiarity of mental acts in general by insisting that an intentional act and an intentional object are 'essentially correlated'."[58]

This relation of mutual dependence establishes a really interesting point, as it supposes that the relation between the emotion and the intentional object is conceptual and inseparable. This way, two things unfold in front of us. First, that every emotional episode will always be essentially linked to the intentional object, being *afraid-of-the-bear*, for example. Second, every instance of an emotional episode, which is rooted in a belief/description of the intentional object, will change with a change of the description of the object, and every description will also change with a change in the emotion. This means essentially the following: "A change in what I am angry 'about' demands a change in my anger; if I no longer feel wronged by John, who only bought a car that looks like mine, I cannot be angry at John (for stealing my car) any longer"[59].

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[58] Solomon, Robert, "Emotions and Choice", 22-23.

[59] Solomon, Robert, "Emotions and Choice", 23.

Following from the aforementioned properties, it seems clear that for the pure cognitivist, such as Solomon, emotions are not feelings, but contingently can have feelings attached. Regardless, these theorists establish that emotions are purely cognitive elements, shaped in the form of beliefs about the external world. What is the exact definition to be used here?

As it is discussed by Solomon[60], emotions are not easily defined from the point of view of the pure cognitivist. The way Solomon proposes it seems to say that emotions are to be understood as normative judgments on objects and events around us. This way, my *being afraid of the bear in the deep dark forest* is a rational judgment, a *normative judgment*, on the situation I am involved in. This is so because, in fact, I think the bear is dangerous, and concretely I am convinced the bear will attack me as soon as he sees me, and I know that being attacked will mean be most likely killed, because the bear runs fast and even climbs to trees... Thus, my emotion of fear is actually a rational judgment on the danger of the situation I am involved in. The *rationale* of it is the following:

> "My anger is that judgment. If I do not believe that I have somehow been wronged, I cannot be angry […]. Similarly, if I cannot praise my lover, I cannot be in love […]. If I do not find my situation awkward, I cannot be ashamed or embarrassed. If I do not judge that I have suffered a loss, I cannot be sad or jealous"[61].

At this point, the advantage the pure cognitivist stance has in terms of explanatory power on hate, and hate speech, seems clearer. Not only pure cognitivism avoids the accusation of not being able to explain

[60] Solomon, Robert. 2003. I. Emotions, Thoughts and Feelings: What is a 'Cognitive Theory' of the Emotions and Does it Neglect Affectivity? *Royal Institute of Philosophy Supplement*, 52, 1-18.

[61] Solomon, Robert, "Emotions and Choice", 27.

fundamentally intentional states, as all emotions are, and especially hatred distinct from hate speech, focusing on the concrete emotion. As hate speech is in need of a net of beliefs, projections and a correlative cognitive posture, it opens the analytical possibility of understanding the emotions as *beliefs*, and the *normative judgments* on its object. This optic denies the option that we can voluntarily change a belief from what it is, by simply deciding so. We can eventually adapt honestly and transparently on given set of beliefs our approach, trying to understand what they are and, we as person, provided that enduring emotions and therefor our personal identity, is remaining stable, over the passing of time, we end up better knowing who we are.

The explanatory power of pure cognitivism

As we explained during the introduction, our quest in developing this article was to offer a general view on the application some theories of emotion have in understanding the issue of hate, arising from hate speech. To do so, we applied the Jamesian view, one of the most standard views in the world of the philosophy of emotions, with small results, as one of its basic problems is the difficult relation it has with the very notion of intentionality, fundamental to the precise analysis of emotions.

To offer an alternative, we presented the view of the *pure cognitivists*, which holds a strong emphasis on the notion of intentionality, combining it with a deeply *rational* and cognitive approach. By doing so we open the door to understanding hate speech as a net of normative judgments and notions that are applied over collectives and human groups, and not necessarily related to a strong *feeling*, but rather a set of ideas and tendencies.

Emphasizing some characteristics of a collective, such as race, physical properties, cultural attributes, - and doing it with a derogatory and discriminatory aim, fixed on a group of people or abstract section of

a population -, implies the core judgmental element, and correlatively hate to be considered as something arising from a set of beliefs, and preconceptions, that actually shape the vision of its *intentional object*, the derogated collective – using a set of notions that shape, at the same time, the emotion itself.

As the relation of mutual dependency in the emotional process goes, we see that the *intentional* version of the collective is a concrete description of it, not the collective in itself, thus only taking into account a limited group of properties and characteristics. Therefore, the *complete* description of the collective, its properties and way of acting, are put aside in favour of the emphasised description that distorts and partiallises them. As we saw, this distorted view shapes as well the emotion of hate, creating the emotional episode of "hating-x-and-y-collective".

As things go, the optimistic turn of the events arises as well from the pure cognitivist theory: *if emotions are based on normative judgments, and if these judgments have the shape of beliefs, it is imaginable, recalling Solomon's quotation* –"My anger is that judgment. If I do not believe that I have somehow been wronged, I cannot be angry"[62]–, *that the emotion can be banished by deconstructing the beliefs upon which it is based*.

Perhaps, the question now could be the following: are we to accept public expression of hate speech to allow for its public debunking in hopes of modifying, and even erasing, its root beliefs?

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4

ARE THERE ODIOUS EMOTIONS? PERSPECTIVIST AND REALIST ANALYSES

REFLECTIONS ON HATRED

Ignace Haaz

"I should attempt to treat of human vice and folly geometrically, and should wish to set forth with rigid reasoning those matters which they cry out against as repugnant to reason, frivolous, absurd, and dreadful. (…)
Thus the passions of hatred, anger, envy, and so on, considered in themselves, follow from this same necessity and efficacy of nature; (…)
I shall consider human actions and desires in exactly the same manner, as though I were concerned with lines, planes, and solids."

Spinoza, B. *Ethics*. Part III,
On the Origin and Nature of the Emotions.

Introduction

Perspectivist and realist methods for defining emotions

We do not want to question the relevance of defining the Enlightenment starting point on the anthropological understanding of our emotions, and thus of focusing mainly on the intentional subject, and the possibility of doing as if there would be an easy choice between many object or value options. We call for a *perspectivist* view as we see situations where adding the madness of hatred to some frustration, is

part of an aggressive intervention in a situation, which is already emotionally loaded in a strong or negative ways. A heavy frustration seems a good candidate for a strong emotion as anger, although heavy frustration might not have one only object and deserve further ethical not only psychological healing. Consequently, in many situations, there is no single emotion of hatred but only a complex bundle of emotions called hatred.

We propose to try to conceptualise this hypothesis from the distinction between on the one hand, fully achieved state of affairs (or not), and adequate (or not) postures of the self, where reason redirects emotions through knowledge (and collective tools of emancipation). On the other hand, we would like to underline states of not fleeting but profound and/or visceral emotions. If we consider that *ressentiment* loaded hatred and wrath could have a common starting point in time, in our subjective experience: then we need to cut a string of heterogeneous things into distinctive entities. As shown in the above chapter on ressentiment, there could be a transformation in time both melting ressentiment and hatred in confusing ways. [63]

If there is a process of fleeting sensations, it means there are incomplete objects or values, which over time develop into some more definable ones (or not). A house, which a worker has not completed is partially completed (or not), and therefore missing a degree of perfection, under the assumption that he wanted to fully realise it, not under the assumption that he wanted to carry the construction to a certain point. As we shall see below, some object or value, are either relative to reason as the thinking of a person who acts in a perspectivist

[63] Ivana Zagorac / Ignace Haaz, “Many Shades of Ressentiment”, Ch. 2 of this book, DOI: 10.58863/20.500.12424/4293062. Dr Ignace Haaz is Managing Editor at Globethics Publications. Mail: haaz@globethics.net DOI: 10.58863/20.500.12424/4293065 | CC BY-NC-ND 4.0 International

view, they are called "mode" related with Spinoza, essentially depending on our experience or thinking. Others, very limited categories of objects or values can be considered as not depending on our perception or mental construction, but *sub species aeternitatis*. They are so to say out there, as a reality in itself. In this later case, an object or a value is beyond the limitations of individual or collective human experiences and time. In this case, such categories of objects are beyond the transient and subjective nature of human perception, as absolute and independent universals (e. g. *the substance* or *God*; and the *attributes* through which we define such independent entities)[64].

There are states of affairs that are good

Let us just start, along the line of Kuno Fisher's analysis, by saying that if we follow Spinoza, then we shall exclude the category of personality from the notion of substance (God, Nature; see: Fischer, 1865, 207, 208). Spinoza thinks consequently that God can neither love nor hate. The qualities of personal nature are formed only by imagination, as are emotions (affects) and perceptions, which

[64] We shall leave aside the cardinal role of the concept of God, which would require a particular attention. For animals and reasonable living beings God keeps the interconnectedness of the underlying unity of existence, which is *an aspect of eternity* reflecting our deep presence to the world, as living beings, but also, and without yet elaborating a philosophy of life - as German idealist thinking will do -, God is also one, infinite, eternal, free and indivisible and unchangeable not simply with respect to our capacity to conceptualize it but in reality, which means its concept is self-existent. God is not purpose-related, contrary to all ethical and mental entities, as it would deny some of Gods fundamental attributes, following the Dutch Jewish philosopher. After Kant, some outfits of Kant's idealistic heritage will be added by the French philosopher Guyau, melting Spinoza's great concept of a non-sovereign subject, into the theory of evolution, and yet keeping some great lines of a Kantian subjective framework and anthropology. See Guyau, Jean-Marie. Spinoza – Synthèse de l'épicurisme et du stoïcisme, in : *La morale d'Épicure*, 318, op. cit.

contradicts the idea of Descartes, who does not admit God or Nature are the only true Being[65].

It is good that most of the time it is within the power of the human being to desire all sorts of things, for instance, to stand and not to fall, to conserve a sane mind. It is not central for ethics to define to which specific degree we have to take determinism as entry point, but it is, with thinkers as Spinoza (or later Einstein) to have an ethical point of view on emotions, affirming in the meantime the value of a strong causality in the world, and compatibilism with regards to decision making. It is good not to submit to unfavourable emotions, as they are sad, not worthy of esteem and finally just useless. Several emotions can easily be combined with compulsive habits, which would make us slaves to the highest degree. The intersection between emotions and addiction, if not derived from the monism of the system, is most plausibly accentuated by it.

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[65] We can find a reduction *ad absurdum* of a stronger perspectivist view, that of a purely nominalist reason-based abstract perspective on emotions. Without any independent universal ground of reality, as distinction of level of reality not of reason, we would be living in a world entirely mastered by (more or less) perfect human beings, and their reflective power. This demonstration, found in B. Russell lectures on atheism, observes a causal chain of behaviours, which goes from us in our present situation, down to the behaviour of the "first Man". Spinoza who indirectly questions the notion of sin and temptation to do evil actions, by claiming the *implausibility of a first perfect driver of the causal chain*, a person who tempts others but who is perfect enough not to fall, shows the first perfect man as absurd; unlimited and self-existent is the description of the conception of substance, "as that which is formed independently from any other conception". See: Spinoza, B. *Treatise on Politics*, Ch. 1, VI, p.18, transl. William MacCall, London: Holyoake and Co. 1854. Our italic. On the medieval root of the distinction between reason and reality: MacKinnon, Flora Isabel. "The Treatment of Universals in Spinoza's Ethics." *The Philosophical Review* 33, no. 4 (1924): 345–59. https://doi.org/10.2307/ 2179223.

Consequently, there are states of affairs, which are bad, because nobody ever had a perfect mastering over the mind, and everybody is equally subject to passions or emotions. If people are driven to actions that flatter their desires and passions, - or rather because they have *an appetite*, the situation is very different from either a transcendental free will based view, or a need based view on values. Einstein will write on the love that one ought to bear to his enemies, that hatred based on the accountability of the person should not leave aside vulnerability, submission, and the affective life, but as the substance as ultimate reality is not dependent for its meaning on purpose - as are the concepts of good and the evil, it is a kind of "supreme universal", a notion found by medieval realists (MacKinnon, 1924, 354)[66].

By seeking the reasons (and probably seeking the causes) of actions and rules, for which a desire, which is no longer an original defect of human nature but property of it, belongs to the human nature itself, and enters in combined forms with other desires, following a succession or mode of definable "geometric" compositions, has as such an immense intellectual value[67]. Exploring the human psyche analytically should be

[66] Einstein will write: "I cannot hate [him], because [he] must do what he does.' […] That is why there is also no sin for me". Correspondence with Michele Besso, 1903-1955, Letter of 6 Jan. 1948, from the French transl. by P. Speziali, Hermann, Paris, 1972.

[67] Slightly on the nominalist side of the debate over the nature of reality, Gilles Deleuze in his *Anti-Oedipus* underlines the nature of all desires as "a set of different" very concrete things, which are desirable for a person, rather than having a desire for a given intentional object (he is not speaking of objectless emotions, at this stage, as some of those related to the perception of the environment or the world). G. Deleuze gives as example, "we desire a women in a given landscape", "we never desire simply a women". In the same vein H. Rosa attaches some special importance to an ideal place, "where the subject and the world touch and transform each other". Rosa, Hartmut. 2018. *Resonance: A Sociology of Our Relationship to the World*, transl. J. Wagner, Polity, Wiley, 576p.

done "as it were lines, planes or solids[68]", with Spinoza. It does not follow that we use a geometric deductive method à la Descartes, only that we try to represent as solids our affective life, which means as something more than a variable flux. If there are complex emotions, they are rarely, for most of them, simply a question of orientation and binary opposition of valence (pleasure of pain), and therefore we are not engaged in a theory of emotions as a hedonistic search for happiness. The causal character, which may be seen as central, representing two or more solids in a three dimensional environment, as possibly mutually attracting (or repelling), bottom up aspects in tendencies, and most strong emotions such as fear or sexual arousal could be questioned as main affective basis or denominator.

Although the capacity of doing the good or the bad, grants our human dignity, and this freedom is key, it may be far more central for all desires to be desires, to be related to our conscious strive to persevere in ones being (*Ethics*, III, prop. 6). Only some of these desires have such an intentional personal mark, enduring in time as probably essential constitutive intentional element. For loving and for hating, at least an appearance of deliberate determination is important[69].

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[68] Spinoza, *Ethics* III, Preamble.

[69] Spinoza's view as that of an ethical egoist is not as clear as Guyau seems to pretend. Guyau paraphrases this idea by showing "an exclusive love of others, complete disinterestedness [as] only appearance, reality is self-love." There are no general notions of love, desire or hatred for Spinoza, only general notions put together from particular things. (*Ethics*, II, 48 Schol.) See Guyau, J.-M. Spinoza, op. cit., 323-24. On one hand, Spinoza starts the building blocks of his *Ethics* by defining God, but on the other he is extremely cautious not to attribute God wisdom, mercy, goodness, as he sees these qualities as "modes of thought", not what which be properly attributed to God. None of the two extremes that of the nominalist or the realist, if we refer to the dispute of the Scholastic thinkers is relevant, in finding in the "concrete" particular or the universal "global", first ground for the reality.

When we love or hate we do all sorts of things necessary to make sure the other, who is concerned by our attitude, understands we engage around a precise set of sentiments, in a precise conceptual framework with the given person.

When we consider the relation of the affects to the community or society, we first need to set some sort of idealist perspective on the absolute, which becomes absolute experience in some historical time along the lines of Kant's Copernican revolution. As Newtonian science shows the way, the project of defining reality should be based on a priori *knowledge*, not essentially based on possible knowledge based on God's attributes. Later, in the line of Rousseau's "general will" appears a notion of collective consent, which occurs partly as spontaneous but organised product of emotions, partly as a reason-based balancing of interests. This methodological evolution is consistent with a growing interest for an empirical psychological interpretation, later evolutionary psychology, etc. It has also an existential meaning, as mutual affective transformation of the world and the individual, and cognitive ideation process of these sophisticated interrelations[70]. The realist and reason-based view, as much as it enables to set the material affective ground of the essential structure and interplay of emotions, becomes important for an idealist axiology, but reality as experience and reality as ultimate thing out there should be as hypothesis distinguished.

It will follow that we can either depict the empirical ground of formation of emotions and construct empirically a credible overall picture of a psychodynamic of the emotions; or we can consider the very

[70] The Irish historian W. E. H. Lecky (1865) has well described the interplay between emotions and beliefs, on large collective and unconscious scale. Our not so ancient historiography shows occasions for collective responsibility, when large groups of people construct over time, about complex subject matters, very questionable belief and decision, such as defining collective life and death decisions.

nature of mental phenomena as obeying different rules from the bottom up empirical observation in the first place. In the first family, we find thinkers such as the sceptic Sextus Empiricus, Epicurus and the Greek empirical medical school, and later Hobbes, James, Spencer, Ribot; in the second, called the realist method, we have Plato, Aristotle, Descartes, Spinoza and Brentano.

Empirical proto-realism and fictional emotions

If realism is about the good knowledge of our emotional life, what about "untrue emotions", which function well and fulfil to considerable degree the conditions of being true emotions (but not totally!). We mainly focus on an empirical point of view, which observes the outburst of bodily emotions such as joy or sadness, and in particular cases, when emotions are mixed wholes of particular emotions, the growth or stop of development of an emotion, or some emotions, lead to some obvious consequence for the subject. An external bodily manifestation of some sort (as when we felt our tears running down our cheeks that we realize we are crying), is always given priority over a deductive or geometric way of looking at emotions such as we find in the rationalist school of Descartes and Spinoza.

From the tradition we could call of empirical organic psycho physiologists (Hobbes, James, Ribot), it is in some modifications of our physiology that we discover at a later stage awareness (and conscious intentions, reason, calculus, intelligent strategies). A false emotion could also be an emotion for which the culmination of the realization of the kind of emotion as stake is not well perceived and leads to some sort of failure. We could think of an actor, or a literary work, which exposes emotions such as jealousy or anger, emotions which may be expressed in a complete and developed and successful manner, but which are, in this case, on the contrary expressed as doomed to disappear (as when they are badly written, sometimes badly translated, laboriously staged, or even badly acted). In any case, jealousy might be *de dicto* fictionally

true, when a good performance convinces us of Othello believing his wife, Desdemona, to be unfaithful. A given performance of the Shakespearian hero by an actor will never be, or should never be considered *de re* true[71].

Ethics of emotions and hedonistic valence

A basic hedonistic or eudemonist ethics of emotions (based on the prevention of pain), starts by the awareness, to some important degree, that 1) by increasing or diminishing, (and so helping or hindering) the power of activity in our body, "the idea thereof increases or diminishes, helps or hinders the power of thought in our mind." (Spinoza, *Ethics*, III, Prop 11): we start to be aware of our appetites and desires and not only so, we instinctively (largely in unconscious ways) maximise the joy of reaching to the object of our desire, and bringing it actively to full completion, as all living beings. We primarily have as many sources of joy as we have senses, and could consider five natural sources of joy as the most basic ones[72]. Although some emotion as hatred are incomplete in some ways (otherwise we would call them

[71] When we say Backer Street is the place where Sherlock Holmes was living, is true, we only mean a fictionally true statement.

[72] Guyau (in: *La morale d'Épicure*, 1885), helps to discriminate basic hedonism and a sophisticated hierarchic system of very different levels of joy. There is on the one side a) the model of good life as simple as possible and different from b) a more sophisticated version of the good life such as found at the philosophical school of the Cyrenaics who were advocating the possible growth of desires. Guyau then from the very basic mode for all desires, which consequently does not lead to the seeking ever new ways of gratifying newest desires, proposed instead c) of observing the most natural and basic five ones. He writes that "we take for more consistent to say that most of the desires are related to the natural needs and desires of replenishment, as in the case of hunger or thirst. Some other desires may be less important in order, as related to movement for the expression of the bodily freedom and bodily activity, further the pleasure of hearing and seeing, etc."

anger or disgust), they might for this reason as well, because of their composed character, not be completely painful, and paradoxically we could even consider them in the context of fictions as rather pleasant, overall hedonically positive[73].

The problem with the geometrical very gradual axiology from the painful to the joyful is of two kinds: first, that some hedonistic states seems to be composed of emotions and explaining them again by hedonistic states might become circular. Second, we may see hedonistic states appear positive in some circumstances and negative in others such as shame, which can be seen as related to a virtue, and seen as intention of the person to be disposed for moral improvement, as well as seen as painful, and linked to the notion of moral fault[74]. We shall come back to an ambitious way of managing emotions top-down, but first we need to represent our object as we are simply affected by these emotions, as we see them on others facial and bodily expressions.

A great variety of expressions of emotions may be object of study, it is unlikely that hatred would not be captured, e. g., as facial expression. Furthermore hatred being a fundamental affective states as Spinoza showed it in his *Ethics* (III, XIII), it would be surprizing that such important emotion/vice would not find a clear physiognomic expression.

If we would not find compelling expressive signs of it, consequently we might think that hatred does not manifest so much by

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[73] Cappelli, Mathilde (2022). Pourquoi il est bon de vivre certaines émotions dites négatives. *Revue de métaphysique et de morale*, 114, 189-207. https://doi.org/10.3917/rmm.222.0189; *Les ombres de l'âme – Penser les émotions négatives*, Sous la direction de Christine Tappolet, Fabrice Teroni et Anita Konzelmann Ziv, Recueil d'essais, Genève : Markus Haller, 2011, 216p.

[74] Teroni, Fabrice, « Plus ou moins : émotions et valence », in : *Les ombres de l'âme*, Tappolet Ch., Teroni, F. Konzelmann Ziv, A., p. 188-189. Konzelmann quotes Miller, William I. The Anatomy of Disgust, Cambridge, Mass: Harvard University Press, 1997, pp. 21-22.

facial expression but rather uses words, a much more sophisticated and powerful means of expression than facial expression. Indeed, as hatred will be depicted as expressivist in nature, contrary to envy (as pointed out by Saltel), which likes to hide, we might look for poetic works of art depicting this central emotion[75]. We shall come back to this observation which, if confirmed is of great importance, as it would show partly based on experience why hate speech and not envy or disgust speech is so sensitive.

Semantic

The verb *to end* (*aboutir*, *zu etwas kommen*) means two things, that are close but quite different. There is, on the one hand, a good preparation that ends in a harmonious way, comes to some result or good development over time. There is also what has been carried out well, and which has succeeded. Many things might lead to some end, which do not have utility or any aspect related to success as collective support, but simply are fully developed state of affair of some sort.

We need to have in mind the richness of the vocabulary across cultures of a kind of evolutionary teleology of life, on the one hand, because emotions can be seen as engaging our life in a particular temporal plan, the plan of our biological life. On the other hand, emotions are precise sets of clear and correct type of intentions, as long

[75] It is worth reminding ourselves of Spinoza's definition of hatred as basic emotion. Spinoza, B. *Ethics*, Part III, Prop. XIII, Note, "We may clearly understand the nature of Love and Hate. Love is nothing else but pleasure accompanied by the idea of an external cause: Hate is nothing else but pain accompanied by the idea of an external cause. We further see that he who loves necessarily endeavours to have, and to keep present to him, the object of his love; while he who hates endeavours to remove and destroy the object of his hatred." We are greatful for P. Saltel's work, which inspired not only the title of this book (Saltel, Philippe. *Odieuse passion*, 2007), but many of the good insights, as his refined analysis on envy, as opposed to hatred; we shall come back to these emotions, much closer, below.

as they are fitting the situation in the world to which they aim at answering.

Epistemology

Deductive and geometric methods

The history of deductive and geometric methods (by contrast to inductive), has proven to furbish a simple and very efficient functionalist structure what emotions reveal; it is instructive to note that there are either six or three of these emotional bricks, which constitute our fundamental emotional engagement as living being, in close contact to our environment for the Cartesian tradition.

There are six emotions for Descartes: *admiration*, *love*, *hatred*, *desire*, *joy*, and *sadness*, and only three for Spinoza, who derives as a set of solid blocks, from the most general all the others considered an ingenious compositions of the following emotions: *desire, joy* and/or *sadness*. Proceeding by such sort of geometric 'deduction' from the most general to the most refined combination, leads rationalist and deductive proponents of emotions to abstract based on a physical reality: the emotion itself, which is recognized as bodily states (affects in Spinoza's word, passions for Descartes), defined as a dynamic property which simply diminish or increase the capacity of the body for action[76]. The second main difference between Descartes and Spinoza is the monist definition of one substance, or ultimate reality (Nature, God) for Spinoza. This ultimate foundation of existence has two attributes extension and thinking, which proceeds from the rejection of the idea of the human sovereignty found in Descartes' view. This argument, derived from the idea that there are rather two substances in the *res extensa* and

[76] Descartes, René. 1649. *Passions of the Soul*. Trans. J. Bennett [Les passions de l'âme]. Part III. Spinoza, B. *Ethics*, III, On the Origin and Nature of the Emotions.

res cogitans, – not one – is an inacceptable proposition for the former, which invites, or should we rather say presumptuously claims, the human person to consider some closer similarity with the divine, as both can pretend: "I think therefor I am". This metaphysical aspect of the question of who we are, and the importance of getting a closer contact with the overlapping and immersive collective nature of the world, - including the natural world -, will become clearer in the development of the difference between later empirical psychology and the early brilliant find of Spinoza on emotions.

The empirical tradition: emotions are exogenous

William James claims that there is a physical peripheral triggering of emotions, as immediate organic process, because emotions are grounded in the body rather than in the soul:

> "Surprise, curiosity, rapture, fear, anger, lust, greed, and the like, become then the names of the mental states with which the person is possessed. The bodily disturbances are said to be the 'manifestation' of these several, emotions, their 'expression' or 'natural language'; and these emotions themselves, being so strongly characterised both from within and without, may be called the standard emotions.
>
> […] Common sense says, we lose our fortune, are sorry and weep; we meet a bear, are frightened and run; we are insulted by a rival, are angry and strike. The hypothesis here to be defended says that this order of sequence is incorrect, that the one mental state is not immediately induced by the other, that the bodily manifestations must first be interposed between, and that the more rational statement is that we feel sorry because we cry, angry because we strike, afraid because we tremble, and not that

> we cry, strike, or tremble, because we are sorry, angry, or fearful, as the case may be[77]." (James, 1884, 189)

If emotions are primarily related to physical peripheral triggering of some sort of signal, subsequently interpreted by our conscious attention, most of the emotions should be considered exogenous, they are not *sui generis* productions of body but reactive attitudes of some sort.

Odious passions denoted by the words "hate" or "hatred" are perhaps quite recent products of human history, as little physiologically understandable has been developed for it (note their absence from the previous quotation by James). A compromise would be to say that psychologically, the concept of "hate" helps to tame anger and envy, etc. By contrast expressions of joy or fear and wrath, often simple gut feelings, as strong emotions have clear bodily expressions. We can assume, as Charles Darwin, that they may have existed before the human species. As early as 1872, Darwin proved that great apes also smile and that this gesture is as diverse in them as it is in humans. This is not to say that *blessedness*, the joy that accompanies virtue itself, not as a reward, but as most sophisticated equilibrium of all affects, can be experienced every day: "How monotonous are the external aspects of a life entirely devoted to contemplation!" (Fischer, 1882, 77)[78]. We find in the great biographies of the Saints, with the great educators and outstanding political leaders, examples of both determination and aim oriented ethical values. In such living specimen of refined emotions,

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[77] James, William, "What is an emotion?", *Mind*, Apr., 1884, Vol. 9, No. 34.180-190. See for a detailed analysis Chap. 3 by Jakob Bühlmann Quero in this book.

[78] Darwin, Charles. 1872. *The Expression of the Emotions in Man and Animals*, London: John Murray. Fischer, Kuno, "The Life and Character of Baruch Spinoza", transl. F. Schmidt, In: *Spinoza; Four Essays*, Edited by Professor Knight, London and Edinburgh: Williams and Norgate, 1882, 77.

mental life is far more important than any parallel physiognomic expression and study.

Words and the introduction of thematic embodied appraisals among other expressions of emotions

Although popular etymology tends to accept the distinction between emotion and passion as that between something that comes from meaning "to shake", "to set in motion", (from the Latin *movere*) while "passion" comes from the Greek *παθειν* (*pathein*) meaning "to undergo", philosophical concepts seem to establish the opposite: passions are thematic motors of actions and emotions physical underpinnings, largely undergone. In a more technically language, the later are exogenously aroused "bodily states" (as hunger, thirst or sex drive, which represent types of *undernourishments*) in opposition to the former, to "thematic" valent relational representations or "embodied appraisals" (Prinz, 2004).

As Prinz (2004, 189, 192) points out in English by the words "love" and "hate" one can aim at a dispositional emotion or simply stay with the state of love or hatred. Only the former should be named sentiment. When we say "I hate rainy Mondays" we mean a large set of dispositional emotions. There might be second-order dispositional emotions when emotions experienced by sentiments derive associated with new emotions as emotional building blocks.

Many expressions of emotions are moderated by being object of inner contemplation: this is not to say that we can ad nauseam control by our will our beliefs. Simply, if we become aware of some signs of anger, at least can we try so see clearer the reasons and motives why our body shows some particular signs of the emotion. Vanity and pride seem even to automatically decrease by the simple fact of my awareness of the states of being proud and the relation of the emotion to some objects in the world, as well described by Saltel who shows, most interestingly, that none of these traits of being-aware as moderating factor work in the

case of hatred. Awareness of being contaminated by the odious passion may come directly by oneself or by the assistance of the other, our state might persist in time or be hidden to others by attempts of denial, the whole person remains as literally infected by the affection.

Shame, bad conscience, guilt: none of the usual moral reactions bring immediate healing. Right on the contrary hatred does not even allow directly a psychological reading based on face expression. If facial expression has a strong universality in case of some of the most basic emotion-related expressions, like wrath, composed emotions or culture based refined emotions might be on the contrary contextual and embedded in communication strategies. Although hatred can be considered as disgust, fear or anger for Saltel, and for this reason as leading to a preparation for violent action, the expressions of hatred as discussed in the previous chapter by Bühlmann Quero on hate speech is very particular, and we shall not repeat it here.

We shall later come back and explore hatred as related to grimacing strategies with the artist Franz Xaver Messerschmidt. He has been both depicting how avoiding the outburst of partly unconscious but strongly repressed motives, exploring the boundary between facial experience of emotions and their concealment, - a refined strategy for understanding, miming instead of expressing, and repelling the negative sentiment.

Hatred, as we saw with Spinoza, is based on the desire of the negation of the existence of another person, accompanied with all sorts of ways of feeling sadness for another person's joyful experiences, as in envy and jealousy. This is the ultimate consequence of the idea that there is an external cause to our sadness and deep concern. Saltel adds to this picture the idea of a possible bright and positive and utopic aim, hidden behind disgust and wrath, as response to why a tendency for disgust or wrath appears in the first place. There could be a dialectical unfolding, based on three ground assumptions. 1) There is a feeling of repulsion distinct from a passion of aggression, as two different aspects

of a mixed emotion, which ends as hatred, but which entails two further dimensions. 2) All "negative way of looking at the world" "entails logically a positive project". 3) Repulsion is based largely on assessment, instead of a first describing and comprehending of some possible risk or harmful object.

The judgment of the existence of a harmful object or the motive of a disadvantageous object come to awareness from a painful experience which chronologically precedes the manifestations of aversion and allows to justify a pejorative sentence (Saltel, 2001, 26-27). It is based on this first step that we imagine a better world without the object of aversion. This later impression may present the possibility of eliminating painful affects. There might even be a joy of overcoming the object of disgust, with Spinoza, but this positive impression is only incomplete as suffering might always be entailed on this line of unfolding hatred, as hatred entails sadness and the assumption of an external cause to it.

The psychological compensation model of an arrest of development

Compensation entails a "natural method of transition from the simple to the complex" a) evolution, b) arrest of development, c) composition: i. e., mixture and combination (following Sibbern's *Psychologie* (1856) quoted by Ribot, see ref. below). Hatred has a dual character which restrains the active impulsion producing a modification of the original affirmative and active tendency:

> "the civilised form of anger. […] hatred, envy, resentment, rancour, etc. We have here two antagonistic forces confronting one another: on one side the aggressive instinct which urges forward, on the other, reason and calculation, which obstruct and restrain the tendency to attack. *The result is an arrest of development*." (T. Ribot, *The Psychology of Emotions*, 1897, our italic)

The modified tendency takes the form of a highly contagious disease of the personality: Contagion of emotions or "transference by contiguity", a process where "intellectual states have co-existed and formed a complex by contiguity, and one of them has been accompanied by a special sentiment, any one of these states has a tendency to excite the same sentiment." As example, he describes in his *Psychology of Emotions:*

> "We can find numerous and simple examples in common life. […] hatred and jealousy vent their rage on inanimate objects belonging to the enemy."[79]

Jealousy is a good example of the binary and combined type of emotion. For Ribot there is:

> "the representation of some good, possessed or denied - a pleasurable element acting by way of excitement and attraction \ and, secondly, the idea of dispossession or privation (e.g., […] the rejected candidate against his fortunate rival, and in general, of any who fail against all who succeed), an element of vexation which acts depressively ; and, thirdly, the idea of the real or imaginary cause of this dispossession or privation, awakening, in various degrees, the destructive tendency (anger, hatred, etc.). (Ribot, op. cite. 1897, 269[80])

By contrast to hatred, which is most of the time "an abortive form of anger", disgust shares with anger the fact of being of simple active character:

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[79] See also: Frezzatti Jr, Wilson Antonio "Apresentação: A Função da Psicologia em Théodule Ribot e Nietzsche", in: Ribot, Théodule, As doenças da personalidade, trad. Wilson Antonio Frezzatti Jr, São Paulo: Editora Unifesp, 2020.

[80] Ribot, T. *The Psychology of Emotions*, New York: Walter Scott Publishing Co., 1897, 269.

