

# GLOBAL JOURNAL

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## Arts & Humanities - Psychology

Suicide in the Bahamas

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### Highlights

Influence of Broca's Aphasia

Services Provided to Households

Discovering Thoughts, Inventing Future

VOLUME 14

ISSUE 9

VERSION 1.0



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A  
ARTS & HUMANITIES – PSYCHOLOGY

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VOLUME 14 ISSUE 9 (VER. 1.0)

OPEN ASSOCIATION OF RESEARCH SOCIETY

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A  
ARTS & HUMANITIES - PSYCHOLOGY  
Volume 14 Issue 9 Version 1.0 Year 2014  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals Inc. (USA)  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## Services Provided to Households Enrolled on Orphans and Vulnerable Children Intervention Programmes in Kisumu County, Kenya

By Joy R. A. Otolo, Dr. Wycliffe A. Oboka & Dr. Lt. Col (Rtd) J. M. Okoth  
*Masinde Muliro University of Science and Technology, Kenya*

**Abstract-** Understanding the magnitude and sociodemographic characteristics of OVC crisis in sub-Saharan Africa and Kenya can provide foundation for building programmes of appropriate design and scope. In analyzing services provided to OVC households enrolled on intervention programmes, in Kisumu County, Kenya, Evaluative and Survey research designs were used to collect data through questionnaires, focus group discussions, and observation checklist from 384 caregivers. Six Key informant interviews were administered to directors, children officers and social workers. The study found that OVC households enrolled on both the government and Non-government programmes considered Education to be the most needed OVC service. Shelter was the least provided service with (0%) respondents enrolled on the government programme and 49(21.6%) respondents on the NGO programme reporting to have been provided with shelter. The study recommends that OVC programmes should prioritize shelter for OVC to feel safe and able to take advantage of other services provided to them.

**Keywords:** *programmes, design, ovc services, evaluative, survey, socio-demographic, kisumu county, kenya.*

**GJHSS-A Classification :** *FOR Code: 130205p*



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# Services Provided to Households Enrolled on Orphans and Vulnerable Children Intervention Programmes in Kisumu County, Kenya

Joy R. A. Otoló <sup>α</sup>, Dr. Wycliffe A. Oboka <sup>σ</sup> & Dr. Lt. Col (Rtd) J. M. Okoth <sup>ρ</sup>

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## I. INTRODUCTION

There is a high number of OVC in Africa due to HIV and AIDS, war, alcohol, accidents and other pathogenic causes. Battle deaths are higher in Africa as noted by Hoefler (2008) who observes that Democratic Republic of Congo had an estimated 3.9 million between 1998 – 2004 as a result of the six year war that was experienced in the country. The OVC crisis calls for programmes that can provide support and care to OVC. Biemba, Simon, Castello, Beard, Brooks and Njoka (2009) note that understanding the magnitude of the problem and socio-demographic characteristics of OVC can provide foundation for building programmes of appropriate designs, size and scope. To mitigate the impact of orphan hood, the Kenya Government responded by putting in place the National Plan of

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Action on OVC. This plan helps to strengthen the capacity of families to protect and care for OVC, provide economic, psychosocial and other forms of social support, as well as mobilise and support community based responses to increase OVC access to essential services such as food and nutrition, education, health care, housing, water and sanitation (Republic of Kenya, 2005). Oboka (2010) observes that, the Department of Children Services, within the Ministry of Gender, Children and Social Development, in collaboration with the National steering committee on OVC developed the OVC policy, a key aspect of which is the provision of a direct predictable and regular cash subsidy to households caring for OVC. As the OVC crisis continues to increase in Kenya, the government, development partners and NGOs are implementing intervention programmes. However, there is lack of evaluation on the influence of these programmes on beneficiary households.

### a) Statement of the Problem

A study carried out by Biemba *et al*, (2009) noted the percentage of the organizations providing OVC services in Kenya were: non-government organizations (78%), governmental (9%), private-not for profit (4%) faith based organizations (4%) and multilateral organisations (4%). Apart from the sampled organizations, Biemba *et al*, (2009), reported that the exact number of organizations working on OVC in Kenya is unknown. While many programmes have been initiated in Kenya to provide various services to households caring for OVC, there is limited empirical studies carried out to evaluate how these programmes have impacted on social wellbeing of beneficiary households. Formson and Forsythe, (2010); Nyangara, Hutchinson, Thurman and Obiero (2009) showed that some of these intervention programmes had not offered maximum care, support and protection for OVC. Economic strengthening met a major blow since the beneficiaries sold tools because it was more profitable than running the income generating activity they were expected to start. Caregivers were reluctant to allow the OVC to go for children clubs since they spent more time in children's clubs instead of helping with household chores. Therefore income generating activities and

children clubs have proved inefficient to offer maximum care and support to OVC.

*b) Objective of the study*

The study was guided by the following research objective.

- i. To Analyse the services provided to households on OVC intervention programmes in Kisumu County.

## II. LITERATURE REVIEW

*a) Provision of Education in OVC Programmes*

Education is a basic human right for all children, as recognized in the Convention on the Rights of the Child (CRC, 1989). It is also vital for children's physical, intellectual, emotional and social development (International HIV and AIDS Alliance, 2010). USAID and CRS, (2008) note that a child who has access to quality primary schooling has a better chance in life while a child who knows how to read, write and do basic arithmetic has a solid foundation for continued learning throughout life. On that part, Ishakawa, Naoko, Pridmore, Pat, Carr-Hill, Roy, Chaimuangke and Kreangkrai (2011) noted education to be critically important to children's social integration and psychosocial well-being. Ishakawa *et al.*, (2011) posited that school attendance plays an important role in helping traumatized children regain a sense of normalcy and to recover from the psychosocial impacts of their experiences and disrupted lives. USAID and CRS (2008) reported that education programming for orphans and vulnerable children in Burundi, Zambia and Lesotho, showed that education intervention benefitted individuals, whole nations and was a major instrument for social and economic development. Evidence from the same study showed that children who were not hungry were better able to concentrate in class. USAID and CRS, (2008), noted that to access education, national policies on Education for all (EFA) greatly impacted access to learning. The abolition of elementary school fees in Uganda, Tanzania, and Kenya led to dramatic increase in enrolment. In Uganda, the abolition of fees in 1996 led to a 70 percent increase in enrolment. In Tanzania, when fees was abolished in 2001, there was an increase in enrolment rate soaring from 57 percent to 85 percent within one year. While in Kenya, 1.2 million additional students entered primary school after the government eliminated school fees in 2002 (OVP and MOHA, 2006).