> "What is primary is an instinctive, unconscious movement of retreat, of aversion (in the etymological sense), but this is no more the emotion of hatred than the instinctive and unconscious movement of attraction is the emotion of love" (Ribot, 1897, op. cite, 266.)

Culturally informed approaches on emotions

Limits of facial expression of hatred

There is a limited number of very basic emotions, but no sign of hatred despite the fact that hatred is largely considered as one of the most fundamental emotions of the human species. As consequence, no universally accepted facial expression of hatred is found in current research about the physical expression studies of emotions (Ekman, 2003, Solomon, 2004, Prinz[81]).

New boundaries for the facial artistic expression of hatred

We find in poetry, extremely refined emotions such as of aesthetical ecstasy, but we might be surprised to discover as well, sometimes not far from very positive values negative ones. It is as if the feeling of the strict social and moral code reserved an unexpected playground for finding ways for enriching expressions of theses emotions, in works of art and literature.

Depicting emotions in art and literature has largely been confronted to the observance of strict social codes, which artists and free spirits creatively challenged. The famous but controversial self-portrait and

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[81] See the Ekman and Friesen experience in: Ekman, Paul (2003): "From Biological and Cultural Contributions to Body and Facial Movement in the Expression of Emotions", quoted in: Solomon, Robert C. 2003. *What is an Emotion*? Oxford: UP, 119-124; with further discussion in: Prinz, Jesse J. 2004. *Gut Reactions: A Perceptual Theory of Emotions*, Ch. 5, Evidence for Reductionism, New York: Oxford University Press, 106-07.

smile of Le Brun remains a paradigmatic example[82]. The artist looks at the viewer with her daughter on her lap and smiles charmingly, showing her white teeth. The paradox is that basic facial expressions such as smile, disgust or fear although they are very recognizable facial expressions are considered rude and rustic and therefore often hidden for societal and cultural reasons[83].

The disruptive and innovative artist's grimace

A discrete case in 18th century sculpture, Franz Xaver Messerschmidt's heads (1736-1783), found at the Szépművészeti Múzeum in Budapest, are on the one hand attractive with their classical beauty in the perfect working out the material, but the sculptures are also very impressive as strongly disruptive, when we consider the content of the work of art. Two grimacing faces are placed there, in the 18th century collections, which for unprepared spectator seems some cataloguing error; neither the style nor the expression are very timely with the very demonstrative facial expression of grimacing wrath (Cf. Messerschmidt, #5).

Indeed, grimacing heads are often ambiguous. Thus, in Head #5 (in Budapest), entitled "Yawn", we can just as easily see a cry of anger. Looking at the full collection of heads, one could say that the suppression of emotional outbursts are being staged.

Messerschmidt #1 the smiling self-portrait with the peasant hat fits the same unconventional posture of unreasonable laugh as accentuated in the grimacing #20, as if the artist focused specially on showing his teeth. Head #5 is displaying the negative emotion of wrath with apparent teethes (the only three faces showing the teeth, in the whole collection).

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[82] Vigée Le Brun, Élisabeth Louise, *Self-portrait*. Brüssels, 1782.

[83] Colin Johns, "Warum sich der Vernünftige das Lächeln früher verkneifen musste und seit wann wir dabei Zähne zeigen dürfen", NZZ 2022 August.

Various attempts in art to transcribe first moderate critique of the societal codes on facial expression and auto portrait existed before 18th century, but Messerschmidt is a very demonstrative example, which biographer relate, at the end of the artist's career, to a personal obsession and depression, a forced removal and distancing from previous teaching position at Austrian academy.

Special case of self-hatred

Later in the 19th century we find elaborate social critique, called "art of the decadence". From a tolerated counter-culture, social critique becomes a dominant attitude. Literary forms depicting self-hatred as the contemplation of the spectator's own sins and finitude, embrace dark narratives exploring the shadows of the human condition, contrasting from the early figure in Plato.

Plato's view on self-hatred (*Republic*, IV) is based on the duality and tension between a physiological expression of some sort of the emotions, and our essential rational nature as human beings. Plato features a character who feels a just aversion to hateful things, such as our fascination with the ugliness of death and the display of corpses after the death penalty, in communities that practice such punishments (see Saltel, 2009).

By placing hatred against one's self, there is always an attempt of downplaying some dominant cultural values. In her analysis, Konzelmann Ziv presents disgust as coming not from a content or value belief, which we would see associated with body-reappraisals such as backing up, positive valence-related ones, such as our contemplation of the physical beauty of a human body, may also push us to step back:

> "positive valence" is also "within certain limits of quantity, intensity and duration. Caresses, chocolate, music, work and rest are pleasant, but we get tired of too much work, just like too much rest or caresses. This 'downward reappraisal' is likely to go

> from boredom to disgust […] this kind of disgust functions as a punishment, […] a barrier indicating when "enough is enough"[84].

As a kind of mirror experience of the spectator, similar reappraisals of imperfections can come from all sorts of experiences of extraordinary beauty.

Baudelaire describes the scene of an imaginary conversation, between an erotic love, a women who does a theatrical performance of being a perfect beauty in a restaurant, but who fails to understand that, as Aristophanes' myth in Plato's *Symposium* describes well, a central part of our unconscious desire in love is that we do not like the thought that others love us for different reason from *us*, just being the perfect soulmate.

> "[…] every one admired her as much as I. […] She ate, chewed, ground, devoured, swallowed up, but with the lightest and most careless air imaginable. In this way she kept me for a long time in ecstasy[85]."

> "Imagine a person incapable of making an error, from feeling or from design; imagine a provoking serenity of mind, a devotion without sham and without parade, a softness without weakness, an energy without violence. The story of my love is like an endless voyage on a surface as pure and polished as a mirror, dizzily monotonous, reflecting all my feelings and my movements with the ironic exactness of my own conscience, so

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[84] Konzelmann Ziv, A « Beau à vomir », in: *Les ombres de l'âme*, Tappolet Ch., Teroni, F. Konzelmann Ziv, A., p. 188-189. Konzelmann quotes Miller, William I. The Anatomy of Disgust, Cambridge, Mass: Harvard University Press, 1997, 110.

[85] Baudelaire, Ch. Mistresses' Portraits, Poems in Prose. Translated by Joseph T. Shipley, in: *Baudelaire: His Prose and Poetry*, Edited by T. R. Smith, Boni and Liveright Publishers New York, 1919. On Plato's Symposium and Aristophanes: Blackburn, Simon. 2004. *Lust*, Oxford: UP, 103-4.

> that I could not allow myself an unreasonable move or emotion without immediately beholding the dumb reproach of my inseparable spectre."
>
> "[…] How many times have I not held myself from leaping at her throat, crying: 'Be imperfect, wretch! so that I can love you without uneasiness and wrath!' For several years I wondered at her, my heart full of hate. […]"

It is, however, not necessarily true that ambivalent emotional reactions follow initial attraction and the ecstasy of the sight of beauty. The reason for the paradoxical negative feedback of a positive experience is related to the overall imbalance between emotions of everyday life, and extraordinary and artificial construction of the aesthetical experience following Konzelmann Ziv. I think this is only part of the whole experience though. Human dignity and the idea that reason invites us to search for deep human realities beyond the surface, as impressive as the beauty of the surface could possibly be, is also unquestionably right and true. This problematic episode reminds us of the Aristophanes's type of unity in love, which remains questionable, if the reaction of nausea, when one saturates the degree of experience, even positive, as in the tantalizing admiration of a beautiful silhouette can be transposed to it.

Baudelaire's autobiographic interpretation of the idea that we see unbalance in the way we try to form an original unity with a partner, and thus if some of the partners have different constitution, or seem less attracted, it may either end tragically (as depicted by Baudelaire remaining part of the "Portrait"), or it may lead to the idea of a progression of "low and small minded-slavery", to a "great sea of beauty", and a religious transformation, in which the soul catches sight of the beauty itself (Blackburn, 2004. 36). Following the way Socrates preferred to see the end of the story, similar question could be asked. Both progressions or fall have in common to function under condition

that we admit that we do not really know what we want. The aim of artistic contemplation, or simply of having dinner in a good company does not mean the project of fully occupying the mind of the other or abolishing it, as nicely concluded by Blackburn, but some balanced experience of enjoying giving, the feeling of the relief from pain and, why not some shared imagined pleasure.

As concluding note the Spinozian therapy and lessons learned on close relatives to the odious emotion

As Jaquet rightly shows Spinoza has presented in his *Ethics* Part III the nature of our emotional life or "affects"; in IV he presents what brings us to increase our dependency toward them. In Part V we find what should be done in order to liberate, to cure ourselves from the alienating nature of some sad type of affects. There should be religious practices playing a stronger role in these contexts, but as Cartesian philosopher Spinoza would invite to think religiosity in a philosophical way, as deepening and opening of the mind, through a collective philosophical practice. Let us consider the later first.

There are reasons to present anger, fear or disgust as active pressures, against which the person's decision to balance and compensate with motives more under the control of reason, in a psychodynamic and circular way. To succumb to emotions as the incontinent do, when they indulge in anger but immediately realize the excessiveness of their attitude differs from extreme cases as when Spinoza shows that anger is desire or "an effort to cause harm to the one we hate"; he who hates strives to remove and destroy the object of his hatred (Sc. P13, III[86]) or to sadden him (P23, III) that is to say to cause him to suffer harm.

[86] B. Spinoza, *Ethics*, Sc. Cor. 2 Prop. 40, Part 3. Sc. Prop. 13, Part 3.

We must suppose a tension and a struggle against the internal disorder that is anger, which leads to living remorse, after realizing that we have been under the yoke of such a disorder. No evil person, however bad, can become without regret and remorse because the emotion of anger is an imbalance of proper coordination in pursuit of the individual's and community's own ends (Aristotle, NE, 1166b5–29).

Self-hatred results from the observation of the lasting imbalance and the lasting inability to resist the irascible inclinations that are in the making in each of us. When we reverse this perspective centered on balancing reason and claim to place on an unconscious made up of desires the right balance of the requirements of a social and natural environment, the regret and the feeling of having permanently lacked a right balance of subject's powers is expressed by the idea of moral debt and shame and its opposite is collectively shared esteem.

We understand, and above have analysed in detail (See ch. 2), how regret, remorse, bad conscience and resentment can be linked to anger and hatred, when this anger represents itself as an emotion having its own unity of character in the personality.

Descriptively and as intentional mental reality, the formation of hatred for a given object is always linked to various painful causes, which are all factors of dependence vis-à-vis a situation deemed unjust or unacceptable, which can, in the absence of a generous and enlightened ethical commitment, lead to tragic consequences.

Aristotle’s views are just and crucially important on the virtue of the greatness of soul or generosity. Unfortunately, his simplistic views on the world, based on a poor understanding of the physical reality of the world which he sees depending on deep teleological aims are false. The whole world, may well be better seen as a supreme reason-based Being with Epicurean philosophers such as Democritus and Spinoza. It is as much a balanced chaos as a balanced harmony of perfections, and overall justifies, in our sense, a Spinozist transformative ethics of social

order, pondered by a civil religion, oriented towards unity and against hatred, or as the close cousin the Neokantian-Epicurean vitalist view of J.-M. Guyau, who keeps transcendental philosophy of the reality, instead of simply accepting the rationalist monism with Spinoza[87].

Transcendental philosophy encourages the *agapist* solution to hatred, which is based on spreading a solidarity and love-based ethics, strengthens it with the Kantian principle of the Golden rule, and completes it with a partly Christian, partly purely philosophical ethics of the hope (J. Moltmann, G. Marcel)[88]. This solution is ultimately considering positively unworldly solutions, which is considered providing the right balance of values and virtues, and thus preventing the irruption of evil and hatred. Our research on hatred and other negative emotions (disgust and envy), shows the problem of the indirectness and inherently mixed character of hatred, which is prone to use the catalyst of regret, bad consciousness, the feeling of the moral fault, resentment, which all have in common a deeply internalized and sophistically represented versions of disgust and wrath.

We could, on the contrary, propose with Spinoza to better understand and organize our emotional life, to prevent negative emotions.

The therapy against hate-based social practices can be founded on the fact that hate speech could be seen as contrary to the self-respect, not only of the victim but also of the hate speaker with Seglow, who grounds the parade against hatred on the assumption of a non-deterministic autonomous subject, ready to start a new autonomy-based course of actions, immune of any contamination with hatred.

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[87] Guyau, Jean-Marie. *La morale d'Epicure et ses rapports avec les doctrines contemporaines*, Encre Marine; 2002; first ed. 1878.

[88] Moltmann, Jürgen, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*, Fortress Press, 1993. Marcel, Gabriel, *Homo Viator; Introduction to a Metaphysic of Hope*, Hassell Street Press, 2021.

Spinoza's primary concern is sustaining our being at maximum level of perfection, which logically entails to not self-deny our own value and power. To do so, and in defending a strong resistance against negative affective intrusions in our life, we better take care about physical manifestations of the harm than morally objectionable communication practices.

It is by diving deep in the psychosomatic layers and causal relations to the body, as e. g., the spatial proximity of the objects of hatred or the temporal proximity of hatred-loaded episodes of life, which can all be described and understood in a very precise analytic manner. Concrete therapies can be outlined on the model of Spinoza's understanding, focusing on the problem of preventing not only hatred related intoxication but any negative or sadness-related obstacle for real rational and high-level joy in life[89].

Lessons learned a) Mixed feelings are situations of our life

Knowing what hatred, wrath or crying is about is part of the experience of life. Ambivalent or dissonant reactions of crying when we are happy, smiling when we are angry and laughing when we are nervous exist. On the one side, there are basic correlations between emotions, as real-values related, partly intentional mental acts. We observe an overall similar unique facial expression across cultures, which show how an emotion can be recognized and expressed. On the other side, there is a thin space for a more sophisticated mix of emotions, where what is taken prima facie to be wrong or unpleasant, is associated with a pinch of salt with some positive value: smiling when

[89] Jaquet, Chantal, Les remèdes aux affects chez Spinoza, YouTube video, 2016, based on the 7th European Congress of AEPEA, Bruxelles, 8-10 May 2014. Dr Jaquet, French historian of philosophy and Prof. at Paris Sorbonne, has written extensively on Spinoza's ethics and psychology; one of her latest in English being: *Affects, Actions and Passions in Spinoza: The Unity of Body and Mind*, Edinburgh: Edinburgh University Press, 2018.

you receive a bad news, by empathy and compensation strategy (Brogaard, *Hatred*, 2021, 10).

Lesson b) Hatred from an ironical point of view

Socrates used irony very efficiently. Irony entails emphasizing a meaning by the deliberate use of language which states the opposite.

Ironically, in order to spread *love* and *peace*, following Socrates, you better ask on the value of *hatred* and *war*. "The man who does not feel himself defective has no desire for that whereof he feels no defect." (Plato, *Symp*. 203e-204a).

Lesson c) Hatred is harmless as it is limited in time

Small children experience it; hatred is not part of the enduring family of emotions as are care, attachment and concern. Hatred is related to shorter episodes of emotions such as anger and thrill (Mulligan, 2022). Even before speaking a baby is not so innocent as it seems to be, and experiences wrath and envy, as any other complete human being. (Saltel*, Odieuse passion*, Intro., 2007)

Lesson d) Knowing hatred to better not use it

The worst manifestation of hatred is anger accompanied by revenge. This attitude of reaction vis-à-vis a suffering of which one is the victim induces the temptation, "to cast out devil by Beelzebub" (Matt. 12: 27), to return to others the same degree of suffering that one has even suffered. This is retaliation for injuries or damages or retribution. The biblical law of talion was retribution of the "eye for an eye" a law of retaliation which had at least a normative advantage, that of the proportionality of the response to the evil, as it was intended to limit the spread of private retaliation. Without a retribution of rights, that is a process of mutual recognition, retribution remains infected with hatred.

Lesson e) Aesthetic value of wrath and hatred

Hatred mixed with excessive wrath is fury. As a cocktail of emotions, wrath warms the body, conveys exaggerations, masks the transparency of intentions, and through the general chaos generated by grogginess, entertains the viewer from the seriousness of life. Romantic poetry with Victor Hugo questions, as the early Moderns did well before, our tendencies for disgust as he sees human nature and early forms of child cruelty as real social problems, and raison d'être of an education of some colonising affects. In two famous fables, he reveals the difficulty of living and the necessity to tolerate differences[90]. The French poet is as well considering compassion towards ugly, and event deformed forms of life and his critic of vanity becomes a metaphysical clair-obscur scheme of creation of aesthetical new forms of values, as described in *Les Contemplations*. There he invites us to move from the darkness where some forms of life are being imprisoned, in virtue of our lack of care and sensibility, to the light of a more balanced contemplation of nature and art, by a poetic and creative process:

> « Pour peu qu'on leur jette un œil moins superbe,
> Tout bas, loin du jour,
> La vilaine bête et la mauvaise herbe
> Murmurent: Amour! »
>
> (V. Hugo, 1842)

Art allows us to transform the dream of life into a nightmare, to present a model of the human that is cruel and wicked for no reason, to stage in the center of the painting, next to an old beaten donkey weakened by the burden it carries, a toad, a rather ugly animal, dying in the mud, surrounded by children who laugh in a cynical and shameful manner. From this nightmare and the encounter that arises between these

[90] Victor Hugo. 1842. « J'aime l'araignée et j'aime l'ortie », Les Contemplations, XXVII, Nelson, 1911, 192-193 ; 1859. « Le crapaud », *La Légende des siècles*, Hetzel, 2, 175-182.

two animals, we realize the subtle change in the course of things, establishing a connection that Victor Hugo suggests between the animals and a divine principle of solidarity and transformation. It is through the efforts of these two unloved beings that goodness emerges, which the narrator of Hugo's "Toad", a small child, realizes, along with the virtues of courage in adversity and the role of faith in a God who alone can amend human nature[91].

Lesson f) Buddhist and other spiritual and philosophical ways of transcendentally transmuting wrath

As quoted from Thurman, anger is "the most destructive of the seven deadly sins. It can ruin families, wreck one's health, destroy peace of mind and, at its worst, lead to murder, genocide, and war". And yet, "transmuted by wisdom, it can become the most powerful force in freeing us from human suffering." (2004) On the other side with Wolf (2014), hatred being at the core of evil, we should not try to enter in fight against hatred as it plausibly means adding a second evil through revenge[92]. The prevention of hatred by distinguishing small and big evils, the problem of minor and profound offenses based on hatred, opens the risk of the red line and of escalation and suggests the question of the limits of free speech[93]. It may also show the usefulness of "Offense principles", duly clarified, as class of morally relevant reasons for prohibitions (Feinberg, *Offense to Others*, 1984, x).

Willing to interrupt the vicious circle by renunciation of retaliation, forgiveness, "love of enemies" are possible solutions but mostly they do not work either. Finally, the evil manifested as hopelessness should as

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[91] Commentary based on Victor Hugo's toad, see: « Le crapaud », op. cit.

[92] Thurman, R. 2004. *Anger*; Oxford: UP. Wolf, J.-C. Das Böse – alte und neue Gedanken. Bamberg, 2014: Was ist das Böse? Preprint.

[93] Spinoza's Argument for Toleration, In: Steinberg, J., "Spinoza's Political Philosophy", The Stanford Encyclopedia of Philosophy, 2022.

pilgrim be resisted, and it can be done step by step with G. Marcel or S. Kierkegaard.

The hubris of hatred can be the manifestation of the absence of reason, as depicted visually very manifestly in the etching of Francisco de Goya, "The Sleep of Reason Produces Monsters" (1799, see on page 2 of this book). As described in the Prado, the work is "intended to excoriate the ignorance of the common people, the vices of clergy and the stupidity of the great. […] [As] the world of nightmares: Goya does not convert reason into truth, and he refrains from judging the monsters. He simply shows them, presenting the world of the night […] a reversal of the day". By doing this, he does as the great geometer of the affective life Benedictus Spinoza, who understands these monsters; "and thus [he has] contemplated human passions, such as love, hatred, anger […], not as defects in human nature, but as properties which belong to it, in the same way as to the nature […]" (op. cit.).

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B

CASE STUDIES OF SOME CONCRETE SOCIETAL ENCAPSULATIONS OF THE NEGATIVE PASSIONS

5

GLOBALISATION OF HATE AND INTERNATIONALISATION OF HATE CRIMES: INDIA - A CASE IN POINT

John Mohan Razu

Introduction

Over the past thirty years we have been witnessing what is commonly referred to as 'hate crime'[94]. Scholars and political analysts have added abundant knowledge to the phenomenon of hate crimes by ways of theorization and conceptualization. Over and above, the world we live in is increasingly becoming a fertile ground for hate crimes/conflicts unleashing hate-motivated offences. As the new pools of arguments and domain of knowledge emerges, we do witness new forms of hate-triggered crimes and conflicts surface. In such context-specificities debates and discourses need to be nuanced and approached in integral ways as hate crimes are multi-dimensional — social, economic, political, religious, cultural, and psychological. Added to these, the role of information technology (IT) is to be taken seriously.

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It is to be noted that the intensity, severity, and stupendous spread of hate crimes at the global levels puts the question on whether the proliferation of hate crimes is due to ramifying effects of globalization or not. If it is so, then the comity of nations should get engaged in finding out the core reasons for the proliferation of hate crimes and to find out ways and means to combating them. Since hate crimes are multi-dimensional in character, they should be viewed and approached in integrated ways. As against this backdrop, this paper attempts a comprehensive exploration of global dynamics of hate and internationalization of the concept of hate crime by taking India as a case in point.

Ideas, factual outcomes, processes: why the vehicles for the proliferation of negative emotions could be seen as global in nature

Ideas play the most important part and have a crucial role in human life. Ideas have two sides: positive and negative. Nonetheless, ideas continue to occupy the center stage in our being and existence. There are ideas that tend to be abstract and utopian, whereas, others when applied lead to pragmatism. Apparently, ideas are countered by ideas – be it polity, economy, social, academia and in other fields such as religion, culture and host of others. Therefore, ideas matter. Ideas shape, re-shape, and influence our thought processes and our actions as well.

Our thought processes are influenced by ideas. We get captivated over some ideas to which we are attracted or convinced. For example, we read and hear and, in the process, analyze and perceive the values and perspectives that converge as well as diverge. For instance, there are political parties, ideologues and ideologies condoning racism, casteism, identity politics, ethnic cleansing, slavery and many others, while there are others who condemn them. Take, for example, academicians, politicians and intellectuals, who tend to legitimize and justify the ‘new

economic order', 'neo-liberal economics/economy', and 'unregulated freedom' in their academic discourses[95]. While on the other, there are some who talk and write against them.

We come across for example, some dominant theories and paradigms. In every field intellectuals belonging to the mainstream economics support the working of the theory and others tend to offer scathing critique. And those who are opposed to dominant economic creed argue that it is creating havoc upon the economies and societies. But those who support the emergent paradigm despite their differences in history, methodology and theoretical approaches reiterate that it is economic freedom that matters. This commonality has several distinguishing traits such as: first, being a modern theory finding its fullest expression in the 20th Century continuing till now; second, being capable of analyzing activity from the perspective of the consumer; third**,** resisting government intervention in the marketplace, viewing it as a disruptive force.

From this strand of economic rationality, economists like F.A. Hayek (Austrian), Milton Friedman and Gary Becker (Chicago), James Buchanan (Public Choice), and a number of ardent followers who belong to this stream. Though they represent the second half of the 20th century, the intellectual roots of these schools can be traced in classical

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[95] Discourse is one of the most frequently used terms by Foucault. Being nebulous and ambiguous, at the same time, makes it contradictory. For him 'discourse can be used to refer to all utterances and statements that have been made have meaning and thus have some effect. Similarly, for him "A discourse is a regulated set of statements, which combine with others in predictable ways. Discourse is regulated by a set of rules, which lead to the distribution, and circulation of certain utterances and statements. Some statements are circulated widely and others have restricted circulation; … Further in considering the term 'discourse' we must remember that it is not the equivalent of 'language', nor should we assume that there is a simple relation between discourse and reality. Sara Mills. 2003. *Michel Foucault*. London: Routledge, 54-55.

economics especially in the economic thought of Adam Smith. These powerful and all-pervasive ideas have to be countered with ideas. Some of the organic intellectuals like Jacques Derrida, Michel Foucault and Joseph Stiglitz with their profound intellectual and ideational acumen challenged their ideas that the current global economic order or arrangement benefits the dominant classes and castes, and rationalizes and mystifies the market-propelled neo-liberal economic system.

Ideas matter, but evidence is another. The main thrust of this paper is primarily to look into the ideas of globalization by reference to the available evidence on hate. In this paper, globalization thus becomes a frame around theories of hate and internationalization of hate crimes are added. The word '*oikos*', in Greek means home or (the whole inhabited world), and '*nomos'*, meaning management or care. In other words, when we speak of economics it is taking care and management of the home, and by extension of the country and of the world. '*Oikos*' as the household of life ought to be the model and vision of any economy (*oikonomia*) and ecology (*oikology*).

Many view globalization as an engine for growth and a positive force. It is assumed that globalization will benefit all by increasing the scale of consumption and efficiently allocate and distribute goods and resources. It is in this context, the supporters of globalization argue that the nation-states' intervention in the economic affairs is likely to lead to catastrophes, damaging the global competitiveness, thereby affecting the inflow of global capital. Refuting these claims, the opponents claim that "This economic liberal view is pernicious: both because it is founded on a largely erroneous series of factual claims and because it demands policies that result in established entitlements being sacrificed in favor of market-based increases in growth that will prove illusory."[96]

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[96] Paul Hirst & Grahame Thompson. 1996. *Globalization in Question*, Cambridge: Polity Press, xii.

> "Broadly, globalization can be said to refer to the current phase of growing complex linkages, interdependence, and integration among countries and people in the world (in the last two decades)."[97] However, the meanings and definitions available in the vast literature on globalization can broadly be categorized as referring to "(a) a process of increasing interdependence and integration, (b) the contemporary global capitalism, including a normative or political prescription/ideology, (c) a myth, not a reality, and (d) an abstract concept."[98]

Globalization as a phenomenon or phenomena manifests itself in different forms at different historical epochs under the aegis of global capitalism. Some view it as an economic phenomenon while others look at it as phenomena i.e., social, cultural, political and economic. Likewise, viewing globalization as a process also differs. For instance, as a process globalization is regarded as one-dimensional, two-dimensional, and multi-dimensional in nature. Most commonly globalization is conceptualized as a one-dimensional process of economic integration/interdependence that has been occurring on a very rapid pace in the present. In this sense… an economic process, i.e., 'The increasing internationalization of the production, distribution and marketing of goods and services'… The two-dimensionality of the process covers economic integration facilitated by new technology… Taking it as a multi-dimensional process, Streeten states, 'Globalization is transforming trade, finance, employment, migration, technology, communications, the environment, social systems, ways of living, cultures, and patterns of governance' (Streeten 2001:8)…

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[97] Kameshwar Choudhary. 2007. "Globalization, Governance Reforms and Development: An Introduction" in *Globalization, Governance Reforms and Development in India*, Kameshwar Choudhary (ed.), New Delhi: Sage Publications, 4.

[98] Ibid.

A World Bank publication defines globalization as "the growing integration of economies and societies around the world"… United Nations Development Programme (1999:7) holds that 'globalization is a process not just the economy but culture, technology and governance. People everywhere are becoming connected-affected by events in every corner of the world.'[99]

In a multiplicity of definitional and conceptual variations, economists like C.T. Kurien, view globalization in its essence, as the phase of global capitalism (Kurien: 1995). Some regard this as a normative prescription/ideology that integrates markets and people across the world. In such a scenario there is neither an option nor an alternative, and therefore it is a phase. But critics look at globalization as a political project or prescription of the rich capitalist countries of the world luring or even compelling developing and less-developed economies and societies to opt for short-cuts to integrate with the capitalist global economy. Hence, in a maze of literature on globalization that covers both the advocates' and opponents' views on globalization and taking into consideration the ideological/political underpinning, Martinelli (2003:96) categorizes and differentiates the most prominent streams in globalization in the following ways:

i. Hyper-globalisers vs. sceptics: Here, the key distinction between the two positions relates to the degree of novelty of globalization and its impact on nations states.

ii. Neoliberals vs. neo-Marxists and radicals: Here, the key points of difference is the balance between positive and negative impact of globalization and its truly global or Western hegemonic character.

[99] Ibid, 5.

iii. Homogenisation vs. heterogeneity/hybridisation: The focus here is on the cultural dimension of globalization.[100]

Basically, despite different value orientations, ideological persuasions and political subscriptions, globalization could perhaps be categorized in the following manner:

Outcome Position	**Ideology**	**Prescription**
Hyper-globalisers (advocates of globalization): Milton Friedman and F.A. Hayek	Neoliberal	Homogenization
Neo-Marxists/Marxists/radicals (against globalization): because of hegemonic character	Marxian	Escalating and deepening the divide between rich and poor

The advocates of neo-liberalism, Milton Friedman and F.A. Hayek, are considered as hyper-globalisers. They emphasize individual freedom in the economic and political spheres, allowing private enterprises and markets to function freely so that growth and expansion is possible. It is assumed that market operates without any interventions which in turn promotes competition resulting in enhanced quality and choices at affordable prices. They view the market as the medium that integrates people.

These transformative changes are viewed within a philosophical framework justifying their position as the end of history and the triumph of economic and political liberalism. For example, Fukuyama's thesis that runs through in a philosophical vein such as the 'end of history,' the 'end of mega narratives' and the 'triumph of the Western economic and political liberalism' which assumes the end of the conflict of ideology or ideological divisions in the world. The protagonists of free-market ideology of neo-liberalism have ushered-in democratic politics and

[100] Ibid, 6.

individual rights promoting the well-being of all. Apart from generating wealth, progress and prosperity, it has also extended the idea of liberty. It has reduced the gap between the rich and the poor.[101] For example,

> "Globalization is presented as a moral imperative with some amount of economic freedom as basic to prosperity. Markets are seen as a force that propel production, provide means of sustenance outside government and thereby also strengthen democracy… has a human face… We hear song like 'In praise of Empires.' It is averred that empires are good as they maintain peace and promote prosperity better. Today, the United States is an empire and the need is to accept it. The US is pleaded to accept the role of an emperor and push forward economic globalization further, creating market economies based on economic and civil liberties…It is affirmed that globalization 'works,' that it is sensible, practicable and desirable."[102]

Critics view the neo-liberal version of globalization as backed by profit-seeking conglomerates that are more powerful than many nation-states. They look at it and "…call it a new phase of Western imperialism with governments operating as agents of monopoly capital. It is opined that the current process of globalization is 'incomplete and asymmetric."[103] In sum, globalization is nothing but a contentious concept. Further, neo-Marxists/Marxists view it as an appendage of Western imperialism backed by global capitalism which would weaken the nation-states and the people.

It is in this context that *The World is Flat*[104] by Thomas Friedman, a celebrated *New York Times* columnist, acquires relevance. According to

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[101] Ibid, 6-7.

[102] Ibid, 7-8.

[103] Ibid, 9.

[104] Thomas Friedman. 2005. *The World is Flat: A Brief History of the Globalized World in the 21st Century*, London: Penguin Books.

him, Globalization has the capacity to create a culture in which knowledge and resources can be shared and even the hitherto nations can regain their voice. It is a steady movement towards a more fluid and dialogic world. As Friedman argues,

> "It is now possible for more people than ever to collaborate and complete in real time with more other people on more different kinds of work from more different corners of the planet and on a more equal footing than at any previous time in the history of the world" – using computers, e-mail, networks, teleconferencing and dynamic new software."[105]

Interestingly for Friedman, his visit to Bangalore prompted him to write this book because of India's remarkable success in IT and the new confidence being instilled amongst Indians all around. A software professional from Bangalore could convince him that the level playing field is being established and countries like India are able to compete for global knowledge work as never before. Over the phone he informed his wife that the title of the new book would be *The World is Flat*. For him, it is the dawn of the new era. The forces of globalization according to 'flatteners' are transforming the world less hierarchical, more prosperous and equal (by exporting jobs such as outsourcing i.e., BCO), more transparent and democratic, and less prone to conflicts and wars.

Friedman's metaphor of 'flat' needs careful interrogation. Some retort by saying that the world is still 'round'. For them 'round' denotes 'divided', 'fragmented', 'uneven', 'unequal', 'hierarchical', and 'undemocratic'. Nevertheless, the pundits of globalization describe these changes as unprecedented and momentous, and therefore should be appreciated and appropriated. Others look at these changes as adverse leading to another form of dependency and neo-colonialism. All these prompts us to get into a definition and conceptualization of

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[105] Ibid.

globalization: the forces of globalization according to 'flatteners' are transforming the world into a less hierarchical, more prosperous and equal (by exporting jobs such as outsourcing i.e., BCO), more transparent and democratic, and less prone to conflicts and wars.

Societies and the property of being interconnected throughout the world

Though globalization refers to interconnectedness of societies throughout the world, in its movement it has expanded its wings to other facets from economic to cultural, political, legal, Globalization is not a phenomenon, but phenomena leveraging homogenization of culture, internationalization of labor and integration of economies. As a result, it has transformed everything into 'one shopping mall', 'one global village' and 'one economic unit' realizing movements of people, capital, goods and services not as a distant possibility but a real one in such ways they have now become faster and easier than ever before. An idea that eventually became a reality expanding economic, cultural, political, legal and educational avenues and horizons enjoined by peoples' mobility, technological transfers and communication connectivity. In this way, the world has become one whole unit.