Even with free primary education, orphans are still more likely to lose out on education than other children. In Kenya, 92% of non-orphans and 88% of orphans are in school (OVP and MOHA, 2006), and the percentage of double orphans aged 10-14 attending school is 70% lower than that of children living with at least one parent (OVP and MOHA, 2004). The reasons for orphans losing out on education include additional costs of education (such as uniforms, books, and

games), inability to go to school full time, lack of educational capacity and quality to cater for the large numbers of children. Therefore, not all OVC can access the free primary education since most of the caregivers cannot afford to pay for the extra levies charged. Formson and Forsythe (2010) note that OVC are at higher risk of dropping out of school due to a number of barriers such as stigmatization, lack of school uniforms, shoes and other miscellaneous school costs.

*b) Psychosocial Support in OVC Programmes*

Formson and Forsythe (2010) noted that orphans and vulnerable children can suffer considerable emotional trauma as a result of their respective family situations ranging from loss of one or both parents and the trauma that comes from living in various abusive circumstances. This, coupled with stigmatization and marginalization, leaves the orphans and vulnerable children highly vulnerable, in need of counselling and various other coping mechanisms as noted by Hutchinson and Thurman, (2009) and USAID and CRS, (2008). Evidence from the same study showed that psychosocial support gives OVC the skills, with which to cope with stress, trauma and other difficult situations that the OVC experience in life. Psychosocial support also ensures that parents and caregivers are equipped with skills to provide better care and support for OVC.

Formson and Forsythe (2010) observed that HIV and AIDS was creating and exacerbating, physical poverty, emotional, psychological and social poverty in the lives of affected children and households. Such poverty could have profound personal, familial and societal implications. Therefore, it was imperative that psychosocial support be strategically integrated into programmes for children affected by HIV and AIDS and other disasters. If well targeted, psychosocial support was envisaged to give orphans and vulnerable children the skills with which to cope with stress, trauma and other difficult situations that they experience in life (Hutchinson and Thurman, 2010). Evidence from the study by Formson and Forsythe showed that, psychosocial interventions included: kids clubs, regular home visits, peer support groups, recreational activities, writing of memory books, keeping memory boxes, guardian support groups, counselling from trained professional and lay counsellors, teen clubs, art, expressive art, drama therapy and home visits by volunteers. Formson and Forsythe (2010) noted that the main areas of support provided to both OVC and their caregivers were counselling, support groups, community sensitization activities and spiritual support.

Although recognized to be critical in meeting children's intrapersonal and interpersonal development, psychosocial support is one of the most neglected areas of support for orphans and vulnerable children. Hutchinson and Forsythe (2010) noted that neglect of psychosocial support has long term consequences for

children which include hopelessness, shock, fear, anxiety, anger and depression which could cause dysfunctional behaviours and strain on social wellbeing of households benefitting from various programmes for OVC. While psychosocial support was ensuring the emotional support to OVC beneficiary households, Nyang'ara *et al.*, (2009) noted that there were few home visits and psycho social effects for guardians or children from visiting. The study therefore sought to examine psychosocial support provided to OVC.

### c) Child Protection in OVC programmes

All children require protection as stipulated in the Convention on the Right of the Child (CRS and USAID, 2008). Many countries have child focused legislation such as the Children's Act of 2001 in Kenya that provides extensive protection for children that include the government and family being responsible for the survival and development of the child. The Children's Statute of Uganda of 1995, Article 34 (7) of the constitution specifically provides for the protection of orphans and vulnerable children (Republic of Uganda, 2011). Orphans and vulnerable children are particularly vulnerable to abuse, exploitation and neglect. When children's right to protection are violated they are at increased risk of HIV infection, physical, social and emotional problems (IHIVAA, 2010). The study by Richter *et al.*, (2004) noted that orphan hood deprives children many of their rights by removing them from family and possessions, and exposing them to abuse and exploitation. It is therefore important that Convention on the Rights of the Child (CRC) which places a duty on governments to protect children's rights be put in place.

Saalam (2004) in a CRS report for Congress observed that children who are solely responsible for their siblings struggle not only to support the household, but also to keep their homes. Property grabbing as a practice where relatives of the deceased come and claim the land and other property is reportedly a serious and children cannot inherit property. As noted by Traditional law in many rural areas dictates that women problem for widows and child headed households. Saalam (2004), property grabbing has a number of their new caretakers, girls and women may be forced Girls may experience sexual abuse and exploitation from negative consequences particularly for girls and women. into the sex trade in exchange for shelter and protection thus increasing the risk of contracting HIV, while there is a strain on extended families, and increase in number of the street children.

Ogonji (2014), in a study carried out in Bungoma South on impact of faith-based organizations on the plight of children noted that orphans face many challenges among them disinheritance by extended family. The consequence of disinheriting OVC makes development and implementation of the protection of children property rights vital. This is because key to child

protection is to strengthen the legal and policy framework, improve co-ordination within the child rights sector and build institutional capacities within the justice system for protecting the rights of the OVC. This implies a child-friendly legal infrastructure including child friendly courts (DOCS, 2005). Meanwhile UNAIDS (2011) noted that to help these children reach their full potential, there was an urgent need to invest in national social protection programmes that fights poverty and stigma and which address their special needs. The current study sought to determine the child protection services provided to OVC in Kisumu County.

### d) Economic Strengthening of Orphans and Vulnerable Children in OVC Programmes

This area of support is focused on establishing different strategies to protect and strengthen the economic situation of households caring for orphans and vulnerable children so that they are able to provide food, clothing, shelter and education for OVC (IHIVAA, 2010). Economic security enables families to reap the full benefits of various OVC interventions received (JLICA, 2009). The absence of viable and sustainable income generating activities will often negate the benefits of interventions to improve the wellbeing of OVC (Formson and Forsythe, 2010). Income generating activities need to generate sufficient family income with which parents/caregivers can elevate themselves and OVC out of poverty (JLICA, 2009). Compassion Annual Report, (2013) noted that sustainability of income generating activities was usually an uphill task and encouraged partners to put into place measures to monitor and evaluate each business concept before implementation. Nyangara *et al.*, (2009) found that the income generating activities in a programme in Kenya gave training and support in the establishment of savings and internal lending committees (SLICs) that offered group-generated funds loaned to members through a monitored savings and credit system.

The Allamano programme in Tanzania, provided training in bio-intensive agriculture and participants received capital inputs such as wheelbarrows, spades and other equipment. This was to reduce food insecurity in the OVC beneficiary households. While there were positive outcomes in the study, Nyangara *et al.*, (2009) reported that there were some negative outcomes. Income generating activities faced challenges in that some projects were not sustainable, poorest families were unwilling to participate in income growth programmes and tools were sold due to lack of a viable market for the produce. In studying 19 organizations, Formson and Forsythe (2010) noted that income generating activities were the least common services offered with only (19%) of the OVC population in the sample benefitting directly or indirectly from Income generating activities. Of these, only (4%) benefitted directly and (5%) indirectly through support

provided to caregivers. As much as income generating activities are aimed at economically empowering the OVC, caregivers and parents, some individuals sold the tools they were given, because the business they were to engage in was not profitable. On the other hand, accesses to viable markets for the output were not put into consideration. Further, not all households benefitted from the Income generating activity since some of the sampled projects did not offer income generating activities and these gaps showed need for carrying out this study.

#### e) Cash Transfer in OVC Programmes

Cash transfer is noted to be one of the key interventions given to OVC. In Brazil, *Bolsa Familia* was the largest conditional cash transfer and in 2012 providing forty one-million people (22% of Brazilian population) with between 32 to 242 *reals* per month (approximately ESD 17 and USD 124, respectively) to families' earning less than 140 *reals* per capita per month (approx. USD 74) notes (Bither-terr, 2012).

Davis *et al.*, (2012) noted that the initial aim of the Mozambique's *Programma Subsidio de Alimentos* (PSA) was to provide, 'emergency' type support to destitute urban households, particularly to enable them to achieve an adequate diet. Monthly transfers were provided to indirect beneficiaries, based on the number of dependants in the household up to a maximum of 4 dependants. Taimo and Waterhouse (2008) indicated that until 2008, the amount of the transfer was 70Mtn for a direct beneficiary, up to a maximum of 140Mtn depending on the number of dependants. In 2008 a new scale of the Food Subsidy Programme came into effect, with a monthly transfer value between 100 and 300Mtn whose value was still less than ten percent of the current minimum wage. In Kalomo Pilot Social Cash Transfer programme in Zambia, Wietler (2007) found that most transfers in most cases were spend on food. Weitler further explained that half of the beneficiaries were able to invest part of the money in hiring friends or relatives to plough their field or build a barn. While half of the beneficiaries spend cash transfer on school equipment, like books or pens for their dependants, another five household heads reported to have used the transfer money to buy small livestock like goats and chicken.

In a survey carried out in Mexico, 70 percent of the households reported that they used the PROCAMPO money to purchase inputs (de Janvry, Alain and Elisabeth 2006). Slater and Mphale (2008) reported that in Mohale's Hoek and Maseru districts, of Lesotho, cash transfers were primarily used by beneficiaries to buy food and to meet other basic household needs, such as candles and paraffin (Daniel, 2011). Schubert and Huijbregts (2006) noted that beneficiaries in Mchinji Social Cash transfer pilot scheme used the monies received for basic needs: food, clothing, education

material and access to health services. However, Huijbregts (2006) noted that some beneficiaries of Mchinji Social Cash transfer pilot scheme had invested money from the scheme in improving shelter and in acquiring small livestock. The SUUBI pilot project in Uganda was a type of cash transfer, linked to child savings accounts. This project paid into the savings fund for the child's secondary education an amount double that of the monthly savings deposit, up to a certain limit (Adato and Bassett 2008). Adato and Basset, (2008) noted that OVC-CT programme was an initiative by the Kenyan government to support very poor households that cared for orphans and vulnerable children to enable them take care of those children and help them grow in a family setting. The main goal of the OVC-CT programme was to strengthen the capacity of poor households, to protect and care for orphans and vulnerable children. After the initial roll out, the programme was progressively scaled up over the years, with caregivers collecting 2,000 shillings per month as from 2012, paid bi-monthly through the post office (Kirera, 2012). It was envisaged that by 2013 the coverage would have grown to 160,145 households (Samuels and Ouma, 2012). According to the Kenya's Social Protection sector review by 2010, the programme was supporting 412,470 OVC beneficiaries (GOK, 2012). The cash is used to purchase basic household necessities (food, bedding, clothing) and housing materials, meet school requirements (levies, uniform, extra tuition) and health bills. The study found that OVC-CT had become a major source of household income and the quality of life of OVC had improved.

Zeza, de la Briere and Davis., (2010) note that cash transfers may influence participation in social networks (investments in social capital, mutual insurance) since the incomplete markets both generate and reflect social relationships, which frame household decisions. As a result of the OVC-CT in Kenya, households were able to access health, education services and they seemed able to buy some durable goods (Zeza *et al.*, 2010). The amount given for OVC-CT which, had last been reviewed in 2008 with the current inflation was insufficient to meet the basic needs of OVC and at the same time address their education and health needs (Samuels and Ouma 2012). Secondly, the programme has not covered all districts that have a heavy burden of orphanage and vulnerability in the country. The study sought to determine the amount given to beneficiary households, determine if the government and other development partners had plans to scale up the programme and increase amount provided to beneficiary households.