Since the 1990s we have also been witnessing another development wherein there is a proliferation of hate speech, hate crimes and hate conflicts. In an ever-changing globalized world, whatever happens in one part of the world everyone comes to know about it in few seconds. As globalization embarked on the one side integrating and interconnecting many facets, while on the other triggered hate speech, hate crimes and hate conflicts. Since the global financial crash in 2008 all these showed its momentum in the formats such as homophobia, racism, nationalism, economic protectionism, political and cultural conservatism.

Since then, hate has been globalized and, in the process, internationalized hate abuses, crimes and violence emanating from hate speeches, hate crimes and hate conflicts. Out of numerous definitions a comprehensive definition that describes globalization of hate is "the offence was motivated by hatred or prejudice against a group of people to which the offender believed the victim belong (such as people of a particular religion, racial or ethnic origin, language, social orientation or age, or having a particular disability (Mason 2014, p. 167)."[106] The wording of the quotation is crucial as hate crime victim groups are those discriminated on the basis of religion, caste, faith or social orientation are mostly seen globally.

It is abundantly clear that in all the utterances and actions we observe manifestations and identifications of hate and bias that are undoubtedly the primary motive for all these offences locally and globally. When we say that globalization also has leveraged hate globalized it simply means that it is both – local and global (glocal). Biases and prejudices manifests in all formats in all the societies across the world. And so, hate is globalized and there is no doubt about it, since it is very much present in our midst. Few questions arise at this juncture are: why and how hate is triggered and what are the triggering points? These questions are approached in multi-disciplinary ways, but at this point a few major pointers can be taken up.

New forms of hate keep surfacing and thus gripping almost all societies. In the past societies have had slavery, apartheid, caste oppression and discrimination against women and so on were present. As the societies progress and develop prejudice and hatred continues in new formats. Accordingly, ideas, schemas and theories evolve to justify

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[106] Quoted by J M Garland and Corrine Funnell in "Defining Hate Internationally: Issues and Conundrums" *in The Globalisation of Hate: Internationalising Hate Crime?* Jennifer Schweppe and Martin Austin Walters (ed.), Oxford: UP, 2016, 26.

and rationalize the oppressive systems and structures. Over centuries as *Homo sapiens* progressed and moved on higher and farther having achieved many things, their human nature of excluding others remained with them but much more heinous and toxic ways.

Societies right across the world are deeply entrenched with all sorts of interpretations and conceptions of nationalism, protectionism, fanaticism and majoritarianism. In recent times, we see the dominance in the notions of nationalism, protectionism, fanaticism and majoritarianism wherein religious, political, ideological and socio-economic ideas have been twisted to suit the right-wing politics amplifying in societal spheres. Far-right ideologues and politicians have been spewing venom and hatred.

Prior to the application part it is important to approach hate narratives and crimes from philosophical dimension not merely out of philosophical interest, but play central roles in most other approaches to hate crimes. To approach hate crimes effectively, which is the reality across the world, we need to understand what is the overarching term that influences and coverts the entire gamut and why the governments and law enforcing agencies should particularly be concerned about hate crimes.

Conceptually and definitionally hate crime is broadly understood "as crimes somehow connected to group enmity based on perceived difference, is clearly a global phenomenon and a problem wherever it occurs."[107] Another comprehensive definition is "… hate crimes committed with a hate or bias motive … one of the reasons, why the crime was committed, or why it was executed in particular way, is some

[107] David Brax. 2016. "Hate Crime Concepts and Their Moral Foundation: A Universal Framework?", in *The Globalization of Hate: Internationalising Hate Crime?* 51.

negative attitude the perpetrators harbors towards a group with which he/she associated the target of the crime."[108]

Substantiating further, "A crime can be committed because of hate without hate being what justifies the crime in the eye of the agent. Negative attitude can make a person look for other reasons that 'justifies' the crime."[109] Yet another conception closely linked to it is 'intention'. "It is based on what agent intended to do. If motive is the answer to the question why the agent committed the crime, the intention is the answer to the question what the agent was trying to do."[110] Hate crimes are particularly targets at the vulnerable and socially disadvantaged.

In recent times hate crimes are on the rise, causing multiple problems to societies at large. They are construed and perceived as 'symbolic' or as 'message' crimes. The message level is distinct from the targeted individual or group who are considered as lesser human worth and human value. If this is so, it is morally wrong in two ways, 1) It is demeaning and is often associated with offending moral wrongs and 2) it threatens to cause harm or is intended to cause harm.[111] Messaging spreads swifter and faster and goes viral because of the social media and its implications have been horrendous.

Globalization and its forces have leveraged the communication modes to alarming heights that reaches faster in seconds despite the distance. Taking advantage of communication technology, the far-right fundamentalists and those who spread fake news and false narratives right across the spectrum use social media as an alternative medium to their advantage as they counter mainstream media. Right and far-right ideological tenor and political programs revolve around white

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[108] Ibid, p. 54.

[109] Ibid.

[110] Ibid.

[111] Ibid, p. 61.

supremacy, Islamophobia, religious fundamentalism and fanatism (Jewish, Christian, Hindu, Islamic), femicide, racist, casteist, fascist and many others that counters vision of globalization that believes in multi-culturalism and globalism.

Right-wing ideologies and politics functions on two diametrically opposing positions: "we-ness" versus "you-ness", and believes in the "We" versus "they" and thus constructed on 'imagined enemies'. Binaries are well-constructed to suit their political project by invoking hate speeches and committing hate crimes raising slogans and sending messages premised on "Us" and "They". Social media is being abused by right-wing fundamentalist forces to their advantage spreading all sorts of hate news promoting hate crimes[112].

Semantic of hatred: the semiotic nature of an expressive emotion

We live in a world which is infested with politics of binaries separating the people 'Us' from 'Them'. Gone are the days that global comity of nations and societies believed in multiculturalism, globalism and mutual co-existence. We are aware of the fact that globalization is in retreat. At present a kind of churning is taking place wherein the formation of 'Us' is predicates on the corollary formation of 'Them' and 'Self' with reference to the 'Other'. Identity involves and thus encompasses 'Collective self' and 'Collective other'.

Over and above, 'They' are constructed on varied factors in order to preserve and appropriate the 'majority' via race, religion, caste,

[112] *Editor's Note*: systematic ways of distorting treatment of information and political manipulations exist both sides of the political spectrum. In India, probably "right wing" conservatives have a longer record of manipulations than their left wing progressive demagogues do. Motions of resentment and hatred exploit whatever belief, perceived injustice and discourse on injustice, are subject to excessive expressive campaigning as Dr Razu well shows.

civilization, class and other paraphernalia as against 'Us'. With the application of 'We', it enhances and pushes identity and security of 'majority'. Cultural, social, religious and civilizational differences between 'We' and 'Them' are grounds and bases for animosity, hostility and hatred. In India, we are facing numerous problems based on these binaries vis-à-vis religion, culture, language, region and civilization. The designation of 'Other' is enjoined within hate movements.

What is implied in all these is about constructing and pointing to the 'Other' – which is not real, but projecting as if real, but to make it 'real' and then to justify the acts of the out-fits belonging to far-right ideology. Ultimately what they want is their desperation need an 'imagined enemy'. In this way, the ideology of far-rights' thus become functional that meets their political ends. The core factor in all these is to build a collective representation and collective 'majoritarian consciousness' for a 'collective pan-national identity'.

The right-wing outfits effectively use on-line and off-line messages in their political campaigns by floating all kinds of fake news inciting hate crimes primarily to polarize the societies instigating hatred and violence. They use the on-line platforms post their political views on different issues including judicial judgments and judicial reviews. The line between hate speech and hate crimes is thin, therefore hate speech leads to hate crime and so hate speech precedes hate crimes. So, the starting point to hate crimes originates from hate speeches.

The classic example is former president Donald Trump of the United States known for his direct attacks on many issues that resulted in white supremacy leading to racist killings, Islamophobia, subversion of democracy and inciting far-right brigades to march towards Capitol Hill to take over the country undermining the Constitution, democracy and rule of law. Right-wing politics is on rise and currently sweeping across the world. Political parties with racial, religio-cultural fixations with

partisan politics once comes to power gets engaged in further polarization by invoking and enticing its voter bank via hate speeches.

India is a classic case that can be classified as part of a template wherein hate speech and hate crimes are widely prevalent. Stoking controversial religious sentiments as against the communities. The political parties with right and far-right political ideology wants an "Other". They tend to play with peoples' emotions triggering their emotive outbursts over against reason. The following case studies amply reveals the inner dynamics and complexities.

First case study of India: India caught in the web of communal hate waves

In recent times India has been witnessing waves of communal hate violence across the country, more particularly in the BJP-rules states. Communal hatred and violence have been spreading like wild-fire. Communal violence is toxic and deadly. In its spread, social media has a major role and its share is colossal and its spread is supersonic. Astonishingly, like waves it keeps coming without any pause as one community shows its hatred verbally spewing venom over another community because for them, they are "the Other" and "different".

It is striking to observe that communal hatred and violence spreads swiftly from one part of the country to the other end. One raging question that surface at this point is: what triggers one community to act so vengefully against the other? Seven states of our country from northern parts to the southern parts of the country are intensely caught in the web of communal hate. Interestingly we can now come to some generalisation that communal passions and hate waves sprouts and spreads more actively during the festivals and festive seasons.

On the 17th of April, 2022, violent clashes broke out between two groups in the Jahangirpuri area of the national capital in which several people as well as police personnel were injured. Available sources say

that violence erupted after pelting of stones during a Shobha Yatra taken out in the area. Though there was an uneasy calm prevailed in north-west Delhi a day after, violence erupted in Jahangirpuri when stones were hurled during a Shobha Yatra on Hanuman Jayanti. Delhi Police say before the probe vis-à-vis "a larger conspiracy" behind the incident.

Delhi police apprehended 23 people including two juveniles and of these two prime suspects namely Ansar and Aslam. Sources point out that the probe not only aimed at a possible link of accused with the 2020 northeast Delhi riots and anti-CAA NRC protests, but the lens is also to tracing local criminals, apart from some Rohingya and Bangladeshi migrants who allegedly participated and fuelled the violence. Moving from northern India (Delhi) and to draw parallel to another case that happened recently in the southern part of India in state of Karnataka, a BJP-ruled is increasingly becoming a toxic-hub for hate crimes. Recently it sparked yet another communal clash between two communities based on a message posted in the WhatsApp.

Suspected miscreants were arrested. Prohibitory orders clamped till the 20th of April, 2022, in Hubballi, 400 km from Bengaluru after a mob went on the rampage throwing stones at police personnel and a police station venting their anger over an allegedly derogatory social media post late in the night on the 16th April, 2022, by a youth in his WhatsApp that went viral. After an hour, a complaint was filed at the Old Hubbali police station at which the accused was arrested. However, the situation all of a sudden turned ugly wherein the crowd outside the station pelted stones at police officers and their vehicles. This prompted the police to resort to lathi charge and fired 13 rounds of rubber bullets and teargas shells to control the mob. In the meantime, the police arrested the youth who posted the message. After a while, the situation turned worse when few miscreants from the crowd suddenly started pelting stones at police personnel and their vehicles at the police station

premises and also on a few buildings, including Hanuman temple in the adjoining area. Section 144 was issued till the 20th April, 2022.

Since the BJP came to power at the Centre as well in other states, we have been witnessing festivals eventually are turning out to be the triggering point fanning communal passions. The classic point of reference when we take what happened in Delhi and Karnataka reveals the motive behind in carrying out the attack. From hijab to halal to loudspeaker to many other examples, the far-right miscreants and polarizers keep triggering hatred, and in the process, spewing venom against Muslims, so that moderate Hindus and inclusive-centric Indian citizens would distance themselves in polity, economy, culture and other aspects of life, so that the agenda of the fundamentalists succeeds in letter and spirit.

RSS-BJP is using the Hindutva outfits to get engaged in polarization politics. Their agenda is to polarize Indian society along the majority-minority, the sooner the better for the outfits. Nowadays it is becoming a common sight wherein in the religious processions and conventions extremists brandishing guns and wielding swords. It is anathema to the very tenets of religion. Religion has nothing to do with swords and guns. They are antithetical to the very tenets of religious beliefs. So, Indian society is moving from non-violence to violence as violent incidents are increasingly becoming new-normal and a norm. Festive seasons are filled with animosity wherein display of harmful weapons take place.

What happened in 2020 communal riots is once again a glaring reminder to all us. The ways the Delhi police acted and its role in the 2020 riots cannot be forgotten – horrendous and brutal. Things that are happening in religious processions are flashpoints. They are all carefully planned and orchestrated activities showing a design and a pattern. In this there should not be any other interpretation and mix. Everything is executed in copybook fashion. First provoke, attack and move to another. Case after case, citizens of India keep hearing and watching the

growing menace of hate crimes and toxifying hate speeches against a particular community.

By and large, it is implied in most cases we see covertly and overtly the nexus and connivance between political parties, politicians and police. Prime Minister Modi is yet to speak and his silence means many things. The more frequent the denials and longer the silence, the more the right-wing outfits get emboldened. The right-wing fundamentalists by these moves tend to employ coercive apparatus as means for their ends. These issues are communal in nature and like a live-wire. They continue to fuel the Indian society with the intent of polarising the communities vertically and horizontally. Prime Minister being the de-facto in-charge of the constitution and by remaining silent on a series of hate-crime and communal issues conveys two different meanings – to the perpetrators and to the persecuted.

The country is poised for more dangerous turmoil that calls for restraint, moderation, counter-action and deterrence. Politics of polarization is destroying the very fabric of plural and multi-cultural society and more importantly corroding the mind-set of the youth of the country – the present and the future of the country. The poison that the Hindutva is injecting is indeed insidious and toxic. As Indians who believe in the constitution, democracy and rule of law ought to rise up to the occasion. If we do not act now, new levels of hate-waves will emerge.

Second case study: mobs, police officers and netas. Crimes against minorities

Days, weeks, months and years passed by, but nothing significant happened in the incidence of atrocities and hate crimes unleashed against Indian Christians and Indian Muslims by the Hindutva outfits. Indian society is enmeshed and caught up in a spiral of web that reflects violence, anger and lynching against the Indian minorities. Against this

backdrop a question that looms at large is: Why are the law enforcing agencies and politicians not taking appropriate actions against those who perpetuate crimes against the Indian minorities?

There are a few incidents that are before us so vividly though it happened a few weeks ago. One such incident that ought to be mentioned is Haridwar. We are all aware of the fact that the Haridwar episode challenges and undermines the constitutionally guaranteed religious freedoms as well as rule of law. In a country where laws are slapped at those who have been the recipients because of the fact that they belong to religious minorities vis-à-vis Christianity and Islam. In Christianity majority hail from Dalit and indigenous categories.

The Dharm Sansad witnessed participants taking oath to "fight, die and kill" to make this country into a "Hindu rashtra", a clarion call for every Hindu to bear arms to "finish off their 'non-Hindus') population", and for a Myanmar-style "safai abhiyaan", sanitation drive. Some will argue this is a fringe, and so not to be taken seriously. Could be a fringe, but highly patronized by the powerful hegemonic class.

This segment consists of those who subscribe to Hindutva ideology wielding enormous power and authority in the spheres of polity, law-enforcing agencies, bureaucracy and entrepreneurs. They are committed to 'minority-cleansing' enmeshed with xenophobic tendencies who represent the majority. In addition, there are a number of reports about Sansad's disturbing activities that depicts Sansad's involvement across the country.

To name a few incidents that have recently happened: regular obstruction of Friday Namaz in Gurgaon, disrupted Christmas celebration from Assam to Karnataka, forcibly shutting shops and forcing Muslims and Christians to recite Jaisriram. One common factor that we observe in all these incidents is that the mobs, police officers and netas have shown deliberate and conscious unwillingness and adamancy in not commenting or acting. What does it mean or infer?

These militant outfits garner more confidence and vigor from the police officers and netas as they get tacit approval and so these outfits resort to more such heinous acts.

If this trend continues or develops in ways that we face in our day-to-day lives the mobs and the fanatic outfits would increasingly get charged and thus become confident as the complicity of mobs, police officers and netas show their support, as all these forces represent the fundamentalist tenets of their religion and certainly not 'of the majority'. If this is going to be the present and the future of our country, the gradual spread of mob frenzy of the present would turn into a communal conflagration right across the country.

Uttarakhand's SIT mandated to investigate the hate speech-ridden Dharm Sansad at Haridwar and parallel probes by Mumbai and Delhi police into cyber harassment of Muslim women through an app called 'Bull Bai' seem to be optimistic, but cannot be taken for granted. However, an obnoxious app called 'Sulli Deals' featured on the same GitHub platform in 2021 where the Delhi police probe hardly nailed anyone. Such failure from law enforcement emboldened Bulli Bai creators. It had embarrassed the Delhi security forces for having failed to unmask those behind the app and arrested them with charge sheets.

In the Dharm Sansad case, the local police staff registered FIR only after Muslims lodged complaints. Though there are ample provisions in IPC to deal those who incite violence through hate speeches and inflammatory remarks, intimidate minorities, pass derogatory statements against women, hardly we come across the police forces taking against those offenders. What we have been observing is neither any intent to investigate nor any drive to prosecute the offender with the law enforcement agencies. Therefore, legal provisions become ineffective when those who are supposed to execute collude with those who subscribe to Hindu Rashtra.

Ignoring the growing violent anti-minority sentiments is dangerous. The far-right wing Hindu fundamentalist groups with different tags are on the rise. We have hardly heard any condemnation from the netas. More the silence that the netas maintain more powerful these right-wing fundamentalist groups become. Only the public openly coming out and voicing their criticisms can force the police force officials and netas to come to their senses. Members of civil society from diverse sections have vociferously expressing their grief over the changing templates of India.

For instance, students and faculty of the Indian Institutes of Management in Bengaluru and Ahmedabad have written an open letter urging the prime minister to stand up against hate crimes. "Your silence on the rising intolerance in our country is disheartening to all of us who value the multicultural fabric of India. Your silence emboldens the hate-filled voices and threatens the unity and integrity of our country. We request you to stand firm against forces that seek to divide us."

The letter, signed by 183 members in their personal capacity, stated that there is a sense of fear in the country with a rise in crime against places of worship, including churches, and hate calls against Muslims. Elaborating further, "Our Constitution gives us the right to practice our religion, with dignity without fear and shame. There is a sense of fear in our country now … All of this is carried out with impunity and without any far of due process." In addition, there have been processions and protests across the country voicing against the rising crimes.

One such incident happened at Islamia College in Barelly after Friday prayers, when citizens offered themselves for what they called "mass sacrifice" in protest against hate speech made at the Dharam Sansad in Haridwar. Heavy security forces were deployed to ensure law and order in the district. While addressing the gathering Tauqeer Raza Khan, scholar and founder of Ittehad-e-Millat Council who led the protest said that "They want to kill 200 million Muslims. We are ready

for it. At least 20,000 Muslims here will surrender before the government and are ready to sacrifice their lives for the country's peace and harmony."

Adding further, Raza said

> "We do not want to fight with you since you are our brothers. If your thirst can be quenched by our blood, we are ready to go to the altar of sacrifice. Now you decide – who is wrong – those who are ready to lay down their lives for the country or those who disregard women who give a call to kill 200 million people of a community. Can those people be called patriots?"

Echoing similar views, prominent seers in Haridwar have condemned the provocative statements made at the 'Dharam Sansad' terming such remarks as "irresponsible" and damaging to the religious and social harmony of India", mahant Ravindra Puri of Mhanirvani Akkanda, the President of Akhil Bharatiya Akhada parishad (ABAP). He also added that "Negative comments against any religion are regrettable and should be avoided."

Hate mongers keep polarizing the Indian society and is slipping away from our long-cherished values and plural ethos. We have stooped to such levels that our speeches have been marred. As Newton Lee rightly observed that "There is a fine line between free speech and hate speech. Free speech encourages debate whereas hate speech incites violence." We have come to a point as Cal Thomas observed that: "One of the reasons people hate politics is that truth is rarely a politician's objective. Election and power are." Let me invoke Abraham Lincoln who said that "There is no grievance that is a fit object of redress by mob law."

Third case study: from anti-conversion to hijab and halal meat. What next?

After the hijab, the Hindutva right-wing groups in Karnataka seem to have turned their ire on halal meat as their next project. In the wake of Karnataka's High Court verdict that hijab is not an essential part of Islam upholding BJP's government's ban on hijab mandating hijab should not be worn in the government-run schools and colleges. Leveraged by the ruling, the far-right outfits turned their fury on halal meat. 'Halal' refers to the slaughter and preparation of meat in line with Islamic practices, which the BJP-RSS views its trade as an 'economic jihad'. Accordingly, Hindutva outfits firmly believe that ban on halal meat becomes a part of 'economic jihad' – though it is also enjoined with political, cultural and religious facets as well.

On the 30th of March, 2022, a chicken shop owner was allegedly assaulted by a group of pro-Hindu activists at Bhadravathi in Shivamogga district of Karnataka over the halal meat row, resulting in a complaint being filed in Hosamane Shivaji Circle police station. According to the complaint, Sayyed Ansari and his relative Tousif were assaulted by 10 to 15 members who demanded non-halal meat. BM Laxmi Prasad, Shivamogga SP told TOI six or seven people had visited the chicken centre in Hosamane and demanded non-halal meat. An argument ensured and the Hindu activists allegedly thrashed Tousif.

In another incident in Old Bhadravathi, police said Hindu activists allegedly threatened a hotelier. A separate complaint has been registered against the activists on the charge of abusing the hotelier. Police said they interrogated five Hindu activists. Meanwhile, members of Hindu organizations have launched a campaign seeking a ban on halal meat in the main thoroughfares of Shivamogga and Chikkamangaluru Bajrang Dal workers went on a door-to-door campaign and distributed leaflets, urging people to buy groceries and meat only from 'Hindu shops'.

Responding to these incidents, the CM of Karnataka, Bommai, on the same day said that his government would "look into serious objections" raised over halal meat as various organizations were engaged in pushing their points of view and so "We know what to respond to and what not to" seeking for more clarity – a wishy-washy statement that reveals his position. The BJP government in Karnataka seem to be cautious and yet devious in their narratives. For instance, BC Nagesh, primary and secondary education minister said that there is little the government can do on the matter as "It's a religious practice, and some people believe in it. Halal is not a subject that comes under the purview of the government."

On similar tone, home minister Argan Jnanendra, speaking in Koppal town, claimed that the government has a limited role to play on the issue. He insisted the 'boycott halal food' campaign is not a law-and-order problem but something related to faith and sentiments "which everyone knows. He seemed to have been dismayed to the fact that prompted him to ask: why BJP is being blamed for the campaign, which is related to faith, sentiment and individual choice. When it comes to their party, BJP leaders have no qualms smartly invoking faith, sentiment and individual choice – double standards with lots of twists and turns. Substantiating their narratives and actions the national general secretary of the BJP, C.T. Ravi on the 29th of March, 2022 said that halal meat is part of "economic jihad" by the "Muslim community."

He added that "the ban has been imposed on them so that they don't have to do business with others." On similar vein the BJP legislator from Chikmagalur did raise a question that "When Muslims refuse to buy meat from Hindus, why should you insist Hindus to buy from them?" He added that such trade practices are a two-way street. "If Muslims agree to eat non-halal meat, then Hindus will also use halal meat." Despite a petition written by 61 progressive thinkers and writers expressing their dismay over such incidences to the CM of Karnataka,

CM said: that "We need to study (the issue) in its entirety. It has nothing to do with rules. It was a practice that was going on." Prior to studying the issue in its entirety, he blurted his position.

Such narratives keep floating. Janajagrithi, who belongs to a right-wing outfit voiced out that it was a campaign against the purchase and consumption of halal meat as it is "culled under Islamic practices and so cannot be offered to Hindu gods." Elaborating further, Mohan Gowda, spokesperson of a Hindu outfit said:

> "During Ugadi (New Year for Kannadigas that falls on April 2nd) a lot of purchase and consumption of meat by Hindus and so a campaign against halal meat has been initiated. Though it has multiple dimensions such as socio-political, religio-cultural, RSS-BJP and its outfits highlighted economics as per Islam, halal meat is offered to Allah and the same cannot be offered to Hindu gods."

For the far-right Hindu outfits, BJP-RSS, the recent judgement pronounced by the High Court of Karnataka upholding the BJP state government's ban on hijab in government-run schools and colleges has added fillip that galvanized their morale. Why should 'halal meat' be categorized as 'economic jihad'? For the Hindutva outfits halal certification is restricted only to meat products and gradually extended to vegetarian products, cosmetics, medicine and host of others Fee collected went to different Hindu and Islamic organizations, but the pro-Hindu groups claim that the money gotten from halal meat to unleash 'terror' and so wanted to impose total ban. For example, BJP started a campaign in 2021 in Kerala pressurizing the government to ban 'halal system' and halal brand restaurants. Nonetheless, halal meat is considered to be more tender, tasty and stays fresh for longer.

Incidents that surfaced and ensued in the State of Karnataka in the last few years manifest a clear design and a pattern. The State of Karnataka is turning into a hub for communal conflicts. To be precise,

the coastal areas have turned into hate-mongering laboratory. Open experiments spewing hate and venom against particular communities, especially Muslims. Further, the State of Karnataka is increasingly transforming into manufacturing lab experimenting hate after hate. A series of hates are being mooted primarily aimed to create a separate distinct Hindu identity. A minuscule portion of the Hindu populace is pushing its devious religio-political projects by engaging in poisoning the mindset of the majority of Hindus, that believes in unity, diversity and inclusivity.

In such a horrendous setting, it is imperative and a burden for all those who believe in plurality and inclusivity to come together to stall the nefarious designs of the Hindutva forces. The State of Karnataka is known for religious tolerance and peaceful co-existence. Its capital Bengaluru is the hub of tech companies in India wherein people across the country come and work and global corporations invest in Bengaluru because it is considered as a melting point of global cultures. Economic jihad is going to have serious ramifications which has the tendency to boil down to other spheres. CM Bommai is electorally weak, and so, has given a free hand for the communal outfits to take the law in their own hands. His inaction shows the tacit support to the communal forces.

The far-right Hindu groups should know that their actions of this sort would boomerang and is counter-productive for the millions of Indian expatriates whose livelihood is purely dependent on their overseas employment. If similar actions are taken by those overseas governments, then it would severely hurt Indian economy. More importantly, in a year's time, Karnataka will go for assembly elections. Anti-conversion, hijab and halal projects have been pushed in order to deflect the electorates from the promises BJP made at the time of last elections. Electorates do not fall into trap of 'halal meat prey' that the RSS-BJP and Hindutva outfits have spread.

Conclusion

We tend to think that we are living in a civilized world/society wherein people at large gear around reason, thus becoming the driving force, while in reality, there is a sizable number of people who are being driven by prejudices and biases unleashing hatred and hate crimes against those they think as 'aliens' and 'outsiders'. Their actions and reactions are propelled by the social, economic, religio-cultural, political and ideological terrains in which they live. Their ultimate goal is to establish their dominant identity and authority right across the nation.

Hate and hate crimes are conspicuously visible and present, even in the countries that claim to be free, democratic and that believe in the rule of law. Hatred and hate violence undermine the 'world of others', and question the very idea that people *per se* have their rights, dignity, value, and equality. As a result, they in their narratives spew venom and hatred and in their actions engage in assaulting and lynching. Their vision is to hinder and thwart realizing a common humanity and common future. Despite that hate and hate crimes have permeated into all facets of our lives, it is important to view through the moral prisms and moral grounds on which these measures rest.

As long as hate and hate crimes are portrayed as being defensive, precipitated by one group over another by sending false and hate messages and narratives to the targeted groups (saying that they are not welcome, or that they do not have the right to stay) by the political establishment of the day, the perpetrators will have lost their moral right and thus forfeited moral grounds.

In the increasing template and toxic environment of hate and hatred crimes in the so-called democratic countries of the world resulting in spatial and behavioral consequence of hate violence by mobs in democratic societies such as India, United States and in many countries located in Europe. Along with other factors, it is imperative to consider psycho-social impacts of hate violence. Nowadays we are increasingly

witnessing state-sponsored hate speeches and hate crimes that need to be countered politically and culturally as they represent far-right ideologies that get sizable support by the electorates and majoritarian identity.

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6

CULTURE DE LA HAINE ET SURCRIMINALISATION DES DÉTENUS EN AFRIQUE

UNE ÉTUDE DE CAS DE LA PRISON DE LIBREVILLE AU GABON

Fweley Diangitukwa / Ruth Bekoung

La marginalisation de l'ex-détenu par la société

Le détenu est généralement marginalisé au sortir de la prison[113]. Il est mis à l'écart et éloigné de la société dans laquelle il appartient, car il est placé au dernier plan des priorités de la société[114]. Hors de la

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[113] Republished with permission from: Chap. 4.5 : Au Gabon, y a-t-il une vie après la prison ? In : Fweley Diangitukwa / Ruth Bekoung Siadous, *Les prisons sont-elles utiles pour l'avenir de la société ? Droits de l'homme et milieu carcéral : le cas du Gabon, un témoignage exceptionnel*. Geneva: Globethics, 2023, https://doi.org/10.58863/20.500.12424/4266299, 215-227. Original title : « Culture de la haine comme problème de la surcriminalisation des détenus en Afrique ». DOI: 10.58863/20.500.12424/4293067 | CC BY-NC-ND 4.0 International

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prison, il est encore marginalisé. L'hypocrisie qui règne dans la société gabonaise est profonde. Si toutes les déclarations placent la réhabilitation avant la protection, le constat est tout autre, car toutes les mesures concrètes privilégient plus la protection[115] de la société, au détriment de la réhabilitation de l'ex-détenu. N'est-ce-pas là une véritable hypocrisie d'affirmer qu'une fois sa dette payée, la personne incarcérée pourra à nouveau faire partie de cette société, alors que celle-ci la rejette carrément en la marginalisant ?

La position que la société adopte vis-à-vis de l'ex-détenu nous laisse perplexe, au point de nous questionner si elle est réellement prête à prendre des risques pour que les êtres humains qui se sont mis en infraction avec la loi, à un moment donné, soient en état de reprendre leur place dans la société.[116] À cette interrogation, on ne peut que répondre à la négation parce que les réalités de la société gabonaise manifestent du mépris à l'égard de l'ex-détenu qui rencontre d'énormes difficultés dans son processus de réintégration.

Malgré toute la motivation dont peut se prévaloir le détenu, la sortie de prison s'avère souvent difficile pour ce dernier, ne serait-ce qu'à cause de l'étiquette « d'ex-détenu » dont il est affligé, des « contraintes du retour en société » […] ou encore de l'isolement par rapport au réseau affectif dans lequel se retrouvent souvent ceux qui sortent d'une longue période de détention[117]. En effet, une fois sorti de cet environnement qui était devenu son quotidien, le détenu plonge dans

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[115] Albert Jacquard, *Un monde sans prison*, Le Seuil, 1993, 133, cité par Jacques Lesage De La Haye, *op. cit.*, 79-80.

[116] Dominique Vernier, *Peines perdues, Faut-il supprimer les prisons ?*, Fayard, 2002, 283, cité par Lesage De La Haye, *op. cit*., 81.

[117] Judith Sigouin, *L'expérience du stigmate par les hommes ex-détenus en situation de réinsertion au Québec*, *op. cit*., 15.

certains stigmates et certaines considérations plutôt péjoratives. Il fait face à certaines appréhensions dont la société est l'auteur. À croire que cette dernière aurait souhaité le garder éternellement dans ses geôles ! Pourtant, tout le monde sait que « tout détenu qui entre en prison sera un jour amené à en sortir. [Et qu'] il est [même] dans l'intérêt de la société qu'il puisse se réinsérer[118] ». Pourquoi alors cette considération, voire cette animosité à l'égard du détenu qui ne demande qu'à être traité comme ''Monsieur tout le monde'', c'est-à-dire un citoyen redevenu comme tous les autres ? Un détenu libéré est une personne qui a payé sa dette à la société. Pourquoi alors continuer à le stigmatiser tout en sachant que cette stigmatisation est ressentie par le concerné comme une peine en plus qu'il ne devrait pas subir, au vu de son lourd rachat ?

La population n'accorde aucun intérêt aux détenus et pense que plus le taulard en bave, mieux c'est. Beaucoup sont encore au stade de la « justice-vengeance »[119]. Mais est-il bénéfique pour la société de traiter l'ex-détenu « dehors » (c'est-à-dire dans la société), comme il était traité « dedans », c'est-à-dire à l'intérieur des murs de la prison ? Est-il bénéfique de contribuer à la destruction de l'image que l'ancien prisonnier a de lui-même et de la société, à laquelle il espérait encore appartenir ? Marginaliser l'ex-détenu ne servira qu'à faire naître (ou favoriser) en lui un sentiment de mépris à l'égard de la société qui paiera les rétributions.

Les difficultés d'intégration de l'ex-détenu

Lorsqu'on jette une personne au cachot pendant plusieurs années voire quelques décennies et qu'on lui fasse subir une torture qui dépasse tout entendement, peut-on s'attendre à un effet positif de sa part ? À cette interrogation, l'ex-détenu Éric Sniady répond en ces termes :

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[118] Renato Pinto, *op. cit*.

[119] Jacques Lesage De La Haye, *op. cit*., 92.

« Jeter au cachot quelqu'un pendant des décennies n'a aucun sens. Cela ne fait que le détruire et le rendre inhumain[120] ». Il poursuit son affirmation en s'interrogeant : « Au bout de quarante ans, dans quel état cette personne va-t-elle ressortir ? Mieux vaut ne pas y penser…[121] ». La société doit y penser et avouer que la personne incarcérée rencontre effectivement des difficultés tant psychologiques que matérielles, au sortir de la prison.