#### f) Shelter and Care in OVC Programmes

The purpose of shelter and care is to ensure that orphans and vulnerable children have adequate shelter at all times. Formson and Forsythe (2010)

observed that Botswana had adopted a family centered approach to orphans and vulnerable children support focused on ensuring that where possible, OVC remain within a family unit. As such, support to caregivers to enable them to have OVC remain with the family/community system was an important aspect of ensuring that OVC have adequate shelter. Placement of a child in an orphanage is taken as a last resort. In such instances, placement of OVC is guided by the Regulations Governing Alternative Arrangement for Children in Need of Care of 1999. Formson and Forsythe (2010) in a study of nineteen projects in Botswana noted that only four of the participating organizations provided shelter and care since three of these organizations were orphanages and the other a boarding school. A total of 399 OVC were supported with this service. Biemba, *et al.*, (2009) in a situation analysis of Zambia Country brief noted that of the 21 organizations surveyed in Zambia identified as working with OVC, the least offered forms of support was shelter and care. Nyamakuru, (2011) in a study in two districts of Kampala and Wakiso in Uganda where she analyzed NGO strategies to enhance child well-being noted that provision of shelter in form of roofing sheets for OVC households that had collapsed or were in despair was one of the interventions provided to households by service providers. The study sought to determine provision of shelter as a service by the government and non-government programmes. Reviewed literature suggests that OVC should be taken care of in families with adequate shelter and the few OVC organizations that provided shelter to OVC were orphanages and a boarding school. Only roofing sheets for collapsed roofs or were in despair were considered by one service provider. Shelter is a crucial service for holistic interventions for OVC. Lack or minimal provision of shelter to OVC leaves a gap in the holistic provision of interventions. The study therefore sort to determine provision of shelter and influence it has on beneficiary households in Kisumu County, Kenya.

### III. RESEARCH METHODOLOGY

#### a) Study Site

The study was carried out in Kisumu County which is located in Nyanza. Nyanza covers 16,162 kms<sup>2</sup> and lies between longitude 0° and latitude 30° south and between longitude 34° and longitude 40° east. It is located in the South West part of Kenya, around Lake Victoria and includes part of the Eastern edge of Lake Victoria. The study was carried out in Kisumu East, West and Seme Sub Counties. According to KDHS (2010), Kisumu County has a high HIV prevalence of 15 % and is home to so many orphans due to the area's high HIV and AIDS incidence and resulting high mortality rate due to HIV and AIDS. In this region, a lack of or minimal education, continuing tradition and socio-cultural practices contribute to the spread of this disease. Over (45 %) of the region's population is living under poverty

line of less than one dollar per day – the highest in Kenya (UNDP, 2009). The Kisumu County Fact Sheet gives very high poverty indicators as follows: absolute poverty (60%), urban poor (70.05%) and rural poor (63%).

#### b) Research Instruments

Primary data was obtained using questionnaires, structured interviews, focus group discussions and observation check list that were administered by the researcher to 384 OVC households. Fishers' formula was used to calculate the sample size. Two sets of questionnaires were developed for each category of respondents who included: caregivers of households that were benefitting from government and non-government households. The first questionnaire was used to collect data from caregivers enrolled on the government OVC programme and the second questionnaire was used to collect data from caregivers enrolled on the non-government OVC intervention programme. The researcher personally administered the questionnaires to the respondents and structured interviews to key informants who included: 2 project directors, 2 children officers and 2 social workers. There were four focus group discussions consisting of 8 participants each. Two for women and another two for men caregivers enrolled on the government and NGO OVC intervention programmes. An observation checklist was used for different households and the aim was to enhance the accuracy of the study.

#### c) Data Processing

Data was coded and entered on a display sheet. Descriptive statistics were computed using SPSS version 16. MS EXCEL was used to draw and present the results in bar charts and tables. Data collected using questionnaires was presented quantitatively using descriptive statistics including means, percentages and standard deviations for continuous and frequency distributions of categorical data. Data collected from focus group discussions and intensive interviews was analyzed qualitatively.

#### IV. RESULTS AND DISCUSSION

Table 1: Summary of services provided to beneficiary households

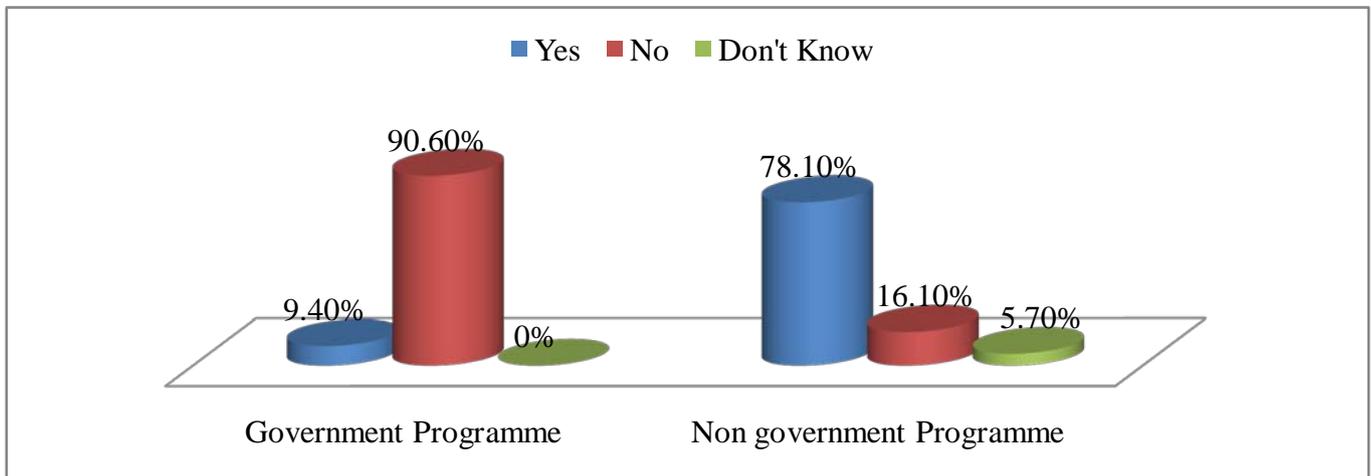
Service provided	Government Programme		Non-government Programme	
	Frequency	Percent	Frequency	Percent
Education	179	92.2	192	100
Psychosocial Support	110	57.3	114	59.4
Child Protection	38	19.8	169	88
Income Generating Activity	18	9.4	150	78.1
Cash Transfer	192	100	0	0
Shelter	0	0	41	21.6

Source: Researcher generated from field data of 2014

Table 3.1 shows that shelter is the least provided for service in both the Government and NGO OVC intervention programmes. The essence of OVC intervention programmes is to provide a holistic programme to strengthen the capacity of families and communities to care and protect OVC. For OVC to be able to socialize, learn and address challenges within their own environment, shelter is a crucial service that makes OVC feel safe and secure. Shelter is inextricably linked to the improvement of health, education, Psycho social support and the overall wellbeing of OVC in any community. It is a core intervention in tackling complex needs of OVC and their carers. Houses that are in poor condition offer families with little protection. Improved shelter conditions can facilitate livelihood development through improved living conditions. When shelter is not

given a priority then the other interventions provided may not meet the holistic objective of OVC intervention programmes. Having a small number of respondents enrolled on the government programme reporting to have received child protection services was interpreted to mean that child protection was minimally provided on the government programme. Out of the 192 respondents enrolled on the NGO programme, 169(88%) reported that they had received child protection services and 23(12%) reported that they had not received any child protection services. Having a large number of respondents enrolled on the NGO programme reporting to have received child protection services was interpreted to mean that the NGO programme considered child protection as a priority.