Ainsi, il apparaît « qu'à force de subir un regard négatif, on note chez les détenus une baisse de l'estime de soi. En, effet, les textes explorés confirment l'idée de l'image négative qu'ont les détenus d'eux-mêmes. Notons d'abord le manque de reconnaissance sociale ressenti qui créerait un sentiment de vide intérieur, d'inutilité et la grande solitude chez eux. De plus, le plus haut taux de suicides en prison pourrait, lui aussi, être un indicateur de l'importante détresse de cette population, (…) [ce qui freine donc] l'individu dans son épanouissement social et, en ce sens, prive le reste de la société de potentiels importants[122] ». La marginalisation que subit l'ex-détenu ne peut que faire obstacle à une quelconque resocialisation au sein de la société.

L'impossible resocialisation de l'ex-détenu dans la société

Comment prétendre vouloir « resocialiser des individus en leur imposant la pire des vies sociales qu'on puisse imaginer[123] » ?

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[120] Éric Sniady, *Entre quatre murs. Comment j'ai survécu trente ans dans l'enfer des prisons*, éditions City, 2016, 234, cité par Jacques Lesage De La Haye, *op. cit*., 85.

[121] *Ibid*.

[122] Judith Sigouin, *op. cit*., 16.

[123] Nina Califano, *Sexualité incarcérée, Rapport à soi et rapport à l'autre dans l'enfermement*, L'Harmattan, 2021, 169, cité par Jacques Lesage De La Haye, *op. cit*., 86.

Ces propos du juge français de l'application des peines, Nina Califano, illustrent clairement l'existence d'une incompatibilité entre la resocialisation de l'ex-détenu et les effets [pervers] de l'incarcération. Nina Califano poursuit son argumentaire en soutenant la position de nombreux auteurs « qui ont démontré que la prison désocialise par la séparation, les privations, la subordination et l'infantilisation permanente. C'est aussi un des nombreux paradoxes de la prison que de vouloir resocialiser des individus qu'elle prive d'altérité, de sexualité partagée, et dont elle réduit presque à néant les rapports sociaux[124] ».

Arnaud Gaillard, dans son livre *Sexualité et prison,* développe les mêmes analyses en précisant que : « l'enfermement et la distorsion du rapport à l'altérité combinés à des mécanismes de frustrations continuelles constituent un environnement particulièrement désocialisant. La prison désapprend la capacité du vivre-ensemble par l'exacerbation des mécanismes de défense et de violences…[125] » Il poursuit son raisonnement en disant : « Qu'il s'agisse de violence retournée contre soi, de violence contre les autres, ou bien du développement d'une culture de haine savamment entretenue au fil des années, contre l'institution et la société qui la mandate, très souvent la prison enferme des délinquants et libère des fauves désocialisés[126]. » Ainsi, face à ce lourd constat, il n'est pas évident que la société soit perçue « comme un territoire devenu inconnu[127] » pour l'ex-détenu, mettant en mal sa resocialisation qui semble être impossible. Cela rend difficile sa réinsertion dans la société.

En lieu et place d'un discours très négatif sur la prison, notre société doit tout faire pour que la prison mue en devenant une école de la vie,

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[124] *Ibid.*, 189.

[125] Arnaud Gaillard, *Sexualité et prison, Désert affectif et désir sous contrainte*, Max Milo, 2015, 312, cité par Jacques Lesage De La Haye, *op. cit*., 86-87.

[126] *Ibidem*, 316.

[127] *Ibid.*, 312.

c'est-à-dire un lieu où l'on apprend à devenir un citoyen utile à la société, sur le plan moral et professionnel. Pour atteindre ce but, le détenu doit apprendre le civisme et un métier précis qu'il exercera après la prison afin qu'il soit rapidement utile à lui-même d'abord et à la société ensuite. Avec un travail qui l'occupe régulièrement et mentalement, l'ex-détenu sera moins tenté à voler ou à commettre de nouveaux crimes. Laisser sortir un prisonnier sans lui apprendre un métier (pour ceux qui n'ont aucune formation à leur entrée en prison) revient à le livrer à l'oisiveté et au risque de récidive qui le conduira inévitablement à un retour en prison.

Le problème de réinsertion dans la société

Avant de parler « réinsertion », il faudrait tout d'abord parler de « resocialisation »[128], voire de « socialisation » d'abord. Mais qu'est-ce que la socialisation ? Du latin *socialis* (qui signifie sociable) désigne tout ce qui renvoie à la société, elle-même dérivée de *socius*, associé. La socialisation est un processus d'apprentissage qui permet à un individu, pendant l'enfance et l'adolescence, de s'adapter et de s'intégrer à son environnement social et de vivre en groupe. Ce processus nécessite l'acquisition et l'intériorisation des modèles culturels, des pratiques, des normes sociales, des codes symboliques, des règles de conduite et des valeurs de la société dans laquelle vit l'individu[129]. Ainsi, la resocialisation serait, par déduction, ce processus consistant à réinsérer dans la société toute personne qui en avait été exclue ou qui était en marge pendant un certain temps.

Pour Bertrand Homa Moussavou, se resocialiser signifie, en « termes clairs et simples, préparer le détenu à reprendre sa place dans la société[130] ». Pour ce faire, « il y a lieu de se demander comment, dans

[128] Clémence Vasseur, *op.cit*., 37.

[129] Dictionnaire Toupie, site web, http://www.toupie.org/Dictionnaire/Socialisation.htm.

[130] Bertrand Homa Moussavou, *op. cit*., 85.

ces conditions, la prison peut-elle mener ce travail de placement ? Il faut surtout craindre que le prisonnier ne soit traité 'dehors', à l'issue de sa peine, comme il est traité 'dedans', entre les murs[131] ». Malheureusement, la réalité gabonaise en est tout autre. Les prisons gabonaises ont du mal à accepter la resocialisation du détenu en entretenant une similitude entre sa considération à l'intérieur de la prison avec sa considération à l'extérieur. Au Gabon, le détenu est traité à l'intérieur des murs carcéraux de la même manière que l'ex-détenu est traité à l'extérieur. En prison, le détenu est exclu de la société par l'enfermement et à l'extérieur, après sa sortie, il est encore exclu par le rejet de la société. Ce comportement fait obstacle à toute possibilité de resocialisation.

En dehors des facteurs énoncés plus haut qui mettent en mal la resocialisation de l'ex-détenu, il convient d'ajouter que la resocialisation ne peut être effectuée sans la présence d'un personnel d'assistance, qualifié à cette fin, qui prépare le détenu avant la sortie, qui imagine et définit un cadre plus humain, moins intimidant, semi-libéral, propre à mettre le détenu en confiance dans un suivi et une considération mutuelle[132]. Celui qui a payé sa dette à la société en vendant cher sa liberté ne doit plus être mis en marge de cette société et il ne doit plus également traîner « derrière lui ce boulet plusieurs années après l'expiration de sa peine[133] ». Les prisons gabonaises ne peuvent continuellement être en marge des exigences de la resocialisation, car ce qui va dans le sens de la resocialisation va également dans celui de la réinsertion.

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[131] *Ibid*.

[132] *Ibid*.

[133] Catherine Pauchet, *Les prisons de l'insécurité*, Les éditions ouvrières, Paris, 1982, 161, cité par Bertrand Homa Moussavou, *op. cit*., 72.

La difficile réinsertion de l'ex-détenu

La peine a cessé d'avoir uniquement la fonction expiatrice, elle doit chercher à répondre à la réinsertion sociale. Pour sa propre sécurité, la société ne peut se prévaloir que de cette nécessité de concilier l'objectif de punir avec la volonté de réinsérer socialement l'ex-détenu[134]. Cependant, force est de constater que pour résoudre ce paradoxe qui consiste à réinsérer une personne après l'avoir retirée de la société, rien n'est fait pour rapprocher autant que possible la vie en prison des conditions de vie à l'extérieur, c'est-à-dire établir un lien entre la société carcérale et la société civile. Le nœud du problème est là[135].

De ce qui précède, on déduit que la réinsertion sociale ne peut débuter sa course à l'extérieur, mais à l'intérieur même des murs de la prison. Comment vouloir réinsérer efficacement l'ex-détenu si à l'intérieur même des prisons aucun travail n'a été effectué dans ce sens ? Or l'administration pénitentiaire n'est assignée qu'à cette tâche de gérer la prison, « éviter qu'à l'intérieur ça ne déborde, mais pour le reste ce n'est pas son problème. Elle ne favorise pas vraiment la réinsertion[136] ». Si vous prenez un détenu de l'intérieur et vous le confrontez à la réalité de l'extérieur sans aucune préparation, il sera très difficile de le modifier subitement. Donc, le travail de réinsertion sera inefficace s'il commence à l'extérieur[137]. Selon Joël Troussier, « c'est une démarche qui doit être entreprise dès l'instruction ; mais à ce niveau rien n'est fait. [De plus], la réinsertion passe par la prise de conscience de son (détenu) acte, en prison, et cette dernière ne fait rien pour[138] » ; de surcroît, elle ne favorise même pas une éducation ni même une formation [utile] en son

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[134] CNCDH, *Les droits de l'homme dans la prison*, volume 1, *op. cit*., cité par Kudzo PIE, *op. cit*., 310.

[135] *Ibid*.

[136] Clémence Vasseur, *op. cit*., 36.

[137] *Ibid*.

[138] *Ibid*.

sein, alors que ces dernières permettent d'accroître toute chance de réinsertion du détenu dans la société, une fois libéré.

Face à un tel échec, l'ex-détenu ne peut être confronté qu'à différentes difficultés qui mettent davantage en mal toute démarche de réinsertion, notamment celles autour de la procuration d'un revenu régulier, lui permettant de « joindre les deux bouts », sachant que le coût de la vie est très élevé pour un détenu à peine libéré. À ce cela s'ajoutent des difficultés d'ordre matériel, entre autres le logement, le loyer, sans oublier l'achat de vêtements, le transport, la santé, etc.[139]. Viennent s'ajouter les difficultés d'obtenir un emploi conditionné à la présentation d'un casier judiciaire vierge. Il est évident que lorsque le détenu présente son casier judiciaire – même si c'était pour une infraction bénigne –, l'employeur ne le recrute pas. On ne saurait que rappeler qu'« un casier judiciaire est un poids terrible, qui stigmatise des personnes pour toujours, […], se réinsérer [devient alors] un chemin de croix[140] ». Comme le témoignent si bien plusieurs anciens détenus, « Des gars avaient un emploi depuis quelques mois lorsque leur employeur a découvert leur casier judiciaire et les a virés. M. Mombourquette raconte : garder un travail convenable est difficile[141] » pour un ex-détenu. Ce témoignage n'est qu'un exemple parmi tant d'autres sur les effets négatifs, voire pervers d'un casier judiciaire entaché. Seuls les détenus mineurs bénéficient de cette largesse d'avoir un casier judiciaire vierge malgré les infractions commises, les peines prononcées à leur encontre, ou même leur passage en prison. Pour la société, cet acte de largesse envers les détenus mineurs est la preuve de la nécessité de resocialiser les détenus mineurs, en leur accordant une seconde chance. Mais qu'en est-il pour les détenus

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[139] Bertrand Homa Moussavou, *op. cit*., 74-75.

[140] Cédric Thevenin, *Recommencer sa vie après 25 ans de prison*, Acadie Nouvelle Itée, Dossier exclusif du vendredi 11 octobre 2019.

[141] *Ibid*.

majeurs ? Ne doivent-ils pas également bénéficier de cette grâce, une seconde chance ou leur cas ne peut-il plus être réglé ? Doivent-ils être condamnés à n'être que de simples parias le restant de leur vie ?

De plus, « il est insensé de parler de réinsertion pour des personnes qui, pour une très grande majorité, n'ont jamais été insérées », ou qui, même bien qu'elles aient été insérées, ne savent pas comment faire face au monde extérieur, après tant de temps de cloisonnement entre quatre murs, sans l'aide d'une structure adéquate de réinsertion, notamment un foyer ou une association. Joël Troussier l'affirme si bien, « Sans l'aide des associations, vous êtes un homme mort ». C'est dire que les prisonniers, une fois libres, sont des hommes morts, surtout au Gabon où les structures de réinsertion sont inexistantes. De ce fait, le retour à la délinquance est la voie royale qui se présente à eux.

En Afrique, la fonction de réhabilitation de la prison est largement ignorée au profit de la fonction rétributrice qui entraîne un triste sort pour les détenus. Ces derniers se voient, une fois libérés, contraints de retomber dans leurs pratiques illégales. Les cas de récidive enregistrés dans les prisons sont révélateurs de la démission des gouvernements face à cette mission de réinsertion[142]. Pourtant, cette mission « n'est pas juste une question individuelle mais une question de société », plaide Mme Pellan. Elle dit : « La communauté est responsable de créer un environnement propice au retour des condamnés en son sein[143] ». Malheureusement, telle n'est pas la mission et la priorité de la société gabonaise. Pour cette raison, l'ex-détenu a tendance à replonger dans ses pratiques illégales.

[142] Kudzo Pie, *op. cit*., 310.

[143] Cédric Thevenin, *op. cit*.

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7

SOUFFRANCE ÉMOTIONNELLE DES ENFANTS VICTIMES DE LA GUERRE EN RD CONGO

LE CAS DU TERRITOIRE DE BENI À L'EST DE LA RDC

Masika Kahangavale Desanges

Préambule

Cette étude qualitative s'inscrit dans le contexte de notre pays la République Démocratique du Congo (RDC), plus particulièrement dans sa partie Est déchirée depuis longtemps par la guerre[144]. Elle concerne six enfants victimes des conflits armés en province du Nord-Kivu ; dans le territoire de Beni. Les entretiens cliniques, accompagnés de l'échelle de tableau de nuances des émotions auprès de nos enquêtés, nous ont permis de comprendre la souffrance émotionnelle que ces enfants connaissent, notamment à cause de la mort tragique de leurs parents. Ces enfants manifestent une souffrance émotionnelle caractérisée par la colère, la peur, la tristesse, le dégoût et la honte.

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Introduction : la guerre à l'origine de la souffrance émotionnelle

La guerre à répétition dans la partie Est de la RD Congo, qui affecte la population congolaise depuis deux décennies entières, nous oblige à revenir sur l'état de guerre endémique tant au pays que dans la région des Grands Lacs. Pour cela, nous nous approprions les propos de Bernard Labama (2002) selon lesquels le Congo, à cause de la guerre « légendaire et séculaire » qui la caractérise, ressemble moins à un État-nation mais à un « champ de bataille ». Ce champ de bataille comporte deux phases : une phase de libération, en rapport avec le régime de Mobutu entre 1996-1997, et une phase de sanction visant le renversement du régime de Kabila en 1998-2001.

La province du Nord-Kivu, comme province frontalière entre deux pays belligérants (le Rwanda et l'Ouganda), paye les prix de tous ordres. Elle est éternellement perturbée par une insécurité totale due à l'activisme des groupes rebelles de l'Ouganda d'une part, du Rwanda d'autre part, voire même les deux au même moment. Cette insécurité accentue la crise économique, bouleverse la vie sociale et suscite au sein de la population des traumatismes et une souffrance émotionnelle sans pareille. Avec les incursions meurtrières de l'Alliance Democratic Forces (= Forces Démocratiques Alliées, ADF en sigle) en territoire de Beni dans le Bunande[145], surtout depuis 2014 jusqu'à nos jours,

[145] Fief originel du peuple Nande où les ADF sont plus actifs. Le moins que nous puissions dire du peuple Nande, première victime de l'activisme des ADF, est qu'il compte parmi « les quatre cent-cinquante-deux ethnies que comprend à peu près la RDC » (A. Waswandi, *Le Kivu dans la résolution des conflits en République Démocratique du Congo de 1960 à 2014,* Thèse de Doctorat en économie, Paris, ICP, 2017, 54). Établis originairement et précisément au grand Nord-Kivu, dans les territoires administratifs de Beni et Lubero, les Nande y « constituent 60% de la population sur une superficie de 25.580 km^2 » R. Kambale Kavutirwaki et Ngessimo M. Mutaka, *Dictionnaire*

la tension est intense, le sang est versé du jour au jour et les victimes se retrouvent abandonnés, y compris les enfants dont le sort inquiète au plus haut degré.

Nous proposons d'analyser et développer sur quatre points notre enquête, ponctués d'une partie préliminaire et de la conclusion. Il s'agit 1) de définir l'objet de l'étude, 2) présenter son objectif, 3) une partie théorique conceptuelle, 4) un approfondissement de la méthodologie du travail et, enfin, de la présentation des résultats obtenus en guise de conclusion.

De l'objet de l'étude

Nous organisons ce point sur deux autres, à savoir : en nous focalisant sur les enfants, en tant que les personnes les plus concernées par la souffrance émotionnelle à l'issu de la perte d'un être cher, comme leurs parents. Nous traitons du rôle de l'individualité, en cas de traumatisme et des différentes facettes réactives.

Les enfants : les êtres plus concernés par la souffrance émotionnelle. Cas spécifique de la mort d'un être cher

L'objet de notre étude sont les enfants parce qu'étant des êtres vulnérables sur tous les aspects vitaux, en pratique, ils sont toujours plus affectés par la guerre, lors de la perte d'un être cher, d'un parent. Cette situation engendre chez eux des inquiétudes, des questionnements, des soucis, voire aussi la colère et, plus problématique : des sentiments de réaction de vengeance. Pour Monique Séguin et Lucie Frechette (1999), composer avec la mort et le deuil dans la vie ou dans l'entourage de l'enfant entraîne des bouleversements et exige des adaptations[146].

Kinande-Français. Préface de C. Grégoire, Tervuren, Musée royal de l'Afrique centrale, 2012, v.

[146] Séguin, M. et Frechette, L. (1999). *Le deuil : Une souffrance à comprendre pour mieux intervenir*. Logiques : Québec.

La façon dont les enfants expérimentent le deuil, les moyens qu'ils adoptent pour réorganiser leur équilibre intérieur exige des interventions tous azimuts des adultes et de leur entourage.

L'enfant naît d'un homme et d'une femme et il est conditionné par code génétique, la transmission héréditaire confère à l'enfant des caractéristiques phénotypes et génotypes de leurs parents. Le milieu, à son tour, lui assure l'orientation de son développement. Sur ce, il joue un rôle très significatif. Par milieu, il faut sous-entendre la famille, l'école, l'Église, la rue, les médias, les lois et l'organisation générale ainsi que la gestion de la société. C'est la synergie de tous ces compartiments du milieu vital qui synchronisent et orchestrent de manière polyphonique le développement de l'enfant. La maturation vient seulement achever le processus de croissance et de développement.

Ainsi qu'on le trouve bien décrit par l'ACDI, ce que les enfants pensent de leurs expériences de guerre et la manière dont « ils les interprètent ont un impact majeur sur leur bien-être psychosocial ». L'expérience des enfants touchés par la guerre comprend : le deuil et la séparation de la famille, la perturbation des réseaux sociaux et des dispositifs de protection et de soins, le dénouement, la pauvreté, le chômage, la perte de matérielle, la perturbation des services, les menaces à la sécurité et à l'intégrité physique, la violence sexuelle, l'exploitation, le déplacement, « l'exploitation, les menaces à la vie culturelle et spirituelle et à l'identité culturelle et sociale, le changement majeur au niveau de la division du travail », la perturbation des rôles et responsabilités au sein de la famille et de la collectivité (Travailler avec les enfants touchés par la guerre : atelier de perfectionnement des compétences, in *Agence canadienne de développement international (ACDI)*, N°200, Québec).

Autant des conséquences de la guerre y compris la perte soudaine d'un être cher comme le parent qui, d'une manière ou d'une autre, entraîne une souffrance émotionnelle. L'endeuillé aura des réactions de

peur, de colère explosive. Il a l'impression de perdre le contrôle sur sa vie et sur sa destinée (Monique Séguin et Lucie Fréchette, 1999). Le fait de revenir sur des moments douloureux peut faire remonter des souvenirs pénibles, des images liées à la situation de souffrance. En d'autres mots, la victime est habitée par un sentiment d'injustice, de révolte et de perpétuelle vengeance. Ce sentiment perpétue sa souffrance émotionnelle surtout s'il y a eu perte d'une vie d'un être cher.

Perdre un être cher demeure une expérience douloureuse, difficile à accepter pour certaines personnes à cause de l'équation personnelle vécue différemment. La mort aura de l'impact négatif selon qu'il a été intériorisée, ressentie et interprétée par la victime. Cependant, la souffrance émotionnelle découle d'une conjugaison de plusieurs facteurs : le blâme, les critiques négatives, les préjugés, la culpabilité, les soutiens négatifs, les mauvais souvenirs, la solitude, le désespoir, etc.

User de ces facteurs auprès de la victime et par elle, réactive sa douleur et maintient sa souffrance émotionnelle au lieu de l'évacuer. Par contre, pendant cette période de souffrance, le soutien de la famille et de l'entourage est souvent déterminant pour autant que la victime est fragile, vulnérable, faible parce que dépourvue des forces. Déconcertée, elle a tout d'abord besoin d'être écoutée, poussée à comprendre sa situation parce qu'on l'a aidé à comprendre et à intérioriser ce qui lui est arrivé. Enfin, elle a également besoin de l'affection, de la tendresse, de l'entendement, de l'accompagnement, de la protection et de la sécurité pour qu'elle agisse positivement sur lui-même et sur les autres.

Notons également que le rôle de l'individualité de chacun en cas de traumatisme et les différentes facettes réactives sont à souligner dans la prise en charge des traumatismes perceptibles chez les sujets, y compris les enfants.

Le rôle de l'individualité en cas de traumatisme et les différentes facettes réactives

L'objectif de la prise en charge psychologique des cas de traumatisme en général et celui lié à la perte d'un être cher en période de guerre en particulier, ne peut en aucun cas se passer de l'individualité de tout un chacun. Ce qui est en vue, ici, c'est la réalité de l'équation personnelle où chaque individu est particulier, unique et incomparable. L'équation personnelle confère à chaque individu un mode particulier dans sa façon d'agir ou de réagir à une situation donnée. Autrement dit, dans une situation de conflits armés, comme c'est notre cas ici, chaque enfant a sa façon d'agir, de réagir voire d'exprimer sa souffrance physique, psychique et émotionnelle. La souffrance émotionnelle survenant à la suite d'un décès brutal conduit l'enfant, même l'adulte, à revivre continuellement des scenarios ou des souvenirs violents, intrusifs et troublants à sa manière. C'est ainsi que l'expression d'une même souffrance émotionnelle peut être soit la colère, la vengeance, les pleurs, la peur, le dégoût, la honte, la tristesse, etc. Et c'est à la suite d'un refus inconscient d'accepter la situation vécue que cette souffrance peut survenir. Car, si l'on accepte, il y a lieu de digérer la situation bien qu'elle soit traumatique. Accepter ce qui est arrivé, sans être d'accord, permet de prendre des décisions réfléchies. (Philippe Delneufcourt, 2011).

La souffrance émotionnelle demeure et se maintient lorsqu'il est plus difficile de le digérer et de l'assimiler au passé. Selon Aurore Sabouraud-Séguin (2006), plus le nombre d'événements stressants augmente, plus il est difficile de faire face au prochain événement, minime soit-il. Un traumatisme de guerre, comme c'est le cas à l'Est de la RDC, n'est pas un élément isolé, individuel. C'est un phénomène collectif et les interactions entre individus et le groupe doivent être prises en compte. Il convient même d'y être particulièrement attentif chez l'enfant. Il faut informer, expliquer, faire reconnaître et comprendre les difficultés psychiques aux parents, aux intervenants de

l'école, du quartier, des différents groupes professionnels ou sociaux en présence, afin qu'ils puissent dispenser une action appropriée et un appui aux enfants (Francis Maqueda (sous la direction), 1999).

Nous avons aussi noté que les enfants victimes des conflits armés souffrent des préjugés, des critiques négatives, des blâmes, de la solitude, la culpabilité et éprouvent des difficultés pour raconter leurs ressentis à leurs amis ou aux membres de leurs familles. Ces victimes peuvent également être stressées en écoutant des jugements sévères d'autres victimes qui ont vécu le même événement qu'eux. L'expérience de la mort et du deuil peut, en dépit de leur caractère pénible, être la source d'inadaptation, laissant des séquelles psychologiques pour de nombreuses années (Monique Séguin et Lucie Frechette, 1999). D'où l'objectif de notre étude ici-bas libellé.

De l'objectif de l'étude

La façon dont les enfants expérimentent la perte d'un être cher, les moyens qu'ils adoptent pour s'adapter à la situation orpheline demande l'intervention d'un psychologue clinicien pour positiver encore leur reste de vie. Tel est l'essentiel de ce que nous voudrions tant soit peu porter haut. En effet, au regard du fait évident que les enfants victimes de la guerre doivent continuer à vivre en dépit de la perte de leurs êtres chers, ils ont besoin d'être aidés. Ils doivent pour cela être amenés à verbaliser leurs souffrances émotionnelles vécues et ressenties dans une situation de conflits armés. D'autre part, il sera question de solliciter l'implication des parents adoptifs, l'entourage et les gens de bonne volonté aux soutiens positifs vis-à-vis des enfants innocemment victimes des affres de la guerre.

Considération théorique

Notre sujet ainsi que le développement qu'il vient d'atteindre jusqu'ici fait ressortir certains concepts itératifs qui rétréciraient sa compréhension de la part de tous nos lecteurs. Nous citons : *souffrance émotionnelle*, *émotion*, *enfant*, *guerre* et *victime de guerre*. Nous voulons alors revenir de façon un peu détaillée de sorte à augmenter la chance de nous faire comprendre davantage à travers nos objectifs poursuivis et notre intérêt exprimé.

La souffrance émotionnelle

Composée de deux mots *souffrance* et *émotionnel,* la souffrance émotionnelle est un malaise ressenti dans une situation brusque et négative quelconque. La situation est toujours vécue mais ce qui engendre le malaise c'est l'interprétation que le sujet offre à la cette situation. Il y confère un sens et une signification. Selon l'interprétation du sujet, la souffrance est ressentie de différentes manières. Elle peut être morale et psychologique. Donc la souffrance est un mal être.

L'émotion

En psychologie, une émotion est une réaction affective subite, temporaire et involontaire, souvent accompagnée de manifestations physiques. Étymologiquement parlant, le sens de l'émotion découle de *emovere* (latin) qui signifie faire un mouvement à l'extérieur, à l'écart et en direction de l'harmonie, de la joie et du courage. Pour Mantak Chia et Dena Saxer (2009), les émotions sont des réponses énergétiques naturelles à nos expériences sensorielles. À en croire les investigations neuroscientifiques, toutes les émotions sont des réactions biochimiques qui peuvent nuire ou guérir le corps.

Nous déduisons de ce qui précède que sur les émotions sont des messages exprimant un sentiment de détresse ou de joie par l'entremise

du corps. En tant que telles, les émotions jouent différents rôles. Greenberg et Paivio cités par Pascale Brillon (2004) en distinguent six.

Premièrement, les émotions préparent à l'action. Elles permettent au sujet de définir ses objectifs en indiquant ce qui est important pour son équilibre. Les émotions, et c'est le deuxième rôle, sont adaptatives et permettent de détecter certains dangers pour s'en protéger. En troisième position, les émotions sont les influenceuses de la mémoire, de la pensée, de la prise de décisions et de l'opération d'un choix. Quatrièmement, les émotions sont motivationnelles en mobilisant le sujet pour l'action dans le but d'atteindre un état émotionnel agréable. Cinquièmement, les émotions sont sources d'informations car elles donnent un feed-back sur les réactions du sujet et donnent accès à ses interprétations de la situation, à ses besoins et à ses objectifs. Enfin, sixièmement, les émotions sont aussi sources de communication permettant d'envoyer des messages de l'état actuel du sujet vers les autres.

Au regard de ces rôles plus positifs que négatifs, l'émotion fait partie du quotidien. C'est une réaction normale de l'organisme qui lui permet de s'adapter à une situation hors de sa zone de confort. Il en existe de deux types : l'émotion aigue et l'émotion chronique.

L'émotion aigue est positive. Elle correspond à la réaction de l'organisme qui s'adapte à un évènement particulier (examen, prise de parole en public, réaction à un danger immédiat…). Le corps réagit à ces évènements en sécrétant des hormones qui lui permettent de s'adapter à la situation : apport d'énergie, accélération du rythme cardiaque, augmentation de la pression artérielle, augmentation de la vigilance… Le corps se met en alerte pour faire face à toute éventualité. L'émotion aigue est donc une réaction positive de l'organisme qui lui permet de se surpasser dans des situations très précises.

L'émotion chronique, quant à elle, est la réaction de l'organisme lorsqu'il est soumis à des agents émotionnels de façon répétée ou

prolongée (situation d'émotion au travail, problèmes familiaux, la situation de guerre permanente, etc.). Le corps reste alors en état d'alerte permanent. Ce qui finit par l'affaiblir et par le rendre plus vulnérable. À moyen terme, l'émotion chronique peut avoir des conséquences physiques (fatigue, problèmes de sommeil, problèmes digestifs…) ou mentales (état irritable ou anxieux). À long terme, il peut déclencher certaines maladies, par exemple psychologiques ou cardiaques.

C'est dans le deuxième cas qu'une émotion est souffrante. Autrement dit, la souffrance émotionnelle est un signe d'alarme permanent indiquant un déséquilibre. C'est ce que Mantak et Dana qualifient de signal de détresse indiquant qu'un aspect de la vie a besoin d'aide à travers ses facettes de manifestation : colère, peur, tristesse ou silence pour les uns ; dégout totale de la vie, brutalité, etc. pour les autres.

Enfant

Le terme enfant, du latin *infan* pour signifier *privé de parole*, renvoie à une relation de filiation. C'est pourquoi, même adulte, on est toujours enfant de ses parents. La relation de filiation s'exprime souvent en termes possessifs : mon enfant, mes parents. De ce fait, l'enfance est liée au phénomène général des générations, de la structure sociale, de l'institution familiale et des pouvoirs qui s'y exercent (Rodanl et Esperet, 1999).

En RD Congo, la loi n°09/011 du Janvier 2009 portant protection de l'enfant définit ce dernier comme toute personne âgée de moins de dix-huit ans. Le code de famille l'appelle mineur autant qu'il n'a pas dix-huit ans accomplis (Placide Mukwavuhika Mabaka, 2019).

De ce qui précède, l'aspect de l'enfant qui correspond à notre étude est celui de la personne qui est dépendante d'une autre. L'enfant dépend de l'adulte qui lui fait confiance et le respecte. Il ne peut pas inventer ce qu'il n'a jamais vu, ni reçu. Il observe ce qui se passe autour de lui, curieux de tout connaître et apprendre. D'où la nécessité d'un adulte

pour l'aider à construire sa personnalité, à gérer ses stress et émotions tout au long de son enfance.

Guerre et victime de guerre

Le concept de *victime de guerre* issu de *victime* et *guerre* signifie, une personne tuée ou blessée. Au-delà de ce sens standard, on lui reconnaît un deuxième sens selon lequel la victime est une personne qui subit les effets d'un mal ou qui est atteinte d'un mal. C'est le deuxième sens de victime qui nous convient pour autant que l'étude concerne les enfants qui subissent les effets de la guerre dans la partie Est de la RD Congo. Les enfants ne sont pas épargnés. Ils se retrouvent parfois seuls, sans parents ayant même perdu des biens matériels et autres. Ils font l'expérience de deuil voire la séparation de familiers proches et lointains, des amis ou collègues. Ils méritent donc une attention soutenue autant qu'ils sont victimes. Est appelée victime de la guerre toute personne ayant subie les effets de conflits armés. Plusieurs personnes en situation de guerre sont victimes parce qu'elles perdent des maisons, des membres des familles, du travail, des études, etc.

La guerre, quant à elle et comme on le sait, renvoie aux conflits armés. Le concept conflit armé c'est une catégorie plus étroite définie par l'utilisation de la violence armée par les parties. Elle correspond non pas à un niveau de violence précis, en particulier les mouvements traditionnels des batailles étatiques auxquels le sens commun l'associe aussitôt, mais à un continuum d'une guerre pérenne et à l'agression des populations civiles (Athanase Waswandi, 2017). Ceci est évident et vécu depuis plus de deux décennies dans la partie Est du pays et semble laisser indifférents divers observateurs et chercheurs. C'est avec notre casquette et lunettes de psychologue traumatologue que nous nous y penchons. Plus encore, parce que nous sommes aussi concernée par la situation de guerre de l'Est du pays qui, de jours en jours, nous fait perdre nos biens, notre économie et nos membres de familles par dizaines.

Le choix du sujet à étudier « s'opère à partir d'une angoisse existentielle, c'est-à-dire d'une sensibilité propre au chercheur par rapport au vaste champ de recherches possibles[147] », c'est notre expérience existentielle qui est ici concrétisée. C'est cette expérience de victime de la situation humanitaire inquiétante que court le peuple du territoire de Beni à l'Est de la RDC qui a bousculé notre imaginaire pour nous placer en rang utile en vue de l'immortaliser dans cette étude.

Méthodologie

Participants

Nous avons entrepris une étude qualitative dans une approche clinique d'étude de six Cas dont quatre filles et deux garçons ; avec comme méthode, l'observation et la méthode autobiographique. Les sujets ciblés sont des enfants âgés de 6-12 ans victimes de la guerre à l'Est de la RD Congo dans le territoire de Beni. Ces sujets ont été choisis selon les critères d'inclusions ci-après :

- Habiter dans un orphelinat dans le territoire de Beni à l'Est de la RD Congo en province du Nord – Kivu.
- Avoir vécu les affres de la guerre depuis 2014 jusqu'à nos jours ;
- Être âgé de 6-12 ans ;
- Être disponible pendant notre étude et accepter de nous raconter son récit pendant et après les expériences émotionnelles de la guerre ;
- Accepter d'appartenir à notre recherche en signant la fiche de consentement éclairé.

[147] Mbikayi Mundeke, « Les conditions d'une science et d'une technologie de la libération en Afrique », dans *Identités culturelles africaines et nouvelles technologies*. Actes de la XVIe Semaine Philosophique de Kinshasa, du 10 au 16 déc. 2000, FCK, 2002, 90.

Outils d'études

Pour récolter les données, nous avons recouru au questionnaire guide d'entretien clinique ainsi qu'à l'échelle de nuances des émotions. Ce questionnaire guide d'entretien a été subdivisé en trois thèmes : identification du sujet, expérience vécue ainsi que les ressentiments éprouvés comme victime de la guerre et les différentes réactions faces aux conflits armés.

L'Échelle de nuances des émotions (Cf. apprendre à éduquer 2021), quant à elle, est un tableau permettant de travailler sur le vocabulaire des émotions avec les enfants. L'idée est de permettre aux enfants d'affiner la perception des émotions (les leurs et celles des autres). Enrichir le vocabulaire en lien avec les nuances des émotions. L'avantage est, de :

- Mieux se connaître en utilisant les informations envoyées par les émotions,
- Mieux comprendre les autres,
- Adapter les réactions en fonction de l'intensité des émotions éprouvées (réactions envers soi-même en adoptant des stratégies de régulation des émotions et envers les autres en évitant la violence / en formulant des demandes en lien avec les émotions éprouvées). En tant que tel, ce tableau présente huit émotions, à savoir : la confiance avec la joie, en compagnie de la colère, la tristesse, la peur, la honte, le dégoût et la surprise.

Cet outil évolue en fonction de ce que les enfants vivent (en ajoutant, en modifiant ou en enlevant des mots par exemple). Peut-être même que les enfants auront envie d'inventer des nouveaux mots pour définir certaines émotions qu'ils éprouvent et qu'ils n'arrivent pas à exprimer avec des mots du dictionnaire.

Enfin, l'outil est utilisé dans l'éducation émotionnelle incarnée par des adultes bienveillants capables de parler de leurs émotions, d'exposer

leur vulnérabilité, d'accueillir les émotions des enfants en les confirmant avec empathie et d'utiliser une communication non violente[148].

Activités du terrain

Pour récolter les données, nous avons utilisé le français ainsi que deux langues locales de la Province du Nord Kivu : le Swahili et le Kinande. Après avoir reçu le consentement du sujet, nous procédions à la mise en confiance du sujet. L'administration de l'échelle de tableau des nuances des émotions se faisait après entretien clinique avec le sujet. Tout se déroulait en toute sérénité au bureau de la responsable de l'orphelinat.

Résultats

Du traitement des données récoltées

L'analyse de contenu nous a permis de traiter les données récoltées au regard de sa nature qualitative.

-De l'étude des cas

Dans cette section, il est question d'une étude clinique de chaque enfant victime de la guerre, logé dans un orphelinat. Chaque sujet est abordé dans sa singularité au regard de sa situation vécue pendant la guerre. Cette étude clinique se fait en deux moments : une étude de cas particulier de chaque participant à notre recherche et l'analyse globale de tous les cas présentés.

-De la présentation des cas

La présentation de chaque cas comporte l'identification du sujet, l'extrait du récit autobiographique, les résultats de l'échelle du tableau des nuances des émotions et l'analyse psychologique du sujet présenté.

[148] Source site web. https://apprendreaeduquer.fr/tableau-des-nuances-des-emotions-un-outil-pour-developper-le-vocabulaire-des-enfants-autour-des-emotions/visité le 5/08/2022.

Pour de raisons d'éthique et déontologique liées à notre profession, nous utiliserons les pseudonymes à la place de vrais noms de nos enquêtés.

Cas de Kam

-Éléments d'identification

Kam, est de sexe féminin, âgée de dix ans. Aînée dans une fratrie de trois filles, elle est orpheline de mère et est en troisième, à l'école primaire.

-Extrait du récit autobiographique

Nous étions dans notre parcelle pendant que maman enlevait les mauvaises herbes dans notre parcelle, mes petites sœurs et moi jouaient dans la cour. Subitement, les ADF sont arrivés et ont pris maman, et ils ont commencé à la découper en petits morceaux avec la machette. Sous nos regards hébétés, ils ont emporté sa tête et lorsque papa est sorti de la maison, ont amputé son pied. Témoin oculaire de cet évènement macabre, je ne cessais de pleurer jusqu'à ce que j'ai obéis à ma tante qui me suppliait d'oublier ce qui est arrivé. Mais, à vrai dire, l'image de ma mère me revient souvent et surtout lorsque je suis puni je pense à sa tendresse légendaire à mon égard. Je ressens une forte colère au-dedans de moi au point je suis prête à me venger dès que je rencontrerai celui ou ceux qu'on appelle les ADF qui avaient tué ma mère. Je le ou leur ferai subir le sort de maman de la même manière ».

-Résultat de l'échelle

Il ressort du tableau des nuances des émotions que KAM est mécontente, énervée, fâchée et, au finish, révoltée. Ces symptômes révèlent une colère exprimée en termes d'une agressivité bloquée comme forte émotion retrouvée chez elle.

-Analyse psychologique

Aimant beaucoup ses parents, Kam a du mal à accepter la mort tragique de sa mère décapitée puis découpée en sa présence. Elle se sent révoltée. Sa colère manifestée est le signe d'une souffrance émotionnelle

au-dedans d'elle et traîne derrière le sentiment d'une vengeance contre les bourreaux de ses parents et, surtout, de sa mère. Cette souffrance émotionnelle se manifeste par une forte colère.

Cas de Kaly

-Éléments d'identification

Orpheline de père, Kaly, est une fille, âgée de 10 ans. Elle est quatrième enfant dans une fratrie de dix enfants, dont six filles et quatre garçons. Elle est en troisième primaire.

-Extrait du récit autobiographique

Mon père était cultivateur. Toutes les fois qu'il se rendait dans ses champs, les ADF le voyaient mais ils ne l'attaquaient pas. Il s'était fait accompagné de mon oncle paternel, et ils ont rencontrés les ADF. Comme c'est l'oncle qui conduisait la moto, les ADF les ont attaqués et l'oncle a réussi à s'enfuir. Le temps que mon père s'apprêtait pour fuir également, les ADF l'on capturé. Ils faisant de lui un butin de guerre. Ils l'ont emporté dans la brousse. Une semaine après, mon oncle ainsi que les autres membres de famille se sont mis à la recherche mais sans succès. Ils n'ont retrouvé que la moto et les souliers au lieu où le kidnapping avait eu lieu. Le sang qu'ils ont vu tout autour a fait penser à la fatalité. Donc Papa avait été tué. Dès l'annonce de la nouvelle, nous avions commencé à pleurer et à organiser le deuil. Le deuil terminé, je n'avais aucun ressentiment et je ne pensais plus à lui. Mais actuellement, je me sens souvent triste quand je me rappelle de mon père. Quand bien même je voudrais être évangéliste, je ne pense un seul instant que je pardonnerai aux ADF qui m'ont arraché mon cher père. Les ADF sont tellement cruels qu'il faut leur réserver le même sort qu'ils affligent aux innocents. En tout cas, moi, je suis disposée à venger mon père sur les ADF.

-Résultat de l'échelle

L'échelle de tableau de nuances des émotions a révélé les symptômes de dépression, de découragement, de chagrin, de désespoir situant Kaly dans un tableau de la tristesse à tendance mélancolique comme émotion rencontrée chez elle.

-Analyse psychologique

Bien qu'il n'ait pas été témoin oculaire de la mort de son père, la douleur de la séparation reste et demeure violente chez elle. Elle en souffre énormément lorsque se pointent les souvenirs de l'histoire autour de la mort de son papa géniteur. La tristesse ressentie est un signe d'alarme révélant sa souffrance émotionnelle. Le refus de pardonner aux ADF prouve qu'il existerait chez elle un refus inconscient d'accepter la mort de son père. Ce refus cache un sentiment de vengeance exprimant l'injustice. Elle présente le syndrome de deuil pathologique associé aux ruminations mentales.

Cas de Apeki

-Éléments d'identification

Apeki est une fille de niveau d'étude primaire, est en troisième. Agée de 11 ans, elle est cadette dans une fratrie de quatre enfants dont deux filles et deux garçons. Apeki est orpheline de père.

-Extrait du récit autobiographique

Mon père était hospitalisé de suite du diabète. Son souhait le plus ardent était de me voir constamment lui amener à manger. Un jour, les balles ont commencé à crépiter. Maman et moi n'avions pas d'autre choix que de fuir dans la brousse d'abord, avant de nous occuper de tous les restes, y compris le malade à l'hôpital. Pendant qu'on fuyait, j'allais même être victime d'une balle perdue au niveau de la tête. J'étais sauvée grâce au réflexe de coucher par terre. C'est ainsi que le projectile mortel a atteint une amie qui a succombé sur place. Au retour de notre cachette où nous avions pratiquement passé toute une semaine,

c'était la désolation. Papa était décédé dans l'entre temps. Comme si cela ne suffisait pas, ma mère avait été kidnappée par les ADF si bien que jusqu'à présent elle est portée disparue. Personne n'a ses nouvelles parce que personne ne sait là où elle est. Depuis ces évènements, j'ai toujours des larmes aux yeux. Mes grandes sœurs m'ont beau invité d'oublier et de refouler ces évènements mais en vain. Je pense plus à mon père qu'à ma mère. Lorsque je me rappelle de lui, je me sens abattue, triste et toujours une forte colère. Je ne sais pas quoi faire avec ces ADF qui tuent sans vergogne et sans pitié les gens chez nous. D'ailleurs, lorsque je vois un militaire, j'ai peur ; je fuis ou je me cache.

-Résultat de l'échelle

Il se dégage de cette échelle que l'émotion dominante chez Apeki est la peur. Elle se révèle par l'angoisse, l'anxiété, l'inquiétude, l'hésitation ainsi que la panique.

-Analyse psychologique

Bien que son père soit décédé d'une maladie, Apeki reste touchée par la mort de son père. Pendant nos entretiens, au sujet de son père, elle avait des larmes aux yeux. En sortant de sa cachette après une pluie de crépitement de balles, Apeki n'a plus retrouvé son père comme si la guerre venait mettre fin à sa relation. Sa souffrance émotionnelle est forte au point que l'image d'un militaire réveille ce qui est enfui au-dedans d'elle. En plus de la mort de son père, s'ajoute celle de son amie de fuite et l'enlèvement de sa mère tout en espérant la revoir un jour. La souffrance émotionnelle ressentie est alarmée par la peur observée chez Apeki. Elle a développé une phobie des hommes en arme et tourmentée par les réminiscences des traumatismes vécus.

Cas de Jupa

-Éléments d'identification

De niveau d'étude primaire en quatrième, Jupa est un garçon de 12 ans. Il est orphelin de père, aîné dans une fratrie de quatre enfants dont une fille et trois garçons.

-Extrait du récit autobiographique

Je me rappelle encore que c'était en 2019 que mon père était décédé. Mon oncle nous a dit qu'ils revenaient du champ, lui conduisant la moto et mon père était porté par lui. Subitement, ils se sont croisés avec les ADF qui ont tiré sur eux à bout portant. Mon père, après avoir reçu une balle dans la tête en est mort sur le champ. Mon oncle a su échapper avec l'engin. Après le deuil, je vivais sans ressentiment ni souvenirs. J'étais encore enfant. C'est en grandissant que j'ai commencé à me rappeler que je n'avais pas de papa comme mes amis. Son image me vient en esprit lorsque je pense à lui. Du coup, je ressens l'envie de pleurer. Le plus souvent, lorsque cela m'arrive, je cours vite dans la chambre pour aller pleurer. Après, je reviens jouer avec mes amis. Lorsque je me sens submergé par la tristesse au sujet de mon père, je partage ma tristesse avec mon ami X. Malheureusement en partageant ma tristesse avec lui, il me dira qu'il se rappelle aussi de son père qui avait été décapité par les ADF. Et nous deux, nous nous mettons à pleurer. Je souhaite que la guerre prenne fin et qu'on arrête de tuer les gens. Lorsque ça commence à crépiter, je me sens directement triste et je sens des palpitations comme si mon cœur va s'exploser. Je me cache et je commence à pleurer discrètement. Au fond de moi, je me dis « le jour où je trouverai les ADF qui m'ont arraché mon père, je les tuerai également ».

-Résultat de l'échelle

Le tableau des nuances des émotions révèle deux émotions chez Jupa : la peur et la tristesse. Les symptômes de la peur sont l'anxiété, le sentiment d'être apeuré, angoissé, effrayé. Par contre, la tristesse se dégage par le sentiment d'être bouleversé, abattu, anéanti et perdu.

-Analyse psychologique

La guerre a laissé des séquelles dans le psychisme de Jupa. Il suffit que ça crépite pour que reviennent les souvenirs pénibles. Ceux-ci se dessinent dans son psychisme rappelant la mort inopinée de son père. La peur et la tristesse ressenties expriment une souffrance émotionnelle qu'il tente d'exprimer à son ami X. Malheureusement tous deux s'enfoncent et manquent de consolateur. D'où l'importance d'une tierce personne entre les deux, un adulte de préférence.

Cas de Mwaka

-Éléments d'identification

Agé de dix ans, de niveau d'étude primaire est en troisième. MWAKA est orphelin de père, né dans une fratrie de dix enfants dont cinq filles et cinq garçons. Il occupe la sixième place.

-Extrait du récit autobiographique

Mon père était parti au champ avec un motard. Au retour, ils se sont rencontrés avec les ADF. Le motard avait fui et mon père avait été tué. Un mois après, mes oncles paternels conduits par le motard de papa étaient retournés en brousse à son corps en vue de l'enterrer dignement. Ils le trouvent mais, malheureusement, dans un état de décomposition très avancé, reconnu seulement sur base de l'habillement qu'il avait mis le jour du malheur. Cet habillement ne couvrait que les ossements. Quelques jours après la mort de mon père, maman disparut également de la maison parce qu'enlevée par les mêmes ADF jusqu'à présent. Dans la nuit, j'ai des cauchemars. J'ai trop peur et je sursaute pendant que les gens me poursuivent avec des couteux voulant me tuer. Du coup, je visionne l'image la Vierge Marie me tenant dans ses bras. Je crois que mon père est au ciel chez Dieu. Quand je pense à lui, je me sens mal à l'aise, ennuyé. Du coup, j'entre dans ma chambre pour pleurer. En jouant avec mes amis dans la chambre, je pleure sans cesse toutes les

fois que me rappelle de mon père. Parfois, je ne me rappelle plus de la présence des amis.

-Résultat de l'échelle

Deux émotions fortes se dressent sur le tableau des nuances des émotions chez Mwaka. Le dégoût révélé par le sentiment d'être dégouté, écœuré, ennuyé ainsi que le sentiment d'être mal à l'aise. Il y a également la présence de la peur comme émotion manifestée par la méfiance, la panique, l'angoisse et la crainte.

-Analyse psychologique

Le deuil non achevé enfonce Mwaka dans la crainte. À cela s'ajoutent les souvenirs pénibles de tueries qui perturbent son sommeil. Il y a une souffrance émotionnelle signe de déséquilibre psychique et de son ambiance relationnelle. Pendant qu'il joue avec ses amis, il se retrouve en train de pleurer ignorant leur présence voire leur support dans sa situation de détresse qui lui rappelle la mort de son père. Même en étant seul, il ressent un déséquilibre et sanglote.

Cas de Haka

-Éléments d'identification

Haka est une fille, âgée de 10 ans, orpheline de père et de mère. De niveau d'étude primaire est en troisième. Haka est deuxième dans une fratrie de sept enfants dont 4 filles et trois garçons. L'un d'entre eux est déjà décédé d'une maladie pendant l'enfance.

-Extrait du récit autobiographique

Pendant la guerre, nous fuyions avec ma famille dans la brousse. Nous y vivions dans des très mauvaises conditions : piqûres des moustiques et le froid par ici et inexistence de l'ambiance scolaire par-là. J'ai arrêté mes études à 7ans. En fuyant mon père avait été tué, découpé par la machette en petits morceaux. Quelques mois après, c'était le tour de maman, tuée aussi dans les mêmes conditions, c'est-à-dire par la machette. J'ai été récupéré par une famille qui m'avait

adopté. Là aussi, j'étais maltraité, puni et parfois frappé sans motif. Chaque jour j'étais blâmée. Dans la nuit et pendant mon sommeil, je rêve être poursuivie par de gens avec les machettes. Je sursaute plusieurs fois dans la nuit. Pendant la journée, je me rappelle de la manière dont nous courrions dans la brousse avec des bagages au dos et sur la tête. Je me rappelle de mes parents et je pense beaucoup à eux. Je ressens une colère et soudain, viens une envie de pleurer et cela régulièrement.

-Résultat de l'échelle

L'échelle révèle la honte comme émotion forte chez Haka. Cette émotion a comme symptômes le sentiment d'être découragé, plein de remords, d'être affaibli, gêné et d'être déshonoré**.**

-Analyse psychologique

La honte comme émotion forte chez Haka alarme la souffrance émotionnelle. Comme victime de la guerre, elle vit avec des émotions négatives non évacuées. Orpheline de père et de mère de la même manière, elle semble garder des images pénibles dues à la guerre. Il y a une reviviscence de l'évènement traumatique qui perpétue sa souffrance émotionnelle.

Analyse globale des différents cas présentés

Après avoir présenté les six cas d'enfants victimes des conflits armés dans la partie Est de la RD Congo, la lecture attentive de nos sujets analysés prouve qu'il existe une souffrance émotionnelle chez eux.

Cette souffrance est souvent exprimée par des fortes émotions faites de la colère, de la peur, du dégoût, de la tristesse et de la honte. Chaque enfant exprime cette souffrance à sa manière. Certains l'expriment par des pleurs, de mécontentement, de l'énervement, d'autres, par contre, l'expriment par l'anxiété, la dépression, l'angoisse, le découragement et l'affaiblissement qu'elle se manifeste. Ladite souffrance traîne derrière un sentiment de vengeance chez la plupart d'entre eux. Une reviviscence

des images, les ruminations mentales et souvenirs pénibles envahissent leur psychisme et paralyse l'ambiance ainsi que leur équilibre dans leurs relations avec les autres. Le processus de deuil n'est pas achevé. Cela aurait un effet cathartique psychologique dans le cas où ils trouveraient un psychologue clinicien susceptible de les aider à faire le deuil de la mort brusque de leurs parents, les aider à nommer leurs émotions tout en les invitant à les verbaliser.

Toutes ces victimes des conflits armés enquêtés se retrouvent orphelins de père. Culturellement, chez le Nande c'est le père, chef de la famille qui se bat pour toute la famille laissant la garde de ses enfants à son épouse. Prenant le risque, les pères de nos victimes enquêtés périssent dans l'accomplissement de leur responsabilité de pères qui se sacrifient pour leur famille. Malheureusement, les ADF s'occupent d'eux oubliant leur sacrifice pour leur famille. Certaines mères sur qui les papas confiaient la responsabilité des enfants ont été enlevées par ces mêmes ADF et les enfants victimes se retrouvent seuls, abandonnés doublement.

La famille élargie jouant le rôle de substitue des parents, malheureusement n'a pas su aider à évacuer les émotions négatives demeurant au-dedans de certains de ces enfants. Chez d'autres, les souvenirs des évènements suscitent une souffrance même au milieu de la nuit, le sommeil est perturbé. Bref, la souffrance émotionnelle est réelle chez les enfants victimes des conflits armés. Elle est une information sur la réaction de la situation vécue par les enfants victimes de conflits armés.

Nous constatons également que cette souffrance est subjective et ressentie selon que l'évènement autour de la guerre et de la mort des parents a été accueilli et interprété par ces enfants victimes. Nous convenons avec le professeur Masiala ma Solo que, globalement, l'Être Humain et le fait psychologique font un tout, une unité inséparable, indivisible. Il est impossible de dissocier les manifestations traumatiques

du processus maturatif et le développement psychosomatique. L'enfant est en pleine évolution, il est plastique et malléable. C'est-à-dire rien n'est encore déterminé, fini. Tout choc, tout événement traumatique peut avoir une incidence sur son évolution ainsi que sur le développement de son être entier[149].

Conclusion

Il a été question, tout au long de notre investigation, de déterminer de l'existence de la souffrance émotionnelle des enfants victimes de conflits armés en RD Congo ; dans le territoire de Beni. Après analyse et enquêtes sur six d'entre eux, à savoir Kam, Kaly, Apeki, Jupa, Mwaka et Haka dans des conditions que nous avons définies dès le départ de l'étude, le constat amer est que les séquelles nocives et perceptibles contre leur épanouissement psychosocial sont réelles. Sur ce, l'engagement et l'accompagnement d'un psychologue clinicien auprès d'eux les aiderait à mieux vivre après un traumatisme de guerre. Car, les victimes de la guerre de l'Est de la RDC, plus particulièrement le territoire de Beni, expriment leur souffrance par des émotions fortes du genre de la colère, de la peur, de la tristesse, de la honte et du dégout. Ainsi, le processus d'amorcer un schéma thérapeutique serait idéal tout en considérant leur ressenti pendant et après l'évènement traumatique de la guerre. Que chaque enfant victime des conflits armés retrouve ici la joie de vivre pleinement et se sentir mieux dans son physique et psychisme.

[149] Magasine *Enfant et Société* n°005 Avril - Juin 2008, Kinshasa : RDC.

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8

MISAPPROPRIATION AND INSTRUMENTALISATION OF THE WORD OF GOD

EVIL PASSIONS IN CHRISTIAN HISTORY

Maurice Salib

The history of Christianity is paved with examples of misappropriation and instrumentalisation of the Bible by those who were called to transmit it: theologians. So are the teachers of the law, the scribes, the Pharisees, the priests and the pastors all guilty[150]?

It must be said that this is not a new phenomenon. Two thousand years ago, the Word of Christ, who came to fulfil the Word of God, was barely spoken when it was already transgressed. Before Him, the prophets of the Old Testament had the role of bringing the people of God back into line with the commandments. If the transmitters of the divine Word had all been faithful, there would certainly have been no need for so many prophets.

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So there have always been the shepherds, those who serve the Word, and there have been the usurpers (false shepherds), who use the Word to establish personal power or to participate in a clannish, iniquitous system, contrary to the values of the Gospel.

Saul of Tarsus persecutes the first Christians before living his way to Damascus, understanding and serving Christ under his new name: Paul the apostle. Simon the magician wants to buy the Holy Spirit to perform miracles and gain more money and fame. Ananias and Sapphira lie and claim to have given all their wealth to the church, although they had kept some of it for themselves. Some Christians in Corinth boasted of the gifts of the spirit they had received and took pride in them.

Centuries later, the celibacy imposed on priests and monks is an instrumentalisation and a misuse of the Word of God, which had no other purpose than to increase the power of the ecclesiastical authorities to the detriment of the secular power, because it lost the fortune of the nobles, who entered the orders and did not leave them again, since marriage was excluded because of the vow of chastity. There are many other dark pages in the history of Christianity where evil passions overrule the values of the Gospel. These include the crusades, the inquisition and the trade in indulgences.

The Pharisee and us

Of the Jews in the region of Beroea, in the book of Acts (17:10-11), we are told: "When they arrived, they went to the synagogue of the Jews. More courteous than those in Thessalonica, they received the Word with all goodwill, and every day they examined the Scriptures to see if it was so. The attitude of the Jews of Beroea is exemplary and if it is mentioned, it is because it does not seem to be self-evident. Indeed, to refer to the Word and remain faithful to it is not obvious. The interpreter or teacher of the Word can therefore distance himself from it to the point of betraying it. As a pastor in Geneva for 25 years, I can assure you that

the theme of the book *Ethics and the Overcoming of the Odious Passions* is very topical and that the examination of the exercise of power in Protestant circles today does not, unfortunately, escape deviant passions and, more globally, iniquity.

Christ and his disciples, from the very beginning of the Christian adventure, are confronted with the instrumentalisation of the Bible for personal power purposes. In chapter 23 of the Gospel of Matthew we read the following about the theologians of the early Christian era:

> "The scribes and Pharisees sit in the chair of Moses: [...] do therefore and observe whatever they may say to you, but do not be governed by their deeds, for they say and do not do. They bind heavy burdens and put them on the shoulders of men, while they themselves refuse to lift them up. All their actions they do to make themselves noticed by men."

So here is a rebuke, an attack on the Pharisees by Jesus. And what an attack! The most violent of all, perhaps, in the Gospel of Matthew. This should not surprise us, for God has given us the Word to set us free and he does not want us to use it to shut each other up. Here we have a good example of what Jesus' freedom was: for Him and for the Jews as a whole, the Pharisees, the scribes and the doctors of the law were the official religious authority. And that is why Jesus advises people to "do what they say", since these scribes have the mission of transmitting and teaching the Word of God.

Coherence between words and deeds

At the same time, Jesus realised that there was a gap, not to say a rupture, between what the religious leaders said and what they did. He is not going to be gentle. Let us listen instead to how he addresses them, a little further on in the same chapter, Mt 23:

> "Woe to you, scribes and hypocritical Pharisees, who tithe mint, fennel and caraway, while you neglect the most important things in the Law: justice, mercy and faithfulness. Blind guides, who stop the gnat in the filter and swallow the camel!"

Let us note in passing that Jesus can get angry, express his anger, but that he has a sense of humour.

At the beginning of his public life, Christ was very close to the Pharisees. He liked their scrupulous fidelity to the Law of God. But soon, he will separate himself from them, criticising their attitude. Why did he do this? For one and only one reason: these people do not love. They love themselves. They are hypocrites. They put all their trust, not in God who saves, but in themselves, in what they do well.

They practice works and not grace, form and not substance, letter and not spirit. For them, God is an accountant, one who keeps a rigorous two-column account of the good and evil done by each person. They have a false idea of God because they take themselves to be the centre of the world. We remember the parable of the Pharisee and the Publican (Luke 18:9-14):

> "He spoke the following parable to some who were convinced that they were righteous and despised everyone else: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed to himself, 'O God, I thank you that I am not like other men, who are thieves, evil-doers, adulterers, or like this tax collector. I fast twice a week, I pay tithes of everything I get.' The tax collector, standing at a distance, would not even lift his eyes to heaven, but beat his breast, saying, 'O God, have mercy on this sinner.' I tell you, this one went home justified, and not the other, for every man who exalts himself will be humbled, but he who humbles himself will be exalted."

These religious authorities recommend relief from suffering, but they attack Jesus when he heals on the Sabbath. They put burdens on people's shoulders that they themselves do not touch with their fingertips. Hence the pride, vanity and desire to appear in all these self-righteous people. From being servants of the Word, they have become owners of this Word and they lock it up, barricade it, instrumentalise it and divert it.

"Woe to you, scribes and Pharisees, hypocrites, who shut the entrance to the kingdom of heaven before men! For you yourselves do not enter it, nor do you let in those who would" (Mt 23). They do not serve God and do not let others serve Him, but they use God to appear. They therefore want titles, consideration, honours. Hence Christ's violent attacks on the religious authorities of his time.

Yesterday... and today?

These words of Jesus are also addressed to us today. Will it reach us in its criticism of the religious authorities of our time and in its criticism of the attitudes, sometimes false, of the Christian people?

Let's take a closer look and examine the Pharisee in each of us. I believe that every Christian and every parish should be able to hear this at some point, so great is the temptation to withdraw and abuse power. Whenever we think we have the ultimate truth, whenever we think we have appropriated the one and only way of living faith and spirituality, it is probably the Pharisee in us that gets the upper hand.

There is a radical criticism of the pastor or parish priest who is responsible for transmitting the Word, of the whole institution and therefore of each one of us. We do not have to evade it or run away from it. We have to take it for ourselves as Christians today. Those who have left the church because of the deviant behaviour of the authorities, and therefore contrary to the Word, are more numerous than those who are still there. So much so that this question has become legitimate: is there still a relationship between the so-called Christian institutions and the

Church of God? We must be self-critical. Jesus invites us to a threefold examination: am I faithful and true in my relationship to 1) myself, 2) to others and 3) to God?

This raises several questions for us: Am I really doing what I say? Do I not, for example with my children, sometimes have a double attitude, teaching them values that I do not practice well, demanding that they go to catechism but never accompanying them to worship or to Mass? By the way, we want quality pastors and we are right, but let's not forget that the pastors of tomorrow are among our children today!

Do I not also seek consideration and honours in my profession?... in the Church?... in society?... do I serve or do I serve myself? Have I not made myself a little self-service religion where one takes some and leaves some, cleverly accommodating myself with the Law? Do I not judge others too much, placing overwhelming demands on them? Do I make my profession or my role as a father or mother a service and not an instrument of power?

For my part, I wonder if I am not one of those who say, who teach, who advise, but who do not do? It is easy to say, but are my actions in relation to, and in conformity with, what I teach? Am I an encouragement to those I meet to read the Word and live it?

"Let each one examine himself", Paul told the Corinthians (1 Cor 11-28). Personally, I do not think I can escape criticism. But there is more. I also sometimes wonder if, in the name of faith, in the name of a Protestant ethic, we are not putting burdens on the shoulders of others that we ourselves do not touch with our fingertips. For example, in Geneva, at the beginning of September, we proclaim a day of fasting, "the Genevan Fast", but do we fast, do we pray? I also wonder if, under the guise of the Word of God, I am not trying to get my own will across... In other words, I wonder if I am not using the Word of God to justify the ideology of the moment, my own ideas as a man, my own opinions. It can go that far! Yes!

That's why I like the attitude of the Jews of Beroea in the book of Acts: “Every day they examined the Scriptures to see if it was so”. And I, when I ask myself a question, am I going to look at what God says in the Bible, what He teaches me, in His Word, so that I can conform to it before I answer?

There is nothing more beautiful to me than a Bible whose pages have been marked and corroded, and whose tired binding tells of its owner's diligent use. My friends, every time a Bible is destroyed by its use, a woman, a man is built! Because he who reads the Word is taught and therefore he is being built up. The Bible is a living Word, a Word that asks to be read, better, to be meditated upon, like the psalmist who says that he has made the Word of God his food, and that he meditates on his law day and night. “Ruminate on the Word” for the monks, “Sola scriptura” for the reformers.

Scripture Alone!

This should be a daily reality for us and should permeate our entire spirituality throughout our lives. It will be a bulwark against the instrumentalisation of the Word for personal power and thus against the misuse and betrayal of Gospel values. There is a virtuous circle and an iterative system: the more I read the Word, the more I know it, the more I understand it, the more faithful and coherent its interpretation is with the whole of the biblical text, the more sensitive I am to any misappropriation or instrumentalisation, the less I go astray.

This, dear friends, is what we are invited to remember, we, the heirs of the Reformation, which is always to be remade, and which is never accomplished once and for all.

All of us, readers of the Bible, are therefore sometimes teachers, sometimes taught.

I believe that in the history of the Church there has been a shift, a deviation, a kind of betrayal of the Gospel. Little by little, a distinction

has been made in the Church between teachers and the taught. This is classic in theology. There was the teaching Church, i.e., the pope and the bishops (but also the professors of Protestant theology), who had a monopoly on sound doctrine and consequently were charged with a supervisory function (supervision of pastors, for example). This was based on a necessity: to avoid doctrinal deviations, to maintain the purity of the faith, so that people would not imagine anything, so that parish priests and pastors would not say or write anything.

During the Reformation, if the intention was good, since it was a question of putting the Word of God in all hands, the means used could not prevent slippage: Bucer in Strasbourg tried to improve morals within the Church but he provoked a two-tier Church: on the one hand, an elite Church, very professing, bordering on the sectarian, and on the other, a Church of the people.

This was the case with the pastoral acts for all, at the limit of the secular administration and outside of catechesis. With John Calvin, in Geneva, there was the morality police, which was supposed to help the people become more Christian, but which ended up exceeding them, because this police was more like an inquisition and denunciation than teaching and encouragement. Calvin burned Michel Servet, who did not think like him, which led to the words of Sébastien Castellion addressed to Calvin: “To kill a man is not to defend an idea, it is to kill a man.”

Consumer or servant of the Word?

As you can see, there is nothing new under the sun. So there was this ministry of vigilance on the part of the teaching Church. And then there was the teaching Church, which had the right to listen, full stop. And gradually, this distinction grew, a gap was created between “teachers” and “taught”. And this is a question of power. He who has the knowledge has the power, nothing new there either. Teacher taught is dominant dominated. It must be acknowledged that spiritual authorities,

not only in Rome or Geneva, have often played this role and exercised a real domination over minds. But Christians, too, have played the same game: they have often been content to be consumers (or tasters) of the words of such and such a priest or pastor. In this way they reinforced the "teacher-taught" gap, content to say amen to whatever the pastoral authority said.

"Every day they examined the Scriptures to see if it was so." Basically, I think we all need to examine ourselves in the light of this word that Christ speaks to us today. Because there is a solution, and Jesus gives it to us. He tells us: "You are all taught by the Word" (Jn 6:45). All of us, pastors, parish priests, members of the congregation and therefore every Christian, are able to possess and read a Bible. All of us, on an equal footing, have to put ourselves at the school of the only Master, the only teacher: Jesus. There is only one Father. There is only one guide. There is only one schoolmaster. There is only one Word. We are all followers of one Master and servants of one another. We are all brothers and sisters, raised in the same school.