Training on Income generating activities



Source: Researcher generated from field data of 2014

Figure 1: Provision of Training on Income generating activities

Having a very large percentage (78.1%) of respondents enrolled on the NGO programme reporting to have received training on IGA was interpreted to mean that the NGO programme was keen on helping

develop economically independent individuals. The study by Nyangara *et al.*, (2009) agrees with the findings in the current study of economically strengthening beneficiaries through trainings on IGA since it found out

that income generating activities in Kenya gave trainings to members through a monitored savings and credit system. Findings by Formson and Forysthe (2010) and Hutchinson and Thurman (2009) in a study in Botswana also agreed with the findings of the current study that income generating activities and skills training were provided to promote poverty alleviation. An FGD consisting of two groups, one for men and another for women revealed that the NGO programme provided trainings to all beneficiary households and startup capital for IGA was given to highly vulnerable households. An interview with the directors and social worker on the NGO programme was in agreement with the FGD that trainings on IGA was provided to all beneficiary households and startup capital was provided to highly vulnerable households that had chronically ill caregivers and children.

The study showed that all the respondents enrolled on the government programme indicated that they received financial support. All the 192 respondents agreed that they received a direct cash transfer of Ksh. 2000 per month, which, was disbursed every two months through the post office. An interview with the children's officer revealed that the respondents' enrolled on the programme received direct cash transfer of Ksh.2000 per month that was disbursed after two months through the post office. The children's officer explained that plans were at an advanced stage to have the caregivers receive their cash transfer through Equity Bank and that equal amount of money was paid to beneficiary households irrespective of the number of people who lived in the household, or the number of children who were cared for in the households. The children's officer explained that after analyzing the households there was a gap in provision of basic needs at the county level that needed cash that was regular and tangible.

Two FGD's one for male and another for female In Seme and Kisumu East sub counties unanimously agreed that they received a cash transfer of Ksh.2000 every two months. The governments design of direct cash transfer to beneficiary households enrolled on the programme in Kisumu County differed from that of Mozambique's *Programma Subsidio de Alimentos* (PSA) that provided "emergency" type support to destitute urban households to enable them achieve an adequate diet. In *Programma Subsidio de Alimentos*, monthly transfers were provided to indirect beneficiaries, based on the number of dependants in the household up to a maximum of 4 dependants. The Kenya cash transfer programme design also differed from Brazil's *Bolsa Familia* conditional Cash Transfer that provided cash of between 32 to 242 *reis* per month (approximately 17 and 124 USD) to families earning less than 140 *reis* that was approximately, USD 74 (Bithertter, 2012). Similarly the Kenyan programme design

differs from Malawi's Mchinji Social Cash Transfer Pilot Scheme in which monthly cash transfers were weighted according to household size and took into account the level of education at which children in the beneficiary households were enrolled (Davis *et al.*, 2012).

The findings that the government programme providing direct cash transfer to beneficiary households enrolled on the programme differs from findings by Adato and Basset (2008) in a study on the SUUBI pilot project in Uganda that linked a child to savings. The project saved funds for the child's secondary education an amount double that of the monthly savings deposit up to a certain limit. The Nicaragua's *Red de Proteccion Social* in their CCT Moore, (2009) noted the disbursement of CCT was bi monthly, which is the same as Kenya's OVC-CT. However, the OVC- CT in Kenya was disbursed through the post office where caregivers had to go and collect it from. This was different as is noted by Moore, (2009) that Nicaragua's RPS cash transfers were taken to beneficiaries in their households by hired national security companies that distributed the cash transfer's. Later on in the second phase CCT were distributed in schools and other community facilities in the municipal seat where the beneficiaries came in groups of 20's to collect it.

On the other hand all the 192 respondents enrolled on the non-government programme indicated that they did not receive any cash transfer from the non-government programme. Two FGD's, one for male and another for female in Seme and Kisumu West sub counties unanimously agreed that they did not receive any financial support from the NGO programme. An interview with the project directors and social worker revealed that the NGO programme does not provide cash to caregivers enrolled on programmes. This may be interpreted to mean that the NGO programme preferred to provide services to beneficiary households instead of cash to avoid dependency and improper use of the cash. Their support was in terms of service delivery to beneficiary households. The NGO design is similar to the 19 OVC organizations that provided services to OVC beneficiary households in Botswana (Formson and Forsythe. 2010).

## V. FINDINGS, CONCLUSIONS AND RECOMMENDATION

The study found that the government OVC programme provided cash transfer of Ksh. 2000 to beneficiary households every two months which, was disbursed through the post office. The beneficiaries enrolled on the NGO programme were benefitting from a Child Development Sponsorship Programme (CDSP). The CDSP provided services to households that included: Education, Psychosocial support, Child Protection, Healthcare, IGA, Clothing, Food and

Nutrition, and shelter. The study found that beneficiaries on both the government and non-government OVC programmes considered Education to be the most needed OVC service with the government programme having a very high percentage of 173(91.1%) respondents and the NGO programme reporting 122(63.6%) respondents indicating that Education was the most needed service. The study found that shelter was the least provided service. Provision of shelter was the least provided service with (0%) respondents enrolled on the government programme and 49(21.6%) respondents enrolled on the NGO programme reporting to have been provided for with shelter. This finding is in agreement with findings by Biemba *et al.*, (2009) in a study of 19 OVC organizations in Zambia that found shelter to be the least offered service. Shelter is crucial interventions that can make OVC feel safe and secure. Therefore, providing other services and ignoring shelter may not provide holistic interventions for OVC enrolled on the programmes.