And if today, as a pastor, I were to impose my own opinions on you, that would be extremely serious. I can only be a "servant of the Word". But for this I need you, who examine the Scriptures every day to see if this is so, and who say amen (in truth) with me, or who stop me and gently correct me if I go astray. So it is not enough for us to read or know the Word. We are indeed called to live it and to put it into practice in our relationships with one another. Yes, we are all at the school of Jesus. But we each have our own talents, our own ministries. One will encourage those who are exhausted, another will share her humour with those who are sad, another will listen to those who need to talk. You have understood that there are not those who bring and those who receive. There must not be those who are "assisted" who only have the right to listen and remain silent. Each of us has received something

different from God for the good of all. So let us not deprive each other and let us enjoy the Word of life together.

This is the price of regulation and counter-power in the face of misappropriation, instrumentalisation, and unjust passions. On the basis of biblical revelation, every Christian can and should judge, evaluate, and question the present ideologies, idolatries, and abuses of power of our institutional authorities. This will be the only guarantee of their continuity. This is Christian ethics, which is a consequence of our spiritual practice, not a prerequisite.

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RESISTING THE COLONISATION OF TYRANNICAL AFFECTIONS

Possible Paths of Mitigating Radicalisation and Extremism

9

THE ROLE OF EMOTIONS IN ETHICS: MORE LAUGHTER OF THE HOLY AND THE FOOLS, MORE COURAGE FOR ANGER AND TEARS

Christoph Stückelberger

More laughter of the Holy and the Fools

What[151] is the most outstanding distinguishing feature of Obiora Ike, my successor as Executive director of Globethics.net, a professor of ethics from Nigeria, a former refugee and a development practitioner[152]? Is it his intellect? His brilliant speeches? His courage? His charm? His management of development projects? His innovative energy? For me, it is his laugh! When I think about him, I hear it in my heart like music. It

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[151] Article 13.2 was first published in Ogbunwezeh, Emmanuel Franklyne (Ed.), *Integral Development, Ethics, Governance and Human Rights in the African Context*. Festschrift in Honor of Prof. Dr. Obiora Ike on his 60th Birthday, Lagos April 2016, 67-79 (English and German). Second publication in Stückelberger, Ch. *Global Ethics Applied, Bioethics, Religion, Leadership*, Reader Series No. 4, Globethics.net, 2016, 316-23. © Globethics Publications, 2023 | DOI: 10.58863/20.500.12424/4293070 | CC BY-NC-ND 4.0 International.

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is a very special laugh; it is strong and loud. Once it starts, it seems almost as if it will not stop. It comes from deep within, and has something supernatural, a kind of laughter from another world. It irritating but infectious to laugh with him. It has something comforting, joyful, energizing. It is the "laughter of the Holy and the fools"![153]

His laughter is not only personal, but also an element of education. During my visit to the large school in his parish in Enugu, he organized a little contest outdoors for primary school students. Those who could laugh most powerfully and who could smile the most convincingly received prizes.

Laughter can be spontaneous amusement over a joke; it can be mocking, hurtful laughter; it can be a smile due to a surprising encounter or recognition. The smile or smirk of the seated Buddha is the expression of overcoming the suffering and disengagement from the attachment to the world.

From the perspective of the Christian faith, laughter has a deep spiritual and eschatological dimension (Eschatology is the study of the final things); it is through laughter that the destructive energies of the world, called "death" and "sin", are overcome by the Risen. It is the deep inner certainty that life is stronger than death. It is the joy of the promise of great blessing from God. It is a fearless laugh, because the fear of the powers and mighty is overcome (even if the specific fear may still exist). It is "eschatological laughter"[154]. It is known in all Christian denominations. Even the reformers, who are often portrayed as joyless or austere, certainly had humor. Luther's Table Talk bore witness to Zwingli's subtle humor[155]. They embodied this eschatological world

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[153] Helmut Thielicke: *Das Lachen der Heiligen und Narren*, Freiburg im Breisgau, 1974.

[154] Ebd, 133f.

[155] Hans Conrad Zander: „Zwingli hatte einen feineren Humor als Luther", *Reformierte Presse* No 48, 27. Nov. 2015, 6-7.

overcome, which leads the world's commitment, each in their own way. However, Protestants can learn from Catholics regarding humor.

Christian laughter is the "*laughter of the Holy*": Holy are all those people - each and every one of us can be one - who have had a least for a moment, an experience of God; who have been affected by this immense grace, this faith and commitment. It is an eschatological laugh. The world appears in a new light; the future does not belong to evil, but to liberation and life.

It is a paschal laugh (*risus paschalis*) that certainly a tradition in church history. Easter is the feast of hearty laughter about the redemption of the world. Therefore, I hope that the Christian artists finally replace the grouchy, sad, suffering Jesus on the cross with the laughing Risen! In addition, the question of whether the meal after a funeral should be cheerful, or if it should remain serious out of respect for the dead is also answered; the funeral meal is in memory of the dead/deceased and demonstrates gratitude and joy over their new life. Reason enough to laugh. Moreover, I hope that in the future, in the massage rooms, saunas and oases, people will be greeted not only by the smiling Buddha, but by a smiling or even laughing and relaxed figure of Christ.

The Christian laughter is also the '*laughter of fools*'. The prophets in the Old and the New Testament and the prophets of our time had and have the courage, the power to tell the truth, to criticize injustice and to hold accountable and to show them ways of repentance and healing. They could and can do so because they are supported and strengthened by this eschatological certainty though faith. They were and are often regarded as fools and branded as "idealists", "dreamers", and as being "out of touch with reality". However, they do not listen to their laughter, because they know that their reality is stronger than what politicians, economists, lawyers, and analysts call "reality". It is not a superficial, palliative laugh, "laughing off" of misery. On the contrary, the Holy,

fools, and prophets know the depths of sorrow, fear, and despair. Precisely because of this purification is their laugh invincible.

Laughter is an expression of *joy*. Joy is the expression and fruit of faith, as expressed throughout the entire Bible, especially in the Psalms: "You show me the path of life. In you is the fullness of joy" (Ps 16:11.). "God has turned my mourning into dancing and... clothed me with joy." (Ps. 30.11). Mary's gratitude for her pregnancy and her song of praise is an expression of the joy that God provided the world with Jesus' birth from head to toe (Lk.14f). The German theologian Jürgen Moltmann not only wrote a theology of hope, but also a "*theology of joy*"[156]. He referred to it again in his last publication[157]. Moltmann, as a theologian who was affected by the horror of World War II and engaged in opposing the world's suffering, said through laughter and crying, joy and suffering, belong together in God: "The God who can rejoice, can also suffer, The God who experiences happiness and bliss also feels pain and grief. A God who cannot suffer cannot be a God of joy, either[158]." Therefore, Good Friday and Easter are one unit.

When I hear the laughter of Obiora Ike, then I hear this - purified in suffering - "laughter of saints and fools". Obiora has experienced hunger, flight and death threats. He is not a theoretical ethicist in an ivory tower, but an impacted by existence, clarified by theory, and shaped by faith ethicist. I experience his laughter as the sum of his existence and his faith. With his laughter, he encourages the weak and defy the strong. All - those who believe the same, those who believe something else, non-believers - he takes them along on the way through contagious joy and dedicated transformation of life and society, locally

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[156] Jürgen Moltmann, *Theology and Joy*, London: SCM, 1973. Deutsche Erstausgabe 1971.

[157] Jürgen Moltmann, *The Living God and the Fullness of Life*, Geneva: WCC, 2016, 87-102: "Life in the Wide Space of God's Joy".

[158] Ebd, 93.

and globally. The Global Ethics of Faith is expressed in laughter. The Easter laughter is the fuel - the energy source - for ethical action!

More courage for anger and tears

However, laughter is not the only important emotion for ethics. There is a time to laugh and a time to cry, a time for anger, and a time for patience, as the preacher in Ecclesiastes wrote in the Old Testament. The tears have many facets. There are tears of joy, and tears of pain and despair, and tears of anger. Here I will share a personal story of weeping, which is equally necessary for the transformation of the world as laughter. At the time, I was director of the Protestant aid organization "Bread for All" in Switzerland, which supports 400 development projects in Africa, Asia and Latin America.

I flew in a small propeller plane with four seats in area of steppe slopes, where pilots normally do not dare to land. It is the Kwango, a province in the Democratic Republic of Congo, 500 kilometers south of Kinshasa to the Angolan border, far from roads and cities. An area as big as Switzerland without electricity. I visited a small country hospital, with the sick outdoors under trees. In the delivery room - here come only the complicated cases, and after a few days' march, the others are born at home anyways - are two empty iron bedsteads, nothing else. They without mattresses, and are covered with only six crooked, brittle, bare wooden stick as a "lying area". The room is covered with a hot tin roof. The gasoline-powered refrigerator for medications that require refrigeration, is empty and out of service, because the gasoline is missing. I remain paralyzed before the bare bedsteads. Then I can do nothing but hastily leave the "delivery room" and cry, cry, cry. Even in front of my associates of the agency, I cannot and do not hide it. Then the anger over this damn injustice. At once, I want to take back the word 'damned', and dampen it with quotation marks. Is rude, ugly, gross, my education and academic education tells me. No. Not the word "damn" is

coarse, the reality is coarse, the wooden sticks damn pointy, unpleasant, birth complications prone, life threatening. The injustice cries to heaven! These feelings need more force than the dusty walk and the savannah heat. At the same time, it creates power to go on, go on fighting, to carry this certainty into the parishes, lecture halls, newspaper columns and Internet media, to shout out that development cooperation is worthwhile. I know for whom I work. No, I am a sober man, a normal man with restraints towards his feelings, an ethics professor with developed rationalization mechanisms. Yet I want to allow, express, and live emotions. They are the lifeblood, an expression of life energy.

Ethics and emotions are twins

Ethics begins not with theories, but with emotions; the scream, when a child dies; the wonder of the poignant, stunning beauty of a fish or a landscape; anger at the unjust distribution of wealth and poverty, the fear of survival in dyspnea in polluted air in big cities; and the sadness at the deathbed of a neighbor. In the history of ethics, emotions were often penalized. Yes, emotions can hurt, anger can be unjust, anger get out of control, and hypersensitivity can block action. Emotions can complicate reasonable, rational action. However, so-called rational action excluding emotions are not usually rational and reasonable.

The new ethic has rediscovered its meaning. Emotions are the foundation of motivation, and the power source for ethical orientation and ethical behavior. Emotion is a key foundation of values education. Intuition is a key element of value orientation. This banal though not trivial knowledge is gaining ground. A dissertation on emotions received an annual prize from the University of Zurich, “emotional competence” has been found in management training in recent years, and “success with emotions” promises economic advancement. At the same time, the functioning of the media world with its shock approach and its constant

spreading of seemingly intimate feelings aims to create skepticism and reasonable argumentative rationalists. So how do find the balance?

Empirical data collection, rational analysis, and ethical, rational reasoning about value orientations are indispensable tools for human action and emotions are an indispensable power source. The relationship between ethics and emotion is also an issue of gender ethics. The historic fatal dichotomy that reason is more masculine and for men, and emotions more feminine and for women, must be overcome. Emotion and reason are not exclusionary contradictions. They are twins, intrapersonal as interpersonal, within oneself as in the relationship.

The commitment to solidarity and justice, for freedom and human dignity, is the ability to empathize, to sympathize, and to be compassionate in advance. From the perspective of the Christian faith, emotions, like rationality, are a gift from God. You are not to suppress or overcome them as in certain philosophies (such as the Stoics) and religions, but should be made use of if possible. Correspondingly, the Judeo-Christian image of God; God's exuberant creative will with billions of galaxies is a rational elusive explosion of emotion for life, the zeal of God's expression of his unconditional commitment to justice, his compassion on the cross which expresses his powerless-powerful love, his spirit with reason coupled intuition, in the right place relative to the right people to do the right moment with the right tools, the right thing. This image of God expresses that the Christian faith is inextricably linked with emotion and reason in order to do the right thing. Therefore, the painful theodicy question of why God allows injustice is allowed, and not argumentatively solved; they can (only) be solved in an existential way as in poems, hymns, the biblical psalms and other holy texts. From action, from crying and anger in the face of the wooden bunks in the inhumane delivery room, the courage to use rational justice arises. From the weeping and the laughter, the boundless energy arises

for transformation. Ethics needs more courage to rage and cry and more laughter of the holy and the fools.

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10

THE EDUCATION OF THE HEART AND THE VIRTUE OF COURAGE

A ROUSSEAUEAN READING OF OBIORA IKE'S WORK

Anja Andriamasy

Obiora Ike, the Executive Director of Globethics from 2016 to 2022[159], in his speech on *Integrating Ethics in Higher Education*, delivered at the Godfrey Okoye University in Nigeria regarding the education of the heart, says:

> "The education of the heart of man in its originality as creation made it is one that calls for a genuine concern. Unfortunately, the opposite is the case as *many modern societies through education destroy the human heart and innocence*. This is where the debate must begin, namely, to distinguish the proper aim of Higher education from that which it is not. It is the ethical dimension for ethics after all is the establishment of right and wrong, founded on reason and what is ought, a category of good conscience,

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> sound moral judgment and the free choice of a rational mind." (Ike, 2017, 19) [160]

In this quote, Obiora Ike explains that higher education is the path of education that can teach and support students to control and balance their feelings, emotions, thoughts and actions into a more respectful behavior as well as building the individual's personality to responsibly tackle the world and find the intrinsic value of the human heart, provided that the process of education is understood and applied accordingly. Indeed, higher education should not only be understood as acquiring cognitive knowledge and capacities to deal intellectually with societal issue, as the cause of several unfair competitions and belittlement, but also to allow a wider notion of a wisdom of the entire person, supporting in dealing with emotional life as ethical beings. Therefore, the purpose of university education requires to be well-defined or should be aligned not only on acquiring knowledge but also to remind the human heart of its intrinsic nature and educate it to be rational, as he adds "(…) it makes common sense to accept the fact that there is better way to conduct the affairs of men and women, namely: The Ethical Way." [161]

Therefore, Obiora has well understood that character formation is essential in building the world everyone would want to shape not only in the professional or phenomenal contexts but also regarding emotions, especially the moral sentiments that Obiora has courageously struggled for in his thirst of justice for the world.

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[160] This speech has been later published under the title: Ike, Obiora F. 2017. "Ethics in Higher Education as a Tool for Discovering our Ultimate Destiny" in: *Ethics in Higher Education*, Singh, D. / Stückelberger, C. (Eds.), Education Ethics Series No. 1, Geneva: Globethics, 19. Editor Note: our italic.

[161] Ike, Obiora F. (2017), *Integrating Ethics in Higher Education: The imperative of values-based formation of future leaders*, Globethics, 18. Available at: http://hdl.handle.net/20.500.12424/164011

It is true that, considering the vices and negative reality of the world, including the human behaviors that lead to their actions and the state of the world, educating the heart seems to be viewed as an unrealistic and lost cause and this chapter seems to paint an idealistic dreamer who overlooks the reality of the world. However, Obiora Ike has painted the picture of the world that all would like to shape in adapting to contexts for unity and having faith in human to evolve with a rational and wise dignity.

This chapter salutes Obiora Ike's courage and determination to engage in this journey of reminding the true human intrinsic value despite the pessimism that the reality of the society demonstrates, by addressing his faith in humanity and his endeavors in uniting the world in educating the heart, not leaving aside the possibility of the human's regression.

The education of the heart: a romantic epic

It goes without saying that education of the heart mainly relies on the heart intelligence. In science and psychology, the intelligence of the heart is defined as the flow of awareness, understanding and intuition we experience when the mind and emotions are brought into coherent alignment with the heart. Therefore, from a standard definition, the intelligence of the heart is related to the relationships and emotions in which moral sentiments are felt and applied aligned with the cognitive intelligence. As matter of fact, influences of the society, e.g., at work or any other fragile contexts, can stimulate negative reactions, even odious passions if education only relies on cognitive knowledge knowing that it is not certain that every individual's heart is intelligent.

Obiora Ike, in his quality of priest, who holds degrees in philosophy, theology, economics, journalism and political sciences[162], has fully

[162] See Prof. Dr Obiora Ike's website, https://www.obioraike.com/profile.html

understood how much the heart requires to be also emotionally guided and educated for richer human development results, which is the reason why he has taken the challenge of educating the heart. Indeed, as an analogy when speaking on the importance of education, Jean-Jacques Rousseau in his work on *Emile: On Education*, that without education, the man is weak:

> "We are born weak, we need strength; helpless, we need aid; foolish, we need reason. All that we lack at birth, all that we need when we come to man's estate, is the gift of education."[163]

In reading this quote from Jean-Jacques Rousseau, Obiora Ike has also aligned with this thought in highlighting how important education is for character formation in tackling the world peacefully:

> "Education is at the center of every human settlement. It is necessary for character formation for the young. Through education, the realization of meaning and purpose in society is enabled and beneficiaries are empowered to gain more access to opportunities, resources and power. Education if acquired continues to increase the value chain of any nation."[164]

In the history of philosophy, in line with Obiora Ike and Jean-Jacques Rousseau's common thought, numerous authors have shared the same thought. Schopenhauer and Hume also share the same vision in which sentiments are the genuine sources for acting morally. Indeed, natural sentiments such as sympathy or compassion (to spontaneously act towards others) guided by reason should be the centre for educating the heart but probably not as the current educational system proposes it. Indeed, in educating the heart, Obiora Ike has courageously promoted

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[163] Rousseau, Jean-Jacques. 1754. *Emile ou de l'éducation*, Tome 1, 5.

[164] Ike, Obiora. 2016. Ethics in Higher Education as a tool for discovering our ultimate destiny in: Catholic Social Teaching, Historical Overview and Application to the Challenges of Africa.

the moral sentiments as an essential dimension of ethics for all individuals to act according to a natural education and not only the educational system as we know. Through teaching ethics, the heart is then educated with sound reasoning to monitor the emotions and sentiments motivating our actions and decisions. In addition to that, this quest of educating the heart to control emotions and sentiments is also in line with Adam Smith's theory of moral sentiments[165].

It is therefore within this analogy with Jean-Jacques Rousseau also inspired by the history of philosophy that Obiora Ike, in line with the Sustainable Development Goals[166] in which education is among the first (No.4) goals to achieve by 2030 for human life evolution, joined Globethics as the Executive Director in 2016.

As the history of Globethics, which was founded in 2012, its focus, scope and objective to promote and advocate on ethics was wider, addressing various fields. Since 2017, the organization has focused on *ethics in higher education*.

Within Globethics, the quest to educate the heart for character formation is the path that has allowed to extend the impact to this. As the history of Globethics, the focus, scope and objective to promote and advocate for ethics was wider, addressing various fields for ethics advocacy. Obiora Ike became the director of Globethics in 2016, succeeding to Christoph Stückelberger, the founder of Globethics.

The world and its crisis: the tragic chaos

The counter-arguments regarding the thesis previously enunciated are numerous. We live in an age when many of the emotions are influenced by the society, especially the corrupted practices for self-

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[165] Smith, Adam. 1759. *The Theory of Moral Sentiments*.

[166] See the list of the SDGs. https://www.un.org/sustainabledevelopment/education/

interest. This is usually caused by emotions that are mainly related to fear such as anxiety, stress, lack of self-confidence, and so on, that come from the society framework or the work field that influences the emotional state. It is as if education did not allow individuals to evolve positively but more as slaves of their vices.

In reality as Johnson and Cureton rightly say, the definition of humanity has been impeded by the human's actions, which are the main causes of the world's depravity:

> "Our 'humanity' is that collection of features that make us distinctively human, and these include capacities to engage in self-directed rational behavior and to adopt and pursue our own ends, and any other rational capacities necessarily connected with these[167]."

The pessimistic view of the innocence of the human seems to have taken over everyone's way of thinking and reasoning. After recurring social, economic and environmental crises, actions need to be urgently undertaken in our world, although similar situations existed in history, as the constant matter of concern around social equality and fairness in collaboration appears throughout the world history in three distinct paradigms.

Political crisis

There is a great geostrategic shift from the democratic hegemony of some great worldwide influencers, democracy promoting liberalism and human rights ideology. Many point at the fact, that hegemony leads to unfair and state-centric competitions for regional domination by "great

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[167] Johnson, Robert and Adam Cureton, "Kant's Moral Philosophy", The Stanford Encyclopedia of Philosophy (Fall 2022 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <https://plato.stanford.edu/archives/fall2022/entries/kant-moral/>.

influencers", great power politics is an unjust reduction of the notion of the right to might.

Ecological crisis

There is another shift which is as fundamental as the political shift. We are moving within an eco-theological tradition as the environmental crises caused by the Anthropocene is the greatest threat facing the greatest number of people. Technical development has gradually introduced an anarchic trend in history, which should have been the contrary considering the great evolution of the technical development. This situation has been witnessed already in the 18th century, but it is reaching tragically such a paroxysm today that we should be all concerned.

Health crisis

The third great shift and crisis is that of solidarity. We witness openly on the media and Internet, that health professionals are not more altruistic than other social economic actors in many other sectors. The pharmaceutical enterprises do not provide the required resources (medicines) or proper information to the product, and do not act by goodwill, but for more profits.

These are the main causes of the human regression, which has been characterized by Rousseau as ambivalent telos of the human history, which can either show how inherent we are capable of goodwill, but also that as human being we are, in fact, able to achieve evil instead of the best possible outcome of all possible words[168]. Moreover, there is a number of these so-called skeptical (or critical) philosophers as mainly Thomas Hobbes, who have criticized the lack of scientific accuracy of dominant armchair philosophy and thinking, who did not face the seriousness of the problem of evil by the proposal of strong political

[168] Inspired by Calder, Todd, "The Concept of Evil", *The Stanford Encyclopedia of Philosophy* (Summer 2020 Edition).

solutions. The proposal of a social contract is certainly built on the descriptive understanding of the need to overcome a situation of social and economic crisis. Jean-Jacques Rousseau, among the numerous philosophers who addressed this issue, rang the bell in his book on the *Discourse on the Origin and the Foundations of Inequality among Men* in which he, in fact, recognizes the idea that the human being is naturally good:

> "Men are wicked; a sad and constant experience makes proof unnecessary; yet man is naturally good, I believe I have proved it; what, then, can have depraved him to this point, if not the changes that occurred in his constitution, the progress he has made, and the knowledge he has acquired? *Let human Society be ever so much admired, it remains none the less true that it necessarily moves men to hate one another in proportion as their interests clash*, to render one another apparent services and in effect to do one another every imaginable harm. What is one to think of dealings in which every private person's reason dictates to him maxims directly contrary to those the public reason preaches to the body of Society, and in which everyone profits from the others' misfortune?[169]" (Rousseau, *Discourse on the Origin* […], 197)

Referring to this quotation, Philippe Saltel adds in his book: *The Philosophers of Hatred* (origin. *Les philosophes de la haine*), that there is a peculiar quality to the human: the capacity to cognitively evolve and improve is fragile, sustaining the historical direction our behavior is subject to reverse fluctuations. Indeed, says Saltel, human nature cannot be qualified as good or bad, but is just starting with nothing to become

[169] Rousseau, Jean-Jacques. 1754. *Discourse on the Origin and the Foundations of Inequality among Men* (original French: *Discours sur l'origine et les fondements de l'inégalité parmi les hommes*), Edited and transl. by Victor Gourevitch. Cambridge University Press; 2nd ed. 1997/2018. 197-8.

something. Indeed, it may be argued as regulative hypothesis, that it is History in society, which has gradually transformed the human intentions into evil ones.[170]

Indeed, the community life is the framework where first needs have been created, then ludic competition has been evolving into fierce and unfair comparison among peers, so that many good and profound subjects of ethical concern gradually regressed. The world of the appearance has been made the main subject of interest, so that we are now there: in superficial state of competing interests totally monopolizing and governing our mind and the world. [171]

In fact, considering the human as a scourge of the world, the question may be asked on whether humans really deserve to be educated. In fact, it is not certain that the heart is intelligent not to be corrupted or influenced by society. It is, in fact, the educational system mainly based on acquiring cognitive knowledge due to the fierce competition of the society, which has influenced the individual's sentiments and passions to do whatever is possible to appear as the society would like it to be.

Philippe Saltel in his book explains that to overcome odious passions Jean-Jacques Rousseau's thought intends to inspire us to search for a more complete practice of democracy. The citation below is quoted from its original version in French:

> "Pour vaincre les passions 'irascibles et haineuses' en arrachant leur racine d'amour-propre, la pensée de Rousseau nous tourne vers la recherche d'une pratique complète de la démocratie, qui fasse prévaloir le régime de la décision collective sur celui de l'inégalité des richesses." (Op. cit., 143-144)

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[170] Saltel, Philippe, 2001*, Les philosophes de la haine*, Paris : Éditions Ellipses. La collection « Philo essais », 141.

[171] Saltel, Philippe, 2001, *Les philosophes de la haine*, op. cit. 143.

In this description and explanation, we claim that Obiora Ike has taken the challenge to fill this void of the appearance of the human nature to something brighter, not only filled with cognitive knowledge and capacities but also with the faculty to be more human *qua* human being.

Therefore, if Rousseau is right, and there are equal chances of a human regression and a human progress, we first need to see the firm ground of a relatively stable and probable equilibrium, be it optimistic or pessimistic, as contextual and historical descriptive understanding of the world; this descriptive first stage should then lead to an optimistic ethical engagement as second stage. Let's see in Obiora's words how this dialectical process unfolds.

First, however, and to be realistic with Obiora Ike, this ethical path should be aligned on our need for the appearance in all things, therefore even the ethical path should be related to the idea of a promotion of some sort, of the promotion of values, and in particular on the values of ethics in the higher education sector. Second, an ethical outcome may be achieved by doing with constancy and virtue a real return to the true nature of the human being, besides this ethical apologetic and public promotion.

Obiora Ike and our faith in humanity

As explained at the beginning of this chapter, the dark reality of the world caused by the human actions should not be underestimated in the challenge to educate the heart in implementing ethics in higher education. At Globethics, and as Executive Director, priest, professor of Ethics and philosopher, Obiora F. Ike promotes and advocates ethics in higher education, and in order to ground it on the common good, he attaches ethics to the basic ideas of the human rights and United Nations Sustainable Development Goals (SDG No.4).

Indeed, the definition of courage that can be related to Obiora may be inspired by the song from the pop rock band The Strange Familiar, courage is:

"[…] when you make a change,
And you keep on living anyway
You keep on moving anyway
You keep on giving anyway
You keep on loving anyway."[172]

At Globethics, with the conviction and talent of eloquence on this topic, Obiora Ike's contributions, as good words aimed at catching our attention and raising the importance of an ethical self-overcoming are numerous. He has written many books, and given a considerable number of lectures on ethics in higher education[173].

As homage we would like to quote some of the eloquent ways Obiora brings both the pessimistic descriptive view of history and the optimistic solution, which justifies the claim of a philosophical virtue ethics of courage:

> "Most of us are witness to the dramatic events taking place in various parts of the globe, causing harm and pain to millions of people who suffer hunger, conflicts resulting in wars, forceful migrations, climate-related climate change and ecological disasters due to environmental pollution, the flagrant abuse of human rights, poverty and terrorism, the search for meaning in life and economic hardships. In the past few years, agonizing

[172] The Strange Familiar, 2010, from the album *This is Gravity,* TuneCore (on behalf of Paper Doll Records); UMPG Publishing, The Royalty Network (Publishing), LatinAutorPerf, and 6 Music Rights Societies.

[173] See for the place of Obiora Ike, among African philosophers, in this same Issue 1(2022): Ogbenika, Gregory Ebalu. 2022. "Obiora Ike and the Challenge of Development in Africa", *Journal of Ethics in Higher Education* 1(2022): 13–34. DOI: 10.26034/fr.jehe.2022.3374

news items have confronted television viewers, watching fleeing refugees and asylum seekers from war-torn countries such as Syria, Iraq, Sudan, Afghanistan, Yemen, Ukraine, north-east Nigeria, Burundi, Colombia who seek acceptance and new life in new territories, albeit often meeting rejection and unwelcome by the rest of humanity. Many of Africa's youth have drowned in the bowels of the Mediterranean Sea on their way to Europe, leaving home to die far away from home, in an illusion of a better life beyond the seas, many of them buried without address." (O. Ike, Keynote address, Godfrey Okoye University, 2017)

"Globally, issues of ethics are legion. In the media reporting on local and international cases of scandals around the themes of corruption, bad governance, abuse of public trust, value-less lifestyles, unethical behaviour, conflicts of interest and insider dealings, nepotism and mediocrity, it makes common sense to accept the fact that there is better way to conduct the affairs of men and women, namely: The Ethical Way. This conclusion leads the agenda of stakeholders in education to seriously promote ethics in citadels of learning and in higher education." (Ike, 2017, 17)[174]

"There can be no sustainable development universally if there are no ethical values integrated across sectors and built within the education industry at all levels." (Ike, "Education in the 21st Century", 2017, 11)[175]

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[174] Ike, Obiora F. 2017. "Ethics in Higher Education as a Tool for Discovering our Ultimate Destiny", 17, op. cit.

[175] Ike, Obiora F. "Education in the 21st Century". Globethics Consortium on Ethics in Higher Education Inaugural Meeting 2017, Reports, 2018. Geneva: Globethics, 168p.; here 11. URL: <https://hdl.handle.net/20.500.12424/16778512>.

"'[…] the focus by Globethics.net on ethics in higher education needs the support of all - policy makers, administrators and teachers, society, businesses, students, and the entire stakeholders in higher education." (Ike/Onyia, Ethics in Higher Education: Foundation for Sustainable Development, 2018, 9)[176]

"There is apparent lack of meaning in life and a yawning gap exposing the crisis of values and the search for fulfilled life of happiness. This offers a chance for the fundamental role of education, the place of religion and the relevance of ethics in helping a clear understanding of these issues towards some solution." (Ike, Forming ethical leaders for tomorrow's world, unpubl. 2017) [177]

"Today we face myriad challenges. The world at this crucial stage, also in the light of the tragic consequences of the Coronavirus pandemic (Covid 19) is in need of guiding ideas and clear vision, to more effectively direct our intellectual, moral and scientific capabilities for world peace, global security, human dignity and social justice. This shift in orientation belongs to the domain of ETHICS.[178]" (Ike, "Why ethics remains the constant basic need for society", 2020, 128)

"The social, scientific and technological conditions for the development of ideas, knowledge, and solutions to problems

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[176] Ike, Obiora F. / Chidiebere, Onyia. 2018. *Ethics in Higher Education: Foundation for Sustainable Development*, Education Ethics No. 2, Geneva: Globethics, 9.

[177] Ike, Obiora F. 2017. Forming ethical leaders for tomorrow's world, unpublished, 2.

[178] Ike, Obiora F. 2020. "Why ethics remains the constant basic need for society: postscript", in: *Ethics in Higher Education, a Transversal Dimension: Challenges for Latin America*, Globethics, 128. URL = <https://hdl.handle.net/20.500. 12424/3952382>

> have changed dramatically over recent decades. The globalisation of information, of work, of ecological considerations, to mention just a few, have made a tremendous impact on our life. Problems have become more complex and their solutions require new thinking that has to consider influences from multiple sources in our world.[179]" (Ike, "Higher Education in Crisis", 50)

These quotes have been emphasized to demonstrate and illustrate the courage and constancy in promoting the *ideal* and also the tremendous energy needed to put the ideal into action *realiter*. Dr Ike symbolizes for us the courage to take a great challenge that seems to many unrealistic but he has demonstrated how eloquently humanity education matters, hence his central aim of educating the human heart.

In addition, when answering the question on whether the human being deserves to have their heart educated, Obiora Ike recognizes every human's dignity and is convinced that each and everyone have a role to play in this world:

> "Man created equal by God with soul and body is a social being. As such man depends on others on practically every level of existence: spiritual, intellectual, emotional, physical, economic, political, social, etc. to realise his needs.
> As such, order and peace would reign if men observed certain conditions in relation with one another, individuals with groups, and groups with one another. Some of these conditions are the

[179] Ike, Obiora F. 2019. "Higher education in crisis: the role of ethics in private universities for nation building", in: *Higher Education in Crisis: Sustaining Quality Assurance and Innovation in Research through Applied Ethics*, Ike, O. F. / Ikechukwu, A. (Eds.). Geneva: Globethics, 50. URL = <https://hdl.handle.net/20.500.12424/3863425>

> moral principles known by reason or natural law revealed by God."[180]

It is in this sphere that Obiora Ike rejoins Jean-Jacques Rousseau's vision of the crises occurring in the world, such as war or migrations provoked by leaders' selfishness and dishonesty towards their nations. In fact, as Rousseau sets this, this is not a war of people but an emotions or sentiments war that destroys the world. Indeed, such disasters occurring in the world are caused by actions motivated by emotions, namely odious passions.

Therefore, this is how Obiora Ike took the challenge of educating the human heart in the character formation to tackle the world with a sustainable emotional life as ethical being. It is interesting to note that Obiora Ike's vision in educating the heart and shaping the character is the result of the holistic education that is an approach that address the emotional and ethical as well the academic aspects for the individual to be live a brighter emotional and social life. His work in this direction had already started before throughout his career and he pursued this quest of educating the human's heart for character education when addressing the issues of the world with Globethics.

Indeed, from 2017, within Globethics, among the activities that have been undertaken, the following can be mentioned:

- Publications on *ethics in higher education* have been published in which Obiora Ike is the main editor addressing the topic on ethical leadership with universal values, human rights and human dignity according to the Catholic Social Teaching as well as related to arts and ethics. Moreover, his contributions to the Globethics publications have also addressed the context of Africa as coming from Nigeria and struggling for human rights. These

[180] Ike, Obiora, *Human Rights, Human Dignity and Catholic Social Teachings*

are all part of the Globethics Library, which is the center where all publications and other resources on ethics is stored.