## VI. CONCLUSIONS

The study concluded that the government OVC programme provided a monthly cash transfer of Ksh. 2000 to the beneficiary households while the beneficiaries enrolled on the non-government OVC programme were benefitting from a child development sponsorship Programme (CDSP) that provided services such as: Education, Healthcare, Shelter and civil registration. Both the government and NGO programmes considered Education to be the most needed service. Shelter was the least provided service with the government OVC programme reporting (0%) and the NGO 41(21.6%) respondents indicating that they had been provided for with shelter. It was concluded that both the government and non-government OVC programmes did not prioritize shelter for beneficiary households and yet it is a basic need.

## VII. RECOMMENDATION

It was recommended that government and NGO programmes for OVC should prioritize support of OVC for shelter if the OVC are to feel safe, protected and take advantage of other services provided to them.

## VIII. SUGGESTION FOR FURTHER RESEARCH

The study suggests that there should be a study carried out to review benefits provided to households by OVC intervention programmes.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A  
ARTS & HUMANITIES - PSYCHOLOGY  
Volume 14 Issue 9 Version 1.0 Year 2014  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals Inc. (USA)  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## The Creative Planning Strategy and the Question of Social Advertising in Nigeria's Democracy

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*Abstract-* This paper questions the efficacy of social adverts in promoting Nigeria's democracy and proposes creative planning as a key strategy for designing effective media messages for effective democratic principles. Social advertising pleads a course through advocacy, social mobilization or behavior change communication. The business of democracy is to get the people involved in the business of leadership. Many media messages created to inform and educate the citizenry under democratic set-ups in Nigeria have been ineffective with regards to changing behavior of the citizens towards a particular course. The creative planning strategy under consideration in this paper involves the steps in the creation of media messages with focus on variables such as discourse, dramatic logic or arguments, signs and significations and the audience. Basic questions in this paper include: Why are social adverts used as tools in promoting democratic values? Are the social adverts used in Nigeria predicated on the creative planning strategy? To what extent have the social adverts contributed to the promotion of democratic principles in Nigeria? The paper examines some advertising theories as applied to message development and questions the basis for creating or designing most media messages in promoting democratic values in Nigeria. The methodology adopted in this paper is analysis and recommendations will be based on the findings.

*Keywords:* creative planning, social advertising and democracy.

*GJHSS-A Classification : FOR Code: 370199*



*Strictly as per the compliance and regulations of:*



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# The Creative Planning Strategy and the Question of Social Advertising in Nigeria's Democracy

Stanislaus Iyorza

**Abstract-** This paper questions the efficacy of social adverts in promoting Nigeria's democracy and proposes creative planning as a key strategy for designing effective media messages for effective democratic principles. Social advertising pleads a course through advocacy, social mobilization or behavior change communication. The business of democracy is to get the people involved in the business of leadership. Many media messages created to inform and educate the citizenry under democratic set-ups in Nigeria have been ineffective with regards to changing behavior of the citizens towards a particular course. The creative planning strategy under consideration in this paper involves the steps in the creation of media messages with focus on variables such as discourse, dramatic logic or arguments, signs and significations and the audience. Basic questions in this paper include: Why are social adverts used as tools in promoting democratic values? Are the social adverts used in Nigeria predicated on the creative planning strategy? To what extent have the social adverts contributed to the promotion of democratic principles in Nigeria? The paper examines some advertising theories as applied to message development and questions the basis for creating or designing most media messages in promoting democratic values in Nigeria. The methodology adopted in this paper is analysis and recommendations will be based on the findings.

**Keywords:** *creative planning, social advertising and democracy.*

## I. INTRODUCTION

There is no dearth of creativity in social adverts in Nigeria, yet the efficacy of adverts on political candidates or ideas, adverts on national image building and adverts designed to advocate a national course is the course of concern in this paper. Whether the social adverts in the Nigeria's mass media are effective in promoting democracy in reality or not is the basic question of social advertising in Nigeria's democracy under study. Some questions to consider in this paper are: Do social adverts promote Nigeria's democracy effectively? Does the audience understand the social adverts' appeals? Are the social adverts spectacular or interesting in the dramatization? What interest you most in the adverts? Does the creativity in social advert work in the face of reality?

In Nigeria, several efforts have been expended through social advertising in the mass media to promote

democracy. Such social adverts include messages on promotion of orderliness during elections and the need for eligible voters to exercise their rights as citizens during elections, advocacies for stable, peaceful and corrupt free democracy and the clamour for payment of government tax. Other social adverts include security consciousness and advocacy for the sitting president's demand for a second term in office through the exhibition of his achievements.

Advertising in Nigeria has come a long way, with success stories in the non personal sales communication about goods and services by private and corporate organizations. Thus, advertising has recorded success in product advertising, known also as consumer advertising. Consumer advertising is directed at audiences who purchase a product for its own sake and for end-use consumption (Iyorza, 2009:23). Consumer advertising differs from social advertising which primarily promotes a social cause or matters of social importance to the inhabitants of the society. Like consumer advertising, social adverts in the media are executed in printed words and/or pictures in the print, or through spoken words and dramatization exploiting the audio advantage of radio or the audio, visual and motion advantage of television.

Social adverts in Nigeria are most common on the nation's national and international television stations – The Nigerian Television Authority (NTA and NTA International). The adverts are directed at Nigerians in the country and those in diaspora. They are adverts that are sponsored by the Federal government of Nigeria through the Ministry of Information and National Orientation or some Non-Governmental Organizations. The adverts are primarily intended to inform and educate the citizens on social and national issues that can help the citizens to support the democratic process in Nigeria. Examples include the current adverts on the achievements of the Nigerian President, Dr Goodluck Jonathan by the Transformation Ambassadors of Nigeria (TAN), the adverts aimed at supporting the unity and collective existence of all ethnic groups in the country and campaigns against religious violence in the country. Others include campaigns against electoral violence during campaigns and voting. All these social adverts are aimed at sustaining Nigeria as a united and democratic society.

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However, the producers of social adverts for Nigerians appear to have misplaced the essence of creativity in the contents of their productions. Two schools of thoughts have argued for and against creativity of social adverts in Nigeria. One argues for instance that until recently, mass media advertisements of goods, services and ideas in Nigeria were predominantly in the English language. This is because the adoption of English in Nigeria as an official language presupposes that it is the major language of mass media. However, there are many people who do not understand English. Hence when advertisements of goods, services and ideas are mainly in English such people who are among the intended audience of the advertisement messages or the prospective customers are being marginalized or alienated (Oluga 2010: 218). The second school of thought supports that Nigerian adverts have excelled in creativity. This school holds that the world is celebrating our country's creative explosion in advertising and that advertising to Nigerians is best been done by Nigerians who understand Nigeria (Nwosu, Okogun and Alumona, 2013: para 5). The thrust of this paper is to evaluate the efficacy of creativity in social adverts in Nigeria and the extent to which creativity in social adverts have helped in promoting democracy in Nigeria.

## II. CREATIVITY THEORY AND THE SOCIAL ADVERT MESSAGE PLANNING STRATEGY

Advertising creativity is the ability to generate fresh, unique and appropriate ideas that can be used as solutions to communications problems; to be appropriate and effective, a creative idea must be relevant to the target audience (Belch and Belch 2006:249). Creativity alone is defined as the tendency to generate or recognize ideas, alternatives, or possibilities that may be useful in solving problems, communicating with others, and entertaining ourselves and others. (Franken 2013: 396). From a psychological angle, creativity is any act, idea, or product that changes an existing domain, or that transforms an existing domain into a new one...what counts is whether the novelty he or she produces is accepted for inclusion in the domain" (Csikszentmihalyi 2013: 28).

Creativity is often characterized by solving a problem situation (a desire) in an original and unexpected way, whilst also remaining useful. Creativity may be something quite obvious, such as the development of a suitable logo for a company, but applies equally to complex situations in politics, science, economics and many other fields (Lenaerts 2013: para 5). The Humanistic Theory of Creativity is championed by Abraham Maslow and his theory of hierarchy of needs, a theory he developed, which maintains that humans have six basic needs. These needs need to be met before we can thrive. Once these needs are met we

can reach self-actualization and are now free and comfortable enough to express ourselves in a creative manner.

## III. MASLOW'S HIERARCHY OF NEEDS

This theory argues that environment is not a factor in creativity because if the designer of media message promises some or all of the six basic needs, he can be said to be creative and his message will be effective. The humanist school of thought leans towards the development of techniques that promote positive response and develop trust, acceptance, and lack of judgment and a freedom of expression. Application of this theory leads to the use of peer review of designed social messages, brainstorming techniques on the social adverts and focus on encounter groups to aid in the development of creativity ( Harman, W. & Rheingold, H. 1994:).

The creative planning strategy involves researching the advert idea, designing a creative brief and strategy statement and stating the communication objectives for the social adverts. The aim is to transform inputs into advertising message by writing a copy, designing layouts and illustrations or producing commercials that effectively communicate the central theme on which the campaign is based (Belch and Belch 2001:251). Rather than simply stating the features or benefits of a product or service, the principle of creative planning design demands that social adverts designers must put the advertising image into a form that will engage the audience's interest and make the adverts memorable. The task of creative planning may be challenging because every social anomaly is different and each social advert or campaign may require a different creative approach.

Researching the social advert or campaign idea involves a situation analysis for a strategic design. It also involves checking what the target audience already knows and what could motivate them, what skills they need to act and assessing possible barriers to their knowledge and practice of change. It also involves researching the audience prevailing norms, attitudes and beliefs that place them at risk, concerns that inhibit action, learning styles and media preferences and literacy and language abilities (C-Change Change Module 3, 2013;4).

A creative brief is the next step that is necessary in the creative planning strategy. It is a short tool (one to two pages) to guide the development of activities and materials. It is based on the communication strategy agreed upon and has five basic components. The first is identification of goal and target audience. It involves stating what the social advertiser is trying to achieve from the identified primary, secondary and tertiary audience. The second component is the articulation of desired changes, barriers and communication objectives. At this level the social advertiser states the

impact he wants his message to have on the audience, what barriers may stand in his way and how to deal with the obstacles. The third component is the identification of the message brief which is the main message appeal or need promised the audience. The message brief is the key promise, support statement, impressions and perceptions in the social advert message.

The fourth component of the creative brief includes an outline of key content and tone of the message or the social advert including what appeals to the target audience; what draws them to action and their information needs. The tone should be decided on the basis of fun, warmth, surprise or combination of two or more depending on the desire impact the advertiser wants to achieve. The fifth component involves selection of media mix and other creative considerations. This involves determining the context in which the material or activity that carries the social advert will reach the audience (C-Change Handout, 2014;1-4).

As part of the creative planning strategy, the social advert should be evaluated based on outlines for evaluating creative output using the following questions: Is the creative approach consistent with the social adverts' communication objectives? Is the creative approach consistent with the creative strategy and objectives and does it communicate what it is suppose to? Is the creative approach appropriate for the target audience? Does the creative approach communicate a clear and convincing message to the target audience? Does the creative execution keep from overwhelming the message? Is the creative approach appropriate for the media environment in which it is likely to be seen? Is the social advert truthful and tasteful? (Belch and Belch 2001; 298-300).

#### IV. THE ART AND PRACTICE OF SOCIAL ADVERTISING IN NIGERIA

The term art is associated with the forms and skills of representing ideas about life in the society. It is an outlet of human expression, usually influenced by behavioral patterns and driven by human creative impulse. Art forms include basic constituents namely: literary arts, visual arts, performing arts and media arts. Social advertising is executed through the combination of performing and media art forms, even though others are executed through literary and visual forms adverts. Advertising is any paid form of non-personal communication about an organization, product, service or idea by an identified sponsor through the mass media in an attempt to persuade or influence behavior (Ike 2005:3). With regards to the performing and media art forms, the advertising industry is the bastion of creativity; producing 'short' films by way of commercials and telling stories for brands (Nwosu, Okogun and Alumona 2013: para 2). Through all the art forms, advertising can serve to persuade and change behavior

in the socio-cultural, political, religious and economic circles of a nation.

Social advertising is therefore one of the advertising types that promotes causes and activities generally accepted as desirable. Characteristically, social adverts are also public service adverts and they have a non-product, non-service and non-profit perspective. The main focus of this advertising is on some matter of social importance. The socio-economic or cultural issues dealt with in the advertising are worthy of public attention, and often, need public action. The advert is sponsored by government, voluntary organizations and sometimes by business houses. It promotes those causes and activities which are generally accepted as desirable or about which there is general consensus. It is usually non-controversial with rural concern as the main target of the advert (Fashomi, Nwanne, Onwubere, 2013:3).