- Courses on ethics with the Globethics Academy addressing topics related to sustainable development and responsible leadership, including webinars sessions on human development topics for educating and forming the human character and heart.
- Training the trainers sessions in Africa, training teachers and universities to be become role model to the students, the faculty and all other public.
- International Conferences promoting ethics in higher education

The impact of these activities could be seen by the great interest that has been stimulated regarding ethics, especially in higher education, as the number of participants interested in the work of Globethics. Indeed, new partners (Macau Ricci Institute (China), Peace College University (Nigeria), World Council of Churches (Geneva), and so on) have signed a partnership with Globethics in order to promote and educate on ethics to also be applied and promoted in their respective institutes.

In addition, the topic of health ethics, especially during the time of the Covid-19 crisis, has stimulated a great interest regarding solidarity, which is an essential topic to address in raising awareness to support each other, hence educating the sentiments and the heart to this.

Obiora Ike, from his own experience as a priest and professor of ethics, has given a direction to follow in view of changing the heart and character for shaping the world we want, putting the stress on living together with values that are governed by one value, that is *love*.

Conclusion

The reality described in this article tend to encourage either to give up in changing the world or align with the world's way of behaving and doing, namely influenced by petty interests and widespread corruption.

We have tried in this chapter to emphasize the meaning of courage as virtue related to perseverance in time as Obiora Ike applies this value to worldly problems and crucial ethical matters. In this way, he transmits the value of courage in remaining human and reminds us through his important teachings, that the world needs educators as persons with educated hearts, persons with holistic ethical values. We have also emphasized the value of the character formation from the educating the heart for the individual not to feel like a prisoner in his emotions, full of odious passions that motivates the actions, but as a free and rational ethical being. The beauty of this vision that man is naturally good despite the dark reality of the world is shared by Jean-Jacques Rousseau who always that man is naturally good but is corrupted by society.

It is however obvious that the reality of the world is dark, often worse than the idealistic view might tend do believe. We think that nevertheless, from the collaborative achievements within Globethics Network and communities, we see a great effort in contextualizing and advocating for education of the heart through ethics, an effort that shines out of the darkness of the world, thanks to the penetrant example of our Director, in espousing Jean-Jacques Rousseau's thought on human being to change the human to the best,

Humanity may not reach its fullness in the short-term, but taking some good steps forward to change the world, and do something in order for it to be more solidarity-based, demonstrates courage and it is the collective effort to remember reciprocally the humanity in its most positive sides. [181]

[181] Inspired by Wainwright, William, "Monotheism", *The Stanford Encyclopedia of Philosophy* (Winter 2021 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2021/entries/monotheism/>.

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11

ENJOYMENT IN THE BOOK OF QOHELETH AND CHARVAKA PHILOSOPHY

Samuel Jebin

Introduction

Ecclesiastes (Qoheleth) is one among the five wisdom books that deals with the philosophy of human life[182]. J. I. Packer views that "Psalms teach how to worship; Proverbs, how to behave; Job, how to suffer; Song of Solomon, how to love; and Ecclesiastes, how to live."[183] Enjoyment is one of the major aspects of human life and Robert Gordis affirms that enjoyment of life is the basic message of the book of Ecclesiastes.[184] On the one hand, Qoheleth is regarded as pessimistic approach towards life but on the other hand Qoheleth preaches enjoyment of life. So only, J.I. Packer believes that "although Qoheleth was inclined to pessimism and cynicism, he was kept from falling into

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[183] J. I. Packer, "The Joy of Ecclesiastes: How a Wizened Sage Tamed my Youthful Cynicism," *Christianity Today* 59, no.7, September, 2015: 58.

[184] Robert Gordis. 1968. *Kohelet: The Man and his World*, New York: Block, 2.

either of those craters of despair by a strong theology of joy."[185] There is nothing better for mortals to "eat, drink and find enjoyment" is one of the major themes of this book. Similarly, Charvaka Philosophy, one of the Indian Philosophies emphasizes the theme "eat, drink and merry." Charvaka is an ancient materialist philosophy and it is one of the three major theories which challenged traditional Vedic Hinduism along with Jainism and Buddhism.[186] This research is an attempt to understand "enjoyment" in the book of Ecclesiastes with particular reference to Ecclesiastes 3:9-22 and Charvaka Philosophy.

Enjoyment in the Book of Ecclesiastes

Enjoyment passages in Qoheleth

Qoheleth's words for enjoyment come from the root שׂמח (to rejoice) and it appears in many places. Nine times as a verb[5] and eight times as a noun[187] and M.V. Fox observes that six out of the seventeen times the expressions denote state of mind, three times to things or actions that are in themselves pleasurable and the rest are in between the two.[188] There are seven passages[8] which talks about enjoyment, which is a kind of leitmotif of this book. R.N. Whybray asserts that "these texts are arranged in such a way as to state their theme with steadily increasing emphasis and solemnity."[189] He explains it through following way:

> There is nothing better for mortals than to eat and drink, and find enjoyment in their toil - 2:24a (plain statement).

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[185] Packer, "The Joy of Ecclesiastes," 58.

[186] V. Brodov. 1984. *Indian Philosophy in Modern Times*, Moscow: Progress Publishers, 89. [5] 2:10, 3:12, 22; 4:16; 5:18; 8:15; 10:19; 11:8,9.

[187] 2:1, 2, 10, 26; 5:19; 7:4; 8:15; 9:7.

[188] M.V. Fox. 1989. *Qoheleth and his Contradictions*, Sheffield: Academic Press, 70. [8] Ecclesiastes 2:24; 3:12; 3:22; 5:8; 8:15; 9:7-9; 11: 9.

[189] R.N. Whybray, "Qoheleth, Preacher of Joy," *JSOT* 23 (1982): 87.

> I know that there is nothing better for them than to be happy and enjoy themselves as long as they live - 3:12 (assertive phrase).
>
> So I saw that there is nothing than all should enjoy their work - 3:22 (assertive phrase).
>
> This is what I have seen to be good: it is fitting to eat and drink and find enjoyment... - 5:18 (solemn introduction).
>
> So I commend enjoyment, for there is nothing better for people under the sun than to eat, and drink and enjoy themselves... - 8:15 (More emphatic statement).
>
> Go, eat your bread with enjoyment, and drink your wine with merry heart... - 9:7 (Imperative Mood).
>
> Rejoice, Young man, while you are young - 11:9a (Imperative Mood).

Addison G. Wright writes that the enjoyment of which Qoheleth speaks is not hedonism but it denotes to the normal pleasures of life as they present themselves and it's a option to be made and he intensely endorses it.[190] E.M. Good cites natural boundaries of life and enjoyment as gift of God, to view joy statements of Qoheleth as *carpe diem*.[191] Spangenberg also considers joy statements as carpe diem and cites 9:1-10 in which he reasons out capriciousness (v.1), absence of just retribution (vv. 2-3) and place of horrible death (vv. 7-10).[192] There are different things Qoheleth calls for enjoyment in life and cites various reasons in different pericopes. For the constraint of space, it is

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[190] Addison G. Wright, "Ecclesiastes 9: 1-12: An Emphatic Statement of Themes," *CBQ* 77 (2015): 251.

[191] Edwin M. Good. 1981. *Irony in the Old Testament*. Sheffield: The Almond Press, 186.

[192] Izak J.J. Spangenberg, "Irony in the Book of Qohelet," *JSOT* 72 (1996): 68.

impossible to deal with all the passages dealing with enjoyment and this research concentrates on 3: 9-22.

Exegesis: Ecclesiastes 3:9-22

Translation

3:9- What profit the worker has in which he toils?

3:10- I have seen the task which God gave to the sons of the man to be occupied by it.

3:11- He has made everything beautiful in its time also he has set the age of the world (eternity) in their heart so that the man shall not find out the work which God has done from beginning and till end.

3:12- I know that there is no good in them than to rejoice and to do good in his life.

3:13- And also every man should eat and drink and discern good in all his toil- it is the gift of God.

3:14- I know that everything which God shall do it shall be forever, upon it there is nothing to add and from it there is nothing to diminish, God has done, that they should fear before him.

3:15- Whatever is that which has been it is that which shall be and God seeks the pursued.

3:16- And moreover, I have seen under the sun place of judgement towards there wickedness and place of righteousness towards there wickedness.

3:17- I said in my heart God will judge righteous and wicked for a time for every matter and upon every deed there.

3:18- I said in my heart for the sake of sons of man that God may prove them and to see in order that they are beasts they are to them.

3:19- For fate of sons of man and fate of animal and fate is one to them as this death so other death and one breath to all, the superiority of man over beast is nothing for everything is vanity.

3:20- And all are going to one place all were from the dust and returns to the dust.

3:21- Who is knowing the spirit of sons of man is going up higher upwards and the spirit of beast come down downwards to the earth.

3:22- And I have seen that there is nothing good than that man should rejoice in his work for that is his portion for who will bring him to see in what that shall be after him?

Call to enjoyment of life: eat, drink and take pleasure (vv.12,13)

Qoheleth advises that what humans can do in the face of the incomprehensibility of the universe is to live life fully in the present. There is nothing better in life to be happy by means of eating, drinking and taking pleasure in all toil. But the challenge of this enjoyment is emphasized by the reminder that the ability to enjoy things lies not in one's own power but in God's hand. Rindge says that since God provides prospect to enjoy them, enjoyment is one of the key ways by which one can experience God. So he is sure "this creates meaning in a world that is otherwise meaningless."[193]According to Agustinus Gianto, Qoheleth believes that "inner joy comes from God as a gift that will

[193] Matthew S. Rindge, "Mortality and Enjoyment: The Interplay of Death and Possessions in Qoheleth," *CBQ* 73 (2011): 279-80.

allow humanity to face life despite all its absurdities."[194] To Wright, "Qoheleth views enjoyment not only as a realistic and positive approach to life but also as an expression of piety and a religious responsibility."[195] In addition to viewing enjoyment of life as religious responsibility Qoheleth has other reasons why humans should enjoy life and following points are the analysis of that reasoning.

Enjoy life: God has pre-determined everything (vv. 9-11, 14-15)

The passage starts with the rhetorical question, "what profit does the worker has in all the toiling?" This question is not only the conclusion to the catalogue of times (3:1-8) but it is also a setup for the following points. Murphy views, Qoheleth "is applying the poem on time to human toil that no amount of effort can change the time that God has determined."[196] In this passage one of the difficulties in translation is the word יָפָה which occurs in only two contexts in Qoheleth and Lohfink translates it as "supreme way."[197] RSV[198] and KJV[199] translates as "beautiful" but Seow argues that this term is not an aesthetic judgement and translates as "right, proper, appropriate, good."[200]

Another difficulty is the word ה עֹלָם and Qoheleth says God has put ה עָלָם into human heart. The general meaning is "eternity" or "duration" but Septuagint (*aiona*) and Vulgate (*mundum)* understood it as "world."

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[194] Agustinus Gianto, "The Theme of Enjoyment in Qoheleth," *Biblica* 73/4 (1992): 530.

[195] Wright, "Ecclesiastes 9: 1-12: An Emphatic Statement of Themes,": 252.

[196] Roland Murphy. 1992. *Word Biblical Commentary: Ecclesiastes*, Texas: Word Books, 34.

[197] Norbert Lohfink, "Qoheleth 5:17-19- Revelation by Joy," *CBQ* 52 (1990): 629.

[198] Revised Standard Version

[199] King James Version

[200] C.L. Seow. 1997. *The Anchor Bible: Ecclesiastes*. New York: Doubleday, 162.

BDB[201] gives the suggestion "the age of the world." NRSV[202] translates it as "a sense of past and future." Delitzsch understands it as "the desire of eternity," Ellermeier argues for "inaccessibility," and Whitley favors "darkness" or "ignorance." Murphy expounds that the contrast between עוֹלָם and עֵת in the context proposes a temporal meaning "duration."[203]

Seow's view is that this term means "eternity" referring that which transcends time and argues that Qoheleth's point is ironic: "God who has made everything right in its time has also put a sense of timelessness in human hearts."[204] He also conveys that "Humanity can expect to know the appropriateness of what God has done only in its moment, in its time, but one cannot hope to discover what God has done from the beginning to the end. Humanity knows of eternity, but can only cope with activities in their time. The eternity in human hearts can only serves to underscore the ephemerality of the moment that each person experiences."[205] Human events are determined by divine timing and humans are kept ignorant of God's ways.

In contrast to v.12 where ה עָלָם was put in the human heart, here divine actions are לעוֹלָם, they belong to the territory of the eternal and unchangeable. Seow says the author does not refer that all that God does will last incessantly but conveys that whatsoever God does will not be limited by time, *olam* means that which transcends time. Human activities are only transient, whereas God's are eternal. Qoheleth's point is that what God wants to do will invariably be done, no human can hope to alter the course of things by sheer effort.[206] Qoheleth reinforces this by affirming a certain amount of determinism in events: whatever

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[201] Brown Driver Briggs

[202] New Revised Standard Version

[203] Roland Murphy, *Word Biblical Commentary*, 29-35.

[204] Seow, *The Anchor Bible*, 163.

[205] Seow, *The Anchor Bible*, 173.

[206] Seow, *The Anchor Bible*, 173.

has happened has already happened, and whatever will happen has already happened, and God will take care of the pursued.

The word for pursued, נִרְדָּף is problematic: whether it refers to things that are pursued or to people who are pursued or persecuted? Symmachus and Peshitta translate as "the persecuted," while Vulgate takes it as "what has passed away." Since רָדַף is a synonym of בקשׁ, some have suggested that this line means "God seeks what has been sought" and Fox interprets the phrase as "God does what has been done before."[207] But, Seow refutes this and argues that נִרְדָּף may be an allusion to the רעות רוּחַ which in this context mean "God will look after what people have pursued in vain."[208] These are not matters about which people should concern themselves, for God will look after those things.[209] On the whole, Qoheleth encourages humans to enjoy the present moment instead of worrying about the past and the future. It does not mean that humans are called to live a callous life with selfish attitude of just eating and drinking. But the point is that there are certain things which are prerogative of God which humans have little say and human intelligence can hardly grasp.

Enjoy life: judgement belongs to God (vv. 16, 17)

These verses emphasize that public justice in human sphere is corrupt. Although divine judgment is assured, time and place of judgment is "hanging in the air."[210] The last word of v.17 שׁם has some interpretational difficulties. Masoretic text, Septuagint and Peshitta translate it as "there" and Vulgate translate as "then." But it is unclear what "there" would refer to and many commentators follow Targum which alludes it to the future; some refer it to "place." Seow says that this word corresponds to Akkadian *siamu*/*samun* "to determine" and

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[207] M.V. Fox, *Qoheleth and his Contradictions*, 194-95.

[208] Seow, *The Anchor Bible*, 165-66.

[209] Seow, *The Anchor Bible*, 173-74.

[210] Roland Murphy, *Word Biblical Commentary*, 36.

simtu "fate, destiny" and argues to "the predetermination of events."[211] The verb יִשְׁפֹּט God will judge need not suggest a time of judgement in the future, as in a final judgement day but it is an acknowledgement that whatever will be done is entirely in the hand of God. But it is not for the mortals to decide.[212] It is quite natural for humans to get frustrated to witness justice are being denied and wicked prospering while righteous suffering. This may lead to vexation of spirit and Qoheleth advises that instead of losing hope in life it is better to enjoy life trusting the judgement of God.

Enjoy life: no life after death (vv.18-22)

Qoheleth turns to the ultimate evidence of God's inexplicable judgement, the common fate of all living creatures. Human beings have one breath, just like animals. As the wise die like fools, so people die like animals. Qoheleth is not saying that the quality of human life is no different from that of animals but that the human life does not include immortality (also Psalm 49:1113,21). Qoheleth says that people do not even have advantage over animals because all living creatures go to one place and return to dust. Humans are ignorant of what will happen after the death and the things that follow in the world. Norbert Lohfink conveys that human joy is God's response to humankind that is facing the enigma of death.[213]

One cannot influence their death by the choices they make in life. Qoheleth's disappointment with uncontainable aspects of death and heritage leads to the decision that there is nothing better than eating, drinking and enjoyment in the present moment. Although death's uncontainable nature renders life empty, Qoheleth finds in these concrete acts the possibility of meaning. Rindge says, "by enjoying my

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[211] Seow, *The Anchor Bible*, 167.

[212] Seow, *The Anchor Bible*, 175.

[213] Lohfink, "Qoheleth 5:17-19- Revelation by Joy," 625-35.

own goods, I can become the recipient of my inheritance."[214] In v.22 Qoheleth talks about חֶלְקָ "portion" and Seow says this conveys both the sense of the limitations and the possibilities of life. For him, the portion is like an inherited plot that one has to work and from that find enjoyment in that limited portion, that is life. There is no possibility of a portion when one dies.[215] Qoheleth is categorical that life is a gift which is a short period between birth and death. This period need to be enjoyed by means of eating, drinking and enjoying the works one does instead of worrying that one-day death would cancel the wealth and knowledge one gained.

Qoheleth's call for enjoyment: a sarcasm?

There are scholars who view Qoheleth's statement of joy as mockery or sarcasm. Anderson problematizes that "God as a mean and capricious determinist who can make the man with everything necessary for joy not to enjoy them."[216] He also critiques joy statements by raising many questions:

> "If death levels the playing field of life, what meaning can there be in this life? How is enjoyment to be considered meaning in life? Was Qoheleth really so superficial as to be advising the simple enjoyment of food, drink, work and women as the meaning of life with so many other problems, issues and questions unanswered?"[217]

He also considers these statements as sarcasm, mockery or joke by asking: "Could not the joy statements be a bitter taunt ironically worded as in: 'Go ahead and have a good time - if you possibly could in the

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[214] Rindge, "Mortality and Enjoyment," 270.

[215] Seow, *The Anchor Bible*, 176.

[216] William H.U. Anderson, "Ironic Correlations and Scepticism in the Joy Statements of Qoheleth?" *SJOT* 14, no.1 (2000): 87.

[217] Anderson, "Ironic Correlations and Scepticism in the Joy Statements of Qoheleth," 93.

ridiculous circumstances of life'?"[218] I do not think Qoheleth's call for enjoyment as sarcasm but it as response to otherwise vanity world. So only Gianto argues that

Qoheleth through the term הֶבֶל (vanity) deals with the absurdities in life and uses the term שִׂמְחָה (enjoyment) to respond to this problem. In continuation of the analysis of Qoheleth's concept of enjoyment, the following focus is on the Charvaka Philosophy and its concept of enjoyment.

Enjoyment in Charvaka Philosophy

Charvaka - origin and background

When one traces the origin of "Charvaka," some historians consider Charvaka as a historical figure while others refer to it as a complex of beliefs which gradually took the form of a philosophical system in India. It is highly probable that this philosophy originated between Vedic age and the time of Buddha which was between 600 and 400 BCE. It was a period when intuition was replaced by inquiry and religion by philosophy. There was little stability on the political scene with repeated invasions as well as the greed and lust of the princes ruling at that time. Such situations gave birth to heterodox schools beginning with Charvaka.[219]

Charvaka - etymology

Charvaka was also called Lokayata, which is a mixture of the two words, *loka* (the world) and *ayata* (basis or prevalence) and means "that which is prevalent among the common people." Some historians and

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[218] Anderson, "Ironic Correlations and Scepticism in the Joy Statements of Qoheleth?" 96-97. Agustinus Gianto, "The Theme of Enjoyment in Qoheleth," *Biblica* 73/4 (1992): 531.

[219] Bibhu Padhi and Minakshi Padhi. 1990. *Indian Philosophy and Religion*. New Delhi: D. K. Print world, 47.

philosophers say it as a technical term meaning "the science of disputation, sophistry and casuistry."[220] Charvaka means "one who eats" and it denote the hedonistic philosophy of "eat, drink and be merry" (*charu-* sweet and *vak-* speech) which makes this school definitive "sweet-talkers."[221] This gives the idea that this philosophy deals with empirical common life and not abstract concepts.

Charvaka literature

It is quite unfortunate that original Charvaka texts, if at all there were any, are no longer extant. What is available today is only the writings of those who sought to refute or ridicule Charvakas. Thus, Charvaka is preserved for us only in the form of the Purvapaksha, that is, as represented by its opponents. The chief among these are Krsna Mishra's *Prabodha-Chadrodaya,* Madhavacharya's *Sarva-darsana-samgraha,* and Samkara's *Sarva-siddhanta-samgraha.* But Jayarasi Bhatta's *Tattvo-paplava-simgha* is considered as original text by some scholars but modern scholars reject this view. Apart from these texts, another important text which is connected with this school is *Lokayata- sutra* or *Charvaka-sutra* and it is generally attributed to Brihaspati, who is also traditionally regarded as the founder of this school. The opponents of materialism did not only persecute the materialist philosophers themselves, they burned their works, so that the materialist literature was almost completely wiped out.[222]

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[220] Satischandra Chatterjee and Dhirendramohan Datta. 1960. *An Introduction to Indian Philosophy*, Calcutta: University of Calcutta, 56.

[221] Richard King. 1999. *Indian Philosophy: An Introduction to Hindu and Buddhist Thought*, Edinburgh: University Press, 17.

[222] V. Brodov. 1984. *Indian Philosophy in Modern Times,* Moscow: Progress Publishers, 90.

Charvaka epistemology

The Charvakas stressed that perception was the lone spring of knowledge, that there was nothing else except what was perceived by the five senses. They believe that there are two types of perception: external and internal. The external involves the operation of five senses, whereas the internal involves the operation of the mind. Knowledge results from the interaction between an outside object and one or more of the five senses, while more knowledge might be attained through the processes of the mind functioning with the sense knowledge. Therefore, all knowledge is derived from the senses. They rejected every other means of knowledge including inference (*anumana*) and verbal testimony (*sabda*).[223]

Charvaka metaphysics

Denial of God and life after death

Charvaka metaphysics, which is a direct consequence of their epistemological position, is an unqualified materialistic monism. Since sense perception is the only reliable source of knowledge, God, soul, heaven, life before birth or after death and any unperceived law cannot be believed.[224] Charvakas deny past and future births and claims there is no reality existing before birth and after death. It cannot be said that at death, mind migrates to another body and minds differ according to the bodies which hold them. As nothing survives death, there is no possibility of any accumulative action (karma) being carried over beyond the present, no possibility of any mysterious universal agency (fate) supervising any sequence of birth, death and rebirth.[225] Charvaka refutes the existence of God and world has come into existence by means of the combination of different material elements and each

[223] Padhi and Padhi, *Indian Philosophy and Religion,* 50.

[224] Chatterjee and Datta, *An Introduction to Indian Philosophy*, 61.

[225] Padhi and Padhi, *Indian Philosophy and Religion*, 57.

element has its fixed nature (svabhava).[226] There is no reason to think that unrestrained sex-indulgence will bring sin and that sin will result in distress whereas virtues joy in another birth; "for who knows what will happen in the other birth when in this life we often see that sinful men prosper and virtuous people suffer?"[227]

Soul and consciousness

The Charvaka considers consciousness as produce of matter and it is attached to life, which is ruined with body's disintegration. Humans are nothing but body qualified by consciousness.[228] The soul is nothing other than the conscious living body. They deny soul or Atman as a surviving or transmigrating entity.[229] Charvaka standpoint on body, consciousness, sense-organs, mind and soul can be summarized as follows:

As contraction is the function of the muscles, so are thoughts and feelings the functions of the brain. The mind therefore has no substantial reality of its own; it springs out of the vibration of the molecules of the brain. When the molecular activity of the brain sinks below a certain level, consciousness disappears and the mind ceases to exist, as for example in sleep. When it rises above a certain degree, consciousness reappears. The consciousness life is not a life of continuity. It is coming out of and sinking again into unconscious elements.[230]

Charvaka also argues that the particles which form the body are always in a state of flux and the body which performs an action at one

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[226] Chatterjee and Datta, *An Introduction to Indian Philosophy*, 64.

[227] Padhi and Padhi, *Indian Philosophy and Religion,* 59.

[228] Debiprasad Chattopadhyaya. 1976. *What is Living and What is Dead in Indian Philosophy*, New Delhi: People's Publishing House, 424.

[229] Debiprasad Chattopadhyaya. 1964. *Indian Philosophy*, New Delhi: People's Publishing House, 186.

[230] Padhi and Padhi, *Indian Philosophy and Religion*, 56.

moment does not continue at the next moment to feel its reaction. The experience of pain and pleasure come by chance.[231]

Charvaka ethics: enjoying life

Enjoying Heaven: eating and other pleasures

Charvaka affirms that there is no heaven or hell and paradise on this earth. Samkara's *Sarvasiddhanta-samgraha* speaks of what has been repeatedly called the Charvaka's philosophy of hedonism:

> "The enjoyment of heaven lies in eating delicious food, keeping company of young women, using fine clothes, perfumes, garlands, sandal paste, etc. The pain of hell lies in the troubles that arise from enemies, weapons, diseases; while liberation (moksha) is death which is cessation of life-breath. The wise therefore ought not to take pains on account of liberation; it is only the fool who wears himself out by penances, fasts, etc." [232]

The Charvaka accepts only two of the four traditional human values: fulfilment of worldly pleasure and the ways of securing it (wealth).

Enjoying life: immediate pleasure not promised future

Charvaka does not disregard pleasure merely because it is rarely found unmixed with pain. If someone tries to suppress the natural feelings by thinking that it would give pleasure at the same time lead to painful life and justifying that enjoyment gained through gratification are combined with pain, then such person is a fool. Scholars of Charvaka quote that "For no wise man would reject the kernel because of its husk, nor give up eating fish because there are bones nor cease to grow crops because there are animals to destroy them, nor stop cooking

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[231] Sarvepalli Radhakrishnan and Charles A. Moore. 1957. *A source Book in Indian Philosophy*, New Jersey: Princeton University Press, 235.

[232] Radhakrishnan and Moore, *A source Book in Indian Philosophy*, 235.

his food because beggars might ask for a share. We should not throw away the opportunities of enjoying this life, in the futile hope of enjoyment hereafter."[233] Charvaka accepts immediately available pleasures rather than any promised ones of the future and claims: A pigeon today is better than a peacock tomorrow. A certain copper is better than a doubtful gold. The purpose of human life is experience pleasure as much as possible devoid of pain if possible.[234] Charvaka have been presented to us as the advocates of the grossest form of egoistic hedonism which draws no distinction between sensual and refined pleasures and holds that one's own greatest and most intense pleasure with the least admixture of pain is the highest good.[235]

Charvaka: questioning traditional wisdom

Charvakas are naturally opposed to performance of religious ceremonies, which raises some interesting questions: If the food given during funeral ceremony (*sraddha*) for the departed soul can settle his/her hunger, what is the need for parcelling the food while travelling? It is better for someone to prepare some offering in his or her name to satisfy the hunger. In the same way, hunger of the person living at the upstairs should be met with the food offered in the lower floors. "If the priests really believe that the animals killed at a sacrifice (*yajna*) are sure to reach heaven, why do they not rather sacrifice their old parents instead of animals and make heaven sure for them."[236]

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[233] Chatterjee & Datta, *An Introduction to Indian Philosophy*, 66.

[234] Richard King, *Indian Philosophy*, 18.

[235] Nikunja Vihari Banarjee. 1974. *The Spirit of Indian Philosophy*, New Delhi: Arnold- Heinemann publishers, 284.

[236] Chatterjee & Datta, *An Introduction to Indian Philosophy*, 66.

Enjoyment: Qoheleth vs Charvaka

In the light of above discussion, it can be known that both Charvaka and Qoheleth questions the traditional wisdom. The speciality about Charvaka is that it did not draw its theories from the Vedas and questioned its orthodox teachings with related to God, rebirth and various rituals. Ecclesiastes as well broke from the traditional Deuteronomic formula of retributive justice and raises the question: what is the advantage of toiling hard, living righteous life and gaining wisdom (7: 15,16). The fate is same for all and success comes through determined time and chance. Another observation is that the birth of these two philosophical thoughts are also almost of the same period (600-400 BCE). The late Hebrew language of Qoheleth testifies it as the product of post-exilic period and there is influence of Hellenistic ideas. Scholars agree that the origin of Charvaka philosophy was between Vedic Age and time of Buddha, which was politically instable period with revolutions in religious practices. These particular contexts would have given birth to radical thoughts. Although geographically there is distance between these two philosophies there are common thoughts.

One of the common thoughts in both philosophies is the idea of enjoying the present by means of eating, drinking, and enjoying the day to day work. Both agree that for humans enjoying the present is important rather than complaining past and contemplating the future. The immediate enjoyment is better than future promises because future is not in human control. Another important parallelism is the concept of life after death. Charvaka explicitly denies the life after death and the rhetorical questions like: Who knows whether human spirit goes upward? Who can bring them to see what will be after them? shows Qoheleth also questions life after the death. Although in the third chapter Qoheleth stresses that both animals and humans have the same breath and both return to dust but 12:7 says “breath returns to God who

gave it." This reveals the ambiguity in understanding the stand of Qoheleth.

Although both give a clarion call for enjoying life, the major difference is the role of God in enjoyment. Charvaka does not believe in the existence of God and therefore enjoyment is a human initiative and no question of avoiding any pleasures fearing God. But Qoheleth makes it clear that the situations in which people find themselves are determined by God and beyond human ability to control. Humans are able to find pleasure in life but even that is a gift of God.

Conclusion

Qoheleth on the one hand portrays human life as vanity but at the same time professes that life can be made meaningful by means of enjoying the life. There is no point questioning things which are beyond human control, being frustrated by the injustice in the world or worrying about the death. The human portion is to enjoy the present considering it as a gift from God. Charvaka also reiterates that ultimate purpose of human life is enjoyment. But the challenge is, as Meek rightly observes: "God's gift of eating is turned into gluttony; God's gift of drinking is turned into drunkenness; God gift of work is turned to derive value from it; and God's gift of a spouse is turned into pre-marital sex, extra-marital sex, marital rape and abuse. It is because of these reasons Qoheleth cautions to enjoy God's gifts within the appropriate boundaries." [237] If it is by means of eating, drinking and working humans enjoy life it is our responsibility to make sure resources are distributed so that everyone can eat healthy food, drink clean water and get equal job opportunities.

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[237] Russell L. Meek, "Fear God and Enjoy His Gifts: Qohelet's Edenic vision of Life," *CTR* 14, no.1 (Fall 2016): 32-33.

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12

SIKHI'S WISDOM, ETHICS AND (DE)RADICALIZATION

DECOLONIZING THE MIND THROUGH DISIDENTIFICATION AND CIRCULAR THINKING

Khushwant Singh

ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ॥
Wise ones recognize good and bad.
Guru Granth Sahib (GGS), 942, M.1

Radicalization stems from identification. From identification with an ideology, a belief, a dogma, a historic narration, a land, an institution, a leader, a group.[238] We are capable of inflicting the worst possible harm when we lose the ability to reflect even for a second. Human history is replete with abhorrent examples at both the individual and collective levels. Colonization, the Nazi Reich, state violence, terror in the name of

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religion, the exploitation of nature, fellow human beings, and animals for the sake of accumulating wealth based on a linear growth-based capitalist worldview demonstrate the atrocities that can result from unquestioned identification with an ideology.

The distinction between "good" and "bad", "truth" and "falsehood", accompanies us like a shadow. However, in a state of radicalization, we abandon this shadow. This essay offers initial insights into (de)radicalization and disidentification from odious passions from the perspective of Sikhi's original wisdom. Let me outline the basics of Sikhi before we delve into the subject.[239]

Sikhi: Living with wisdom

Sikhi, often referred to as Sikhism, is the fifth largest religion in the world. Its 25 million followers are called Sikhs, which refers to "students of truth and wisdom". Sikhi originated in Panjab, in present-day North India in pre-colonial medieval times. It traces its origin to Divine revelations to over 30 messengers of truth, including Gur Nanak, born in 1469, his nine direct successors as well as others like Bhagat Kabir *(bhagat, bhatt)*, who are regarded by Sikhs as Enlightened Ones. They originate from different social and religious backgrounds and age groups. These Wise Ones unanimously emphasize that they do not identify with any existing religion but rather adhere to the principles of truthfulness, lifelong learning, and mentoring, known as *sikh mat* or

[239] All original references are derived from *Gurbani*, the divine scriptures of Sikhi. GGS refers to the *(Adi) Guru Granth Sahib*. The number indicates the page in the printed/online standard edition and is followed by the name of the Enlightened One, e.g. Bhagat Kabir or Namdev. Mahala (M.1/M.2 etc.) refers to the direct line of the ten Enlightened Ones, starting from the first Mahala Nanak. DG refers to the writings of the tenth Enlightened One, Gur Gobind Singh, in the standard edition of *Dasam Granth*. It is of special importance for Sikhs of the order of *Khalsa*. Original key terms are added in italics in parenthesis.

gurmat. According to their own insights, they transcended worldliness, and were able to live in harmony with the Divine Will *(hukam)* through self-contemplation – and not through identification with existing religious dogmas, codes of conduct, the practice of rituals, mantras, recitations, fasting, dietary regulations, pilgrimages, yoga and meditation techniques, or intellectual debates. The Wise Ones consider themselves as humble and fallible servants *(das, jan)* and messengers *(gur)* of the Divine, which they regard as the only true *Guru*, the one eternal source of enlightenment and life. They stress the need of having congruity between words and deeds, and criticize object-oriented practices, idolatry, discrimination along social status and the caste system, the maltreatment of women, traditions like circumcision, dogmatism and fanaticism, the dependency on a clergy, personality cult, economic rationale underlying religious practices through paid services, and the misuse of religion for political, worldly, or missionary purposes. For the Enlightened Ones, true worship means internalizing the wisdom, virtues, and creativity of the Divine, which brings out all the inexplicably wondrous of life.

Figuratively speaking, we can regard ourselves as travelers who are on the verge of dying of thirst in the desert. Then we see a desert dweller. Desperately we ask for water. The dweller points in the direction of a water source. If we now start worshiping the dweller or the finger pointing to the source, or start endlessly repeating the word "water", we will not survive. The only thing that will prevent us from dying is to attentively follow the indicated direction, find the source and then drink the water. The act of internalizing Divine wisdom is therefore referred to as soul food *(langar)*. To remain on the path of enlightenment, there is a constant need of cultivating the spiritual piece of land, the soul, with *nam*, spiritual wisdom since only the degree of

enlightenment, the level of light in the soul, is solely carried along after leaving the body.[240]

The Enlightened Ones view life as a precious gift that provides an opportunity to heal the hybris *(pharam)* we carry within us as powerful spiritual beings. This life is seen as a therapeutic place of diasporic healing *(daru)*, allowing us to fully reconnect with our spiritual homeland and family of all enlightened souls *(wahe guru, sach khand, par brahm, sukh sagar),* which we had abandoned due to our narcissism that made us believe that we, the drop, can remain without the ocean. Since we went on the arrant path of separation, we experience limitations through natural laws, and seemingly contradictory experiences like joy and suffering. After countless reincarnations we eventually can reach a level of humility that culminates in the realization: Although I am divine, I need my spiritual family. I no longer identify with the diaspora of ephemerality. I want to return home. It is

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[240] ਸਿਖ ਮਤਿ ਸਭ ਬੁਧਿ ਤੁਮ੍ਹਾਰੀ ਮੰਦਿਰ ਛਾਵਾ ਤੇਰੇ॥ GGS, 795, M.1; ਗੁਰਮਤੀ ਸਾਲਾਹਿ ਸਚੁ ਹਰਿ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥ GGS, 27, M.3; ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥ ... ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥ GGS, 942, M.1; ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ॥ DG, 1386; ਚਾਰੇ ਕੁੰਡਾ ਦੇਖਿ ਅੰਦਰੁ ਭਾਲਿਆ॥ GGS, 149, M.1; ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ॥ GGS, 102, M.5; ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ॥ GGS, 12, M.1; ਗੁਰ ਅਮਰਦਾਸ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਇਕ ਜੀਹ ਕਛੁ ਕਹੀ ਨ ਜਾਈ॥ GGS, 1406, Bhatt Bal; ਗੁਰ ਅੰਗਦ ਦੀਅਉ ਨਿਧਾਨੁ ਅਕਥ ਕਥਾ ਗਿਆਨੁ ਪੰਚ ਭੂਤ ਬਸਿ ਕੀਨੇ ਜਮਤ ਨ ਤ੍ਰਾਸ॥ GGS, 1399, Bhatt Nal; ਬਾਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸਿ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ॥੯੬੪॥ DG 290; ਸਦਾ ਏਕ ਜੋਤਜੰ ਅਜੁਨੀ ਸਰੂਪੰ॥ DG 39; ਚਾਰੇ ਵਰਨ ਆਖੈ ਸਭੁ ਕੋਈ॥ ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਉਪਤਿ ਹੋਈ॥੨॥ GGS, 1127, M.3; ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥ GGS, 473, M.1; ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ॥ GGS, 140, M.1; ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ॥੧॥ GGS, 479, Kabir; ਜਿਨ੍ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਂਢੇ ਕਚਿਆ॥ 488, Bhagat Sheikh Farid; ਛਾਡਿ ਕਤੇਬ ਰਾਮੁ ਭਜੁ ਬਉਰੇ ਜੁਲਮ ਕਰਤ ਹੈ ਭਾਰੀ॥ GGS, 477, Bhagat Kabir; ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥ GGS, 534, M.5; ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ॥ ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ॥ GGS, 278, M.5; ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ॥ ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਹੇ ਧਾਵਹੁ॥ GGS, 929, M.1; ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ ਖਟੀਐ॥ GGS, 967, Bhatt Balvand Te Sata; ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨ॥ GGS, 273, M.5; ਧਰਮੁ ਭੂਮਿ ਸਤੁ ਬੀਜੁ ਕਰਿ ਐਸੀ ਕਿਰਸ ਕਮਾਵਹੁ॥ ਤਾਂ ਵਾਪਾਰੀ ਜਾਣੀਅਹੁ ਲਾਹਾ ਲੈ ਜਾਵਹੁ॥੮॥ GGS, 418, M.1.

with this sense that the Wise Ones say that the antidote to the separating poison of narcissism is contained in the disease itself.[241]

Inspired by a profound sense of compassion, the Enlightened Ones gathered all the available spiritual wisdom and brought it into writing *(Gurbani)*. This monumental collaborative task over a time span of 200 hundred years resulted in the compilation of the poetic anthology known today as the *(Adi) Guru Granth Sahib* (GGS). It offers a timeless opportunity for people across different eras, regions, and religious traditions to benefit from the revealed wisdom. The scriptures combine linguistic beauty and diversity and are written in the specifically developed script-language *Gurmukhi* and is based on melodies. Sikhs consider the 1,430-page anthology, completed in 1708 by Gur Gobind Singh, as the primary source of spiritual and ethical inspiration.

Sikhi evolved into a unique spiritual way of life during the 15th to 17th centuries CE. Today, around 25 million people worldwide regard themselves as Sikhs. Despite suffering existential threats, persecution, suppression, and trauma by those in power, Sikhi evolved to become one of the youngest world religions marked by an ethically and socially oriented lifestyle, unique traditions of musical and defensive martial arts and naming. The common spiritual descent is symbolized by collective family names: Sikh women use the name Kaur (princess) and men Singh

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[241] ਭਰਮੇ ਭੂਲੇ ਆਵਉ ਜਾਉ॥ GGS, 229, M.3; ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ॥ GGS, 678, M.1; ਅੰਤਰਿ ਕਪਟੁ ਫਿਰਹਿ ਬੇਤਾਲਾ॥ GGS, 1347, M.5; ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥ GGS, 469, M.1; ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥ GGS, 466, M.5; ਨਾਨਕ ਬੋਲਣੁ ਝਖਣਾ ਦੁਖ ਛਡਿ ਮੰਗੀਅਹਿ ਸੁਖ॥ GGS, 149, M1; ਹਉ ਆਇਆ ਦੂਰਹੁ ਚਲਿ ਕੈ ਮੈ ਤਕੀ ਤਉ ਸਰਣਾਇ ਜੀਉ॥ GGS, 763, M.5; ਪਸੂ ਪੰਖੀ ਬਿਰਖ ਅਸਥਾਵਰ ਬਹੁ ਬਿਧਿ ਜੋਨਿ ਭ੍ਰਮਿਓ ਅਤਿ ਭਾਰੀ॥ GGS, 1388, M.5; ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ॥ ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ॥ GGS, 1075, M.5. For a more detailed explanation of the root cause of life and linkage between the soul and the Divine see Singh, Khushwant. 2018. "Gurmat – The Art of Spiritual Wisdom. How Peace from Mind through Knowledge of the Soul can Help Overcoming the Challenges of Humankind". In: *Religious Imaginations*, Walters, James (ed.), London: Gingko.

(lion). A sovereign form of representation based on virtues by five initiated Sikh role models *(panj piare)* of the order of *Khalsa* (pure ones) took shape in the 17th century CE.

The dream state of identification

Let us now look at one disturbing example from recent history to illustrate how lack of wisdom and interest-driven identification with dangerous phenomena leads to disastrous global consequences.

Worldwide, the conviction prevailed that nuclear energy is supposedly "safe, clean and good". It provides uninterrupted power, and we customers used to enjoy relatively low electricity prices and consumed it carelessly. Warning voices, including concerns about the long-term effects of nuclear waste by scientists, went mostly unheard. The Chernobyl disaster in 1986 revealed the dangers of nuclear power in a fatal way to the whole world. But it did not bring about a global policy change. In 2011, a tsunami led to a nuclear catastrophe in Fukushima, Japan. Overnight, nuclear energy was deemed as "bad" in Germany by those who until then supported it. A phase-out of nuclear power was decided.

The example illustrates several things, primarily our hypocrisy and our failure to be farsighted despite having better knowledge. We let assessments to be influenced by our identification with immediate daily comforts we enjoy and prevalent opinions. With our lack for holistic compassion, we not only harm each other but also Mother Earth. Even though nature provides us with sufficient resources and energy for a healthy and materially carefree life, we widely use extractive and other harmful practices to become richer and raise the level of comforts endlessly. All this is happening at the cost of nature, humans, and animals, as is evident from the fact that so many sentient beings are living in undignified conditions. All this is happening despite the cross-

cultural experience that material progress – beyond the point of having a senseful and decent paid job, a housing, educational and health facilities – does not lead to sustainable peace of mind or justice. Until today, there are more than enough people in power, who ruthlessly crave for even more influence and territory. They are not only backed by local people (often elites) who benefit from such regimes but are tolerated by other nation states as long as they have an economic or geostrategic advantage from trade and other forms of collaboration. The ongoing war in Eastern Europe reminds us, after decades of apparent carefreeness, that energy is a precious commodity, and that short-sighted and profit-driven dependencies on ruthless leaders and regimes that trample upon humans and nature never pay off in the long run.

The outlined developments are possible because our mind easily identifies with worldly power, ambitions, and comforts. The deeper the identification with ephemeral phenomena of the manifest world, the greater are our insatiable desires. Ultimately, they can only be quenched at the expense of others, be it the environment, our fellow human beings, or animals. The more entangled we become in the complexities of the world, the less capable are we of deconstructing our identification with our body, thoughts and emotions, objects, ideologies, or other human-made formations such as nation-states. As individual attitudes and collective structures mutually reinforce each other, the entrapment intensifies over the course of time. When we identify even with the most odious passions and desires, we are willing to use our intellect to commit the most horrific acts. The ultimate effect of this development is that we regard ourselves as soulless biological machines, as transhumans, whose bodies, brains and life span can be optimized with technology and augmented intelligence.

Intuitive versus evoked ethics

When we examine regions that claim to be developed and modern, it becomes evident that there is an imbalance between worldly progress and the state of inner evolution. Such regions show high rates of chronical diseases, obesity, depression, loneliness, addictions, and have the highest pollution rates. We can observe that such regions mostly follow a linear growth-based paradigm. And they are dominated by what I describe as *evoked ethics*. It arises individually and collectively, if at all, when the pressure becomes high to change course. The devastating consequences of linear based attitudes and behavior on nature and the climate are just one global example. Now that more and more people are realizing that we are heading towards a global tragedy, we can perceive a change in mindset, at least among portions of the global population as is evident from initiatives like *Fridays for Future* (website: https://fridaysforfuture.org/). This change, however, is mainly brought out through external pressure and the fear that we might destroy the planet. In contrast to this, I refer to a conscious, reflexive, and farsighted attitude as *intuitive or spiritual ethics*.

The latter manifests itself independently from any pressure or worldly (short-term) interests, and even extends beyond one's current life. Here, righteous actions are intuitively performed because the inner voice of the soul, inspiring virtuous and forward-looking actions and fostering cyclic farsightedness, is not blinded by conscience appeasement. Intuitive ethics is quality-oriented and never lets quick-wins or quantitative considerations rule.

The diaspora of life: Being guests

The basis to strengthen our in-built ability of intuitive ethics is the realization that the earthly realm is a true dream. Like any dream, it will come to an end, however, without the dreamer, who came here to learn

and heal, ceasing to exist. Reminding ourselves of our status as guests on Earth and revitalizing our transcendent rooting helps us act lovingly while also overcoming exaggerated identification with ephemeral phenomena. It also enables avoiding self-centered and short-term selfishness, and this irrespectively from religious or any other claims of salvation in the Hereafter. When we do the right thing not out of morality, not to gain popularity, not to earn points for the next political election, not to accumulate rewards for a supposed paradise in the Hereafter, then we do the right thing. Intuitive ethics in short means being good and compassionate even when fully aware that the universe is going to be destroyed in the next moment. Acting honorably out of oneself and not due to any expectation, is a testimonial ament of intuitive spiritual ethics.

Democracy, at least from my learnings, is the ability to appropriately consider the natural needs of nature, humans, and the animal world. To achieve this, mastering the art of collaboration and active listening – not only to each other but also to Divine wisdom – is a prerequisite from the perspective of Sikhi. Spiritual wisdom is the realm of openness, unifying values, virtues, and natural needs. It inspires us to strive for individual and collective well-being, solidarity, cohesion, sacrifice, and modesty. It also reminds us that we are not citizens of the world or a human-made nation. We are guests on Mother Earth. We are deeply embedded in a cyclic cosmic theatre. We all live in the diaspora of impermanence. The whole world is diaspora. Paradise and heaven are here when we are happy. Hell is here when we suffer. This unites all of us.

When we truly embrace the role of guests, we intuitively treat each other and Mother Earth with more respect. If I am a guest in your home, I will not rampage in your living room. Instead, I will be polite, perhaps enjoy a cup of tea, be thankful for the hospitality offered, and eventually return home. As a hotel guest, I would not begin decorating the hotel. As a patient, I do not embellish the hospital room. Instead, I focus on

everything necessary to recover according to the doctors' recommendations, aiming to be discharged as soon as possible. The Wise Ones use the metaphor of "getting on one's feet" *(charan chalo)* to express the need to nurture all the virtues I need to heal, master the rocky path of life and ultimately reach enlightenment. This is when my small light merges with the infinite source of light *(joti jot ralia)*. The drop merges with the ocean. It is in this sense that Sikhi is about saving oneself and not the world.[242]

If we internalize these insights, chances are little that we identify unreflectively with ephemeral phenomena or behave radically in diaspora. So alongside nurturing humanistic values, spiritual wisdom inspires us of transcending our being. Accordingly, only wisdom and values that connect us as sentient beings, are regarded as Divine in Sikhi. Constructions like nation-states, ethnicity, nationalism, or racism, which all separate us, are seen as human made. Being wise and spiritual therefore means cultivating values that are universal, transcend time, people, ideologies, institutions, boundaries, and regions. Divine values serve as guiding principles for all people, regardless of their background.[243] In practical terms, this means for example that we do not differentiate ourselves from others based on certain traditional dietary regulations, but instead, let ourselves be guided by the principle of health. When we extend the value of being healthy beyond our body, to our psyche, and animals and to the environment, we intuitively deduce not to overeat, purchase organic and regional products, avoid industrially or genetically processed food, sugar, fattening ingredients, preservatives, and additives such as hormones that end up in the water and affect sentient beings. In this way, we become a healthier part in the larger cycle.

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[242] ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ॥ GGS, 281, M.5; ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ॥ GGS, 846, M.5; ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥ GGS, 6, M.1.

[243] ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ॥ GGS, 451, M.4.

Moving from desires to natural needs

A wisdom-oriented approach is not about adhering to a commandment for its own sake or due to a reward I will gain in the Hereafter, but about the ability to distinguish natural needs from unquenchable desires and satisfy them appropriately.[244] As we have seen, the wisdom of being healthy ultimately helps us in all areas of life, allowing us to contribute just by a little change in behavior to animal welfare, reduce factory farming, and lessen the burden on our bodies and nature. Moreover, it brings us closer in our hearts, as there are no dietary restrictions dividing us. If we internalize such approaches already in childhood, we will be able to later advocate for corresponding values as decision makers in education, economy, medicine, agriculture, city planning, and politics.

The outlined insights are deeply engrained in Sikhi. They become apparent when we look at how respectfully Sikhs try to treat the soul and body. This not only comprises satisfying spiritual, and basic physical and emotional needs, having a fresh, healthy, and modest diet, and keeping the body fit. It also encompasses avoiding altering the body without a medical need, may it be through piercings or plastic surgery. Sikhs keep their hair uncut and gently cover it. Male Sikhs keep their bear untrimmed and a gently cover their head with a turban. Women usually use a headscarf; some also wear a turban. The turban, called *dastar*, along with uncut hair are considered natural expressions of a pious, devout, and humble lifestyle. The turban also expresses a deep love for the Divine which acknowledges that it is not upon us but the protective hand of the Divine to decide which therapy is necessary for us to heal and return home to our spiritual homeland. Ultimately, Sikhs honor the body as it is the vehicle for the soul to transcending

[244] ਜੋ ਹਰਿ ਲੋੜੇ ਸੋ ਕਰੇ ਸੋਈ ਜੀਅ ਕਰੰਨਿ॥ GGS, 133, M.5.

ephemerality. And at the same time, Sikhs are cautious of the body as it harbors everything that binds us to the ephemeral world.[245]

Decolonizing the mind from linear thinking

If we want to overcome unreflective identification and different forms of radicalization, enhance justice, dignity, respect, and harmony, and protect nature in a better way, we need to *decolonize the mind*. This involves recognizing where we mimic trends, follow the zeitgeist or even colonial practices in an unreflecting manner, and live in denial of the profound wisdom that was given to us unconditionally. Essentially, it encompasses unlearning *(anpadea)* all conditionings that harm us in the long run. This process is painful yet transformative. For after each injury comes healing.[246] This perspective gives hope. People from various traditions, including Indigenous Peoples, tell me of similar experiences. Once this process is initiated, we intuitively start strengthening life-affirming and unifying values.

Moving from desires to needs also means to move from linear to cyclic thinking. When observing a leaf falling from a tree, someone might say, "The leaf has died." In reality, only transformation is taking place. Spiritual wisdom involves embracing phenomena as they truly are, looking beyond their surface appearance. From the leaf, new soil and life emerge, whether one believes in it or not. We are bound by the same cosmic laws and connected to the natural cycles that govern life. Sikhi even transcends this view: If we miss the current opportunity of

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[245] ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ॥ GGS, 463, M.2; ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ॥ GGS, 23, M.1; ਇਹੁ ਸਰੀਰੁ ਮਾਇਆ ਕਾ ਪੁਤਲਾ ਵਿਚਿ ਹਉਮੈ ਦੁਸਟੀ ਪਾਈ॥ GGS, 31, M.3; ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥੩੫॥ GGS, 917, M.3.

[246] ਪੜਿਆ ਅਣਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ॥੧॥ GGS, 197, M.5; ਮੇਰਾ ਬੈਦੁ ਗੁਰੂ ਗੋਵਿੰਦਾ॥ GGS, 618, M.5.

spiritual self-realization, the universe will graciously offer us another chance in the next reincarnation.

Indigenous Traditions, but also scientists like Rachel Carson, Aldo Leopold and James Lovelock remind us that cyclic thinking recognizes and embraces the inherent interconnectedness of life. Rather than perceiving situations and phenomena as linear or isolated occurrences, cyclic thinking considers the context and acknowledges that everything is part of a larger interconnected dynamic system. Accordingly, cyclic thinking encourages to consider the holistic long-term implications of our attitudes and actions. Just as nature operates in cycles, so do our own lives and the systems we are a part of. By adopting this perspective more consciously and from early age onwards in our families and educational institutions, we could intuitively develop more harmony, a sustainable lifestyle and consider the broader and long-term impact of our decisions on us, society, and nature. In essence, cyclic thinking cannot lead to an extreme position, whether at the far left or right. It recognizes that there is no beginning nor end, nor a goal waiting somewhere in the future on a chronological timeline.

René Descartes, Isaac Newton, and Immanuel Kant, just to name a few influential proponents of linear thinking, emphasize a sequential, logical cause-and-effect understanding, where each event is perceived as leading to the next in a line, often following a predetermined goal. In linear thinking, there is an expectation that outcomes can be predicted. This mode of thinking often seeks to find the most direct and efficient path to a desired outcome. The prevailing paradigm that measures development and success based on economic growth, even when it comes at the cost of exploiting human beings, animals, and our precious Mother Earth, is a direct outcome of linear thinking. It disregards the undeniable reality of our planet's limited resources and shows vividly what harmful side-effects linear thinking has caused. It is self-

understood that linear thinking has its own merits in certain contexts, for instance in mathematics.

Mastering cyclic thinking and transformation through holistic education

Once our education systems begin nurturing a holistic culture which places at least the same importance on unifying values, timeless wisdom, and respectful collaboration as on the transmission of scientific knowledge, only then can we lay the ground for resilient young people which respect the inherent worthiness of all living beings, including nature, as the central core value from which everything else is derived. Then young people will not regard themselves as optimizable biological machines who compete on a capitalistic market and in a virtual and editable world but as humble guests who entered the mystery of diaspora for a deeper purpose beyond their bodies and volatile emotions and desires. Then we are able not only to create scientists of matter and body *(badehi)* but virtuous researchers of the soul *(dehi)*.[247] When more spiritual insights are passed on, future generations will be better equipped to holistically deal with individual and collective radicalization and other dangerous developments.

The Wise Ones say that when we understand ourselves, we understand the universe. If I truly understood myself, I would not have to say: "How could I do this?" Because I would be a conscious participant observer. When we reach a synchronicity of reflection and action, we know that we are fully healed. Then there is no reason to be reborn. While we are on the path of healing, we mainly learn in two ways: 1. through suffering, and 2. through observation. This reconnects

[247] ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥ GGS, 4, 199 M.1; ਦੇਹੀ ਗੁਪਤ ਬਿਦੇਹੀ ਦੀਸੈ॥ GGS, 900, M.5; ਭਾਈ ਰੇ ਤਨੁ ਧਨੁ ਸਾਥਿ ਨ ਹੋਇ॥ GGS, 62, M.1; ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਵਿਚਿ ਬੋਹਿਥ ਬੈਠਾ ਆਇ॥ GGS, 40, M.4.

again with evoked and intuitive ethics. Evoked ethics require something external to happen, such as a nuclear catastrophe, for us to realize that operating nuclear power plants is highly problematic not only now but especially due to the long-lasting radiation hazard. Intuitive ethics is at work when we avoid everything that creates severe and lasting side effects.

Applying wisdom-oriented self-exploration (also in secular realms)

The beauty of self-exploration is that it is a secular process which can be applied not only in school but in all spheres: in family life, at work, in psychology, ethics, biology, and economics. It can even be applied in policy making. Then, politics is not based on shortsighted party programs and electoral calculations but on inclusive and cyclical thinking that holistically considers the long-term effects on the well-being of humans, animals, and the environment. We could call this *wise policy making*. This process not only entails a structural and institutional paradigm shift. It presupposes the ability to first identify and then accept our individual and collective weaknesses. In Sikhi, we speak of the "five thieves" that drain our energy, meaning they absorb virtues. The first law of thermodynamics as formulated by Julius Robert von Mayer and James Prescott Joule states that energy cannot be created or destroyed and that the total amount of energy in a system remains constant, although it can change from one form to another. The art of spiritual wisdom masters the transformation of our inherent energies: vices are transformed into virtues.

According to the Wise Ones the five "thieves" that arise from the primal disease of hybris include: 1. desire, 2. anger, 3. greed,

4. attachment to ephemeral phenomena, and 5. egoism.[248] During the process of healing, desire is transformed into acknowledgement of natural necessities, anger into courage, greed into frugality, attachment into unconditional love, and egoism into altruism. This is truly an art as difficult as walking on a hair or the edge of a sword, as the Enlightened Ones say. They also speak of the art of wielding the "sword of wisdom" *(gian khadag)*. The small sword that Sikhs carry who have been initiated *(khande di pahul)* into the order of the *Khalsa* established by Gur Gobind Singh in 1699, symbolizes two things: the ongoing battle against our inner demons and vices, and the courage to stand up for justice and marginalized people, and the common good. The sword of wisdom acts like a scalpel. It separates the bad, the tumor, and preserves what is healthy. That is the daily pilgrimage of spiritual people: they take a bath in the temple of their heart and purify it with wisdom. Therefore, brining spiritual wisdom to life is seen as the highest art of life in Sikhi.[249]

A global vision: Holistic Well-being Index

It could help all of us, if we gave more space to wise human beings who underwent this inner transformation, authentically follow an intuitive ethics, and are not driven by worldly interests or missionary zeal. They could work with scientists in interdisciplinary and multiplex local and global settings on a common global vision: a *Holistic Well-being Index* (HWI), where the well-being of nature, humans, and animals would be the core indicator of progress instead of income based on a linear economic growth paradigm. In such an inclusive

[248] ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ॥ GGS, 600, M.3; ਸਭੋ ਸੂਤਕੁ ਜੇਤਾ ਮੋਹੁ ਆਕਾਰੁ॥ ਮਰਿ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ॥ GGS, 229, M.3; ਗਿਆਨ ਖੜਗ ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ਗੁਰਮਤਿ ਜਾਗੈ ਸੋਇ॥ GGS, 1414, M.3.

[249] ਕਾਢਿ ਖੜਗੁ ਗੁਰ ਗਿਆਨੁ ਕਰਾਰਾ ਬਿਖੁ ਛੇਦਿ ਛੇਦਿ ਰਸੁ ਪੀਜੈ॥੩॥ GGS, 1324, M.4; ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ ਘਟ ਹੀ ਤੀਰਥਿ ਨਾਵਾ ॥ GGS, 795, M.1; ਊਤਮ ਕਰਣੀ ਸਬਦ ਬੀਚਾਰ ॥੩॥ GGS, 157, M.3.

collaboration, wise people also from Indigenous Traditions would be listened to carefully, also when it comes to the planning of new cities. Because Indigenous people from Australia for instance see cities as inherently hostile to nature because Mother Earth can never be replenished with what a city depletes from her natural resources. They advocate for smaller communities that are based on cyclic systems and relationships. This aligns with how the Enlightened one Gur Nanak lived and worked as a humble farmer in the village of Kartarpur in Panjab, which he founded around 1504.

Epilogue

The prerequisite to live an ethical life free of odious passions is to remember the aesthetics of humility, natural necessities and seeing through ephemerality. The ideal of life in Sikhi is being loving and pure with equanimity amidst impurity. It is like in Star Wars. It is up to us decide whether we want to be on the side of light and harmony or on the side of darkness and cacophony. Whichever path we chose, the answers to the mysteries of life we can only find within ourselves.[250]

[250] ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ॥ GGS, 655, Bhagat Kabir; ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ॥ GGS, 474, M.1; ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ॥ ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ॥ GGS, 474, M.5.

CONCLUSION

But part of that knowledge, surely, is our understanding and appreciation of our emotions, which are, after all, much of what makes life worth living.[251]

The authors that were part of this book were invited to contribute on the basis of their experience and unique point of view. The idea, as conceptualised from the beginning, was to offer a *repertoire* of reflections on the topic of emotions, with a special mention of hate and hate speech, as we considered it to be a large part of our *Zeitgeist*. As the reader may have seen, this aim was indeed accomplished. A plethora of authors from different grounds were reunited here, creating a catalogue of opinions on the roots of the hate epidemic we live this day and age: emotions, its management, essence, and spirit.

This book welcomed us with a reproduction of the famous "El sueño de la razón produce monstruos", made by Francisco de Goya. As the common interpretation of the work goes, it serves its purpose by reminding us that, when reason is asleep, when we cease to control our irrational impulses, we open the doors to our inner monster, our personal destructive force. The aim of this book, which analyses from different perspectives the very notion of "emotion" in general, and "hate" as the

[251] Solomon, Robert C. 1999. "The Philosophy of Emotions", in Lewis, M. & Havil, J. *Handbook of Emotions*. New York: Guilford Press.

concrete instance chosen as an example, has been, though, to push and present another possible interpretation, perhaps opposed to that of the classical *rationalist* dictum, of de Goya's work – and, as it seems, also hinted at by some of the interprets of its time. As we read in the famous Ayala's manuscript on his views on de Goya's work: "La fantasía abandonada de la razón produce monstruos*, y unida con ella es la madre de las artes*"[252], meaning that *the fantasy in the abandonment of reason produces monsters, and coupled with them we find the mother of all arts*. We see, here, that a second reading key has been unearthed, giving us the chance to redeem the act of abandoning reason, or at least to accept a positive side to the *unreasoned* side of human nature, for it is a creative force, something that allows for new things to appear in our material world, almost evoking the Greek root concept of *maieutics*, meant to "bring into life" new ideas or concepts, by means of creativity and thought.

As editors of this book, we feel that this foundational will, that of vindicating both the *dangerous* and the *creative* role of passions, has not only been fulfilled including different professional perspectives on the matter – including philosophical reflections, theological views, or even legal and psychological accounts –, but also different cultural positions, with authors from Africa, Asia, and Europe, and that this large variability of the *discourse* has created a coherent and inherently debating *opera.* After every voice, a different, foreign one adds its own view, in a dialogue that spans the entire book.

The starting point of this journey was a pack of articles grouped in virtue of its focus: a direct analysis on the texture and shape of emotions. This frontal view of the subject aligned different authors, coupling philosophical and psychological views. James de Traz helped us delve into his own area of experience with a deep summary of his

[252] Fundación Goya en Aragón, website: https://fundaciongoyaenaragon.es/obra/el-sueno-de-la-razon-produce-monstruos/913. Emphasis by the author.

views on resilience, emotional management, and the virtues of effort and of leaving our particular *comfort zones*. From there, creative growth and emotional matureness will follow from our agonistic struggle with pain, awkwardness, and hard work.

Closing the section, two of the editors, Dr. Ignace Haaz and Jakob Bühlmann, offered their respective takes on the emotional *grey stuff*. One analysed the pure cognitivist view on the philosophy of emotions with the aim of explaining not only the phenomenon of hate speech, one of the reference grounds of this book, but gave some hints on one of its possible social treatments. The other centred his contribution on viewing hate in concrete, and negative emotions in general, from a highly Spinoza-influenced viewpoint, concluding that they form an essential part of life, and that embracing them in a positive manner can help us, in a circular way, *calm the monsters* of reinforced reason. Quoting the author:

> "a concrete therapy is proposed, along the lines of Chantal Jacquet, who shows well that Spinoza's therapy solves the problem by preventing not only hatred related intoxication but any negative or sadness-related obstacle for real rational and high level joy in life".

The next section walked around the hallway of concrete experiences and circumstances, throwing some light into the *material* presence of emotions, and its harsh social impact, providing us with case studies such as the Indian, the Gabonese, the RDC, and the "bad Christian" case. The first was Dr. Mohan Razu's article, who presented us the case of India's political situation, with growing tensions left and right and a proliferation of hate speech against large parts of the population, clearly showing one of the possible outcomes of putting our reason to sleep and letting the low passions flourish. An in-depth analysis of the new types of hate crime and speech in India was offered, all along an exploration of the consequences of globalisation for this typology of social flu.

Following his testimony, Dr. Fweley Diangitukwa and Ruth Bekoung welcomed us with an excerpt of the book *Les prisons sont-elles utiles pour l'avenir de la société?*. In this chapter, reproduced here with the permission of the authors, both researchers explore one of the main difficulties ex-inmates find themselves in upon release of prison: a very strong "hate culture" that tags them for life, hindering many of their socialisation efforts.

On a different note, but also analysing the suffering and issues caused by hate, and the exploitation in a wrongful way of our irrational spirit, Desanges Masika introduced us to the emotional distress and psychological processes observed in children who survived violent conflicts, making clear that hate and war harm even the most innocent and pure spirits. Collecting the testimonies of up to six children victims of war in the province of North-Kibu (RDC), the author presented an emotional cartography of war's inner experience. With this example of suffering and psychological distress, Maurice Salib followed with his research on historical cases of Christian misappropriation and manipulation of the scriptures: "The history of Christianity is paved with examples of misappropriation and instrumentalization of the Bible by those who were called to transmit it: theologians". Giving us as an example some of the great names of the Christian tradition, we were warned about the risks of taking the biblical lessons in the wrong way, pushing hateful or intolerant narratives.

But, of course, not all emotions are negative or painful, and this is what Dr. Christoph Stückelberger, Globethics Founder and President, opened with the third, and last section of this book, devoted to the proper *overcoming* of the "tyrannical" passions. Dr, Stückelberger invoked the power of laughter, present in Dr. Obiora Ike's life, career and trajectory, as a means to recreate the classical Christian image of "the laughter of the Holy and the Fools", as Helmut Thielicke put it. Laughing is both a way of embodying *holiness*, of manifesting a present

given by God himself, and the *faith in the impossible*, attributed to prophets and fools alike. From here, the conclusion that Dr. Stückelberger offered us was that "Ethics and Emotions are Twins". In the same line of thought, Anja Andriamasy also took Obiora Ike's example to develop her view on the so called "education of the heart" and of the character, a way of unearthing the humane nature, which would bring us to goodness and ethical behaviour, as in the Rousseauist picture.

Closing this section, and the book, we found first the article by Rev. Samuel Jebin, analysing the book of Ecclesiastes, showing us its ambivalent character regarding enjoyment: Qoheleth has a serious vision of life and suffering, but also displays a deep joyful sense of life. How could both things be held at the same time? With a theology of emotional joy summarised by the dictum *eat, drink, and find enjoyment*, similar to one of the main tenets of the Charvaka Indian philosophy. Therefore, we saw along with Rev. Jebin that joy, and enjoyment, can be paired with a sense of life seriousness, as Qoheleth shows. From the Sikhi tradition, Kushwant Singh, the third editor, shared a recipe against hate and dangerous passions, vindicating the aesthetics of the good and harmonious life, putting the wise lifelong learning process of the Sikhi morals as an example of how to abandon our own hubris, the source of our hate and evil passions: "after countless reincarnations we eventually can reach a level of humility that culminates in the realization: although I am divine, I need my spiritual family".

As we have seen, every article embodies a different tradition, point of view, or sensibility, for every author has a unique, special perspective on the matter. And yet all of them formed a special *continuum* that allowed for a perpetual debate above geographical, time, or language borders. And this is, as we said, one of the greatest satisfactions we as editors could have: the reassurance that this book, regardless of language, culture, country, or background, will stick to its readers for a

long, long time, for the nature of emotions is what makes *the intimate*, and *internal*, something essentially *universal*, and *shared*.

Jakob Bühlmann-Quero
The Editorial Team,
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