Specifically, social advertising has been sub divided into nine (9) namely: Political Advertisements, Charitable Advertising (it is used to raise donation on regular or emergency basis where the money will be used to help the needy, unfortunate or sick), Social Cause Advertising, Government Advertising (such as encouraging tourism, tax payment or Police departments issuing message to the general public on safety issue) and Private/non-profit advertising. Others include Association Advertising, Advertorials (which deals the advocacy of particular points of view on controversial view), Institutional Advertising and Advocacy Advertising (which is usually argumentative and deals with controversial subject and directed at either specific or general targets or opponents) (Fashomi, Nwanne, Onwubere, 2013:28).

Social adverts sponsored by governments and non-governmental organizations abound on the Nigerian air waves. They include social campaigns against stigmatization of persons living with HIV/AIDS, campaigns against pipe line vandalizing and road safety campaigns for safe and defensive driving. Others include campaigns for safe sex, use of crash helmets, seat belts and life jackets, and National Administration for Food and Drug Control (NAFDAC)'s life saving adverts. Other health campaigns such as campaigns for ante natal services for pregnant women and immunization of infants are also additional examples of social adverts in Nigeria. The social adverts are transmitted through government owned electronic media namely Nigerian Television Authority (NTA local and international) and Federal Radio Cooperation of Nigeria (FRCN also known as Radio Nigeria). The campaigns on Radio Nigeria are transmitted on satellite stations situated in different regions of the country. However the State owned television stations transmit their own social adverts according to the needs of their cases in the state.

National dailies like Punch, Vanguard and The Guardian, including The Sun and The Nation newspapers are also carriers of social adverts in Nigeria. Magazines such as Tell and Newswatch also promote social causes through social adverts even though this is done on a scarce note. Bill boards are also used in different locations as vehicles of transmitting social adverts. Other media such as specialties (calendars, wall clocks and T-shirts) have also been explored as media of social adverts. However, the use of transit media has been on the low side.

The greatest challenge of social advert in Nigeria is the non-intensive transmission of social messages in local languages for the population that needs the information most as reflected below:

Until recently, mass media advertisements of goods, services and ideas were predominantly in the English language. This is because the adoption of English in Nigeria as an official language presupposes that it is the major language of mass media. However, there are many people who do not understand English. Hence when advertisements of goods, services and ideas are mainly in English such people who are among the intended audience of the advertisement messages or the prospective customers are being marginalized or alienated (Oluga 2010:318-324).

The dramatization and transmission of social adverts in English language in the electronic and print media dominate the transmission of same messages in local languages. In addition, the social adverts sponsored by respective organizations and governments lack the creative force to drive the messages to the final recipient. This has attracted criticisms of scholars. Marinho writes:

...organizations merely scratch the surface of social advertising in spite of the fact that every state government has a Ministry of Information for the purpose. NAO tries but it has not yet got the funds available to or the creativity and visibility of the lifesaving adverts of NAFDAC. The Nigerian Medical Association is largely silent on the dissemination of life threatening or life saving information. The FRSC cannot even get lorries to Keep Right on the expressway. However the over 100 radio and 70 television stations in Nigeria are awash with media activities and corporate self aggrandizement and satisfaction at its attempts at CSR Corporate Social Responsibility which is often merely a thinly disguised attempt to self-promote in the marketplace by abusing CSR principles by using over-branded activities. (Marinho 2006: para 3).

## V. THE SOCIAL ADVERTISING QUESTION IN PROMOTING NIGERIA'S DEMOCRACY

Democracy as a system of government thrives on constitutionality, citizens' participation, respect for the rule of law, delivery of services and the advancement and protection of individual and collective freedom (Pate

2007:2). These elements are the fundamental pillars that differentiate democracy from other forms of governance. Indeed, the essence of democracy is that citizens must be able to ventilate their views through unrestrained debates and that there should be active citizens' participation in governance as well as unrestricted communication between the government and the governed.

Here in Nigeria, Nigerians have embraced the democratic option for greater development of the nation. With it came the enthronement of the democratic process characterized by the existence of the three arms of government, regular elections, increased citizen's participation in public affairs, founding of democratic structures like political parties and an active civil society sector, among others. The system can do better in terms of enlarging citizen's participation in governance and the respect for individual and collective rights through service delivery, free and fair elections, accountability and respect for due process. All these are partly achieved through social mobilization and behavior change communication such as social adverts.

Social adverts are significant in the promotion of individual and collective interests of the general society. A responsible nationwide democratic system requires effective participation of the citizens in the process of governance. Social adverts are therefore means of announcing the programmes of government to the citizens and the services that the government has to offer as a responsibility to the ruled. In Nigeria, the mass media, through social adverts, have remained in the forefront in the struggle to protect the rights of the people through a credible process of promoting social cause.

The main social advertising question in supporting Nigeria's democracy in the efficacy of the creativity needs in the social adverts in Nigeria. The basic question is: To what extent have the creative needs in social adverts promoted the democracy in Nigeria? These creative needs are also known as advertising appeals which refer to "the approach used to attract the attention of consumers and/or to influence their feelings toward the product, service or cause; something that moves people, speaks to their wants or needs and excites their interest" (Belch and Belch 2006:275). The creative needs or advertising appeals include the need for ego gratification, need for sense of power and need for immortality (Larson 1992:154-157). Others are informational or rational appeals and emotional appeals or needs (Belch and Belch 2006:275-278). In addition, there are appeals to bandwagon, appeals to status and appeals to sex (Banko, Barlow and Bonkwosky 1989:25-28).

In a simple random survey of 100 viewers of social adverts in Calabar, Nigeria, 86% of the participants are of the opinion that social adverts in the Nigerian mass media have not significantly motivated

Nigerians to refrain from anti social behaviors that are inimical to sound democratic principles. The reason had been that the creation of the social adverts does not address the needs of the citizens. From the foregoing survey, it does appear that most of the social adverts in Nigeria have lost their essence and as such are less effective in terms of achieving reasonable or significant effects of social stability in the society. Social adverts have been around for years in Nigeria, yet there is an upsurge of social vices and ills in the society. This is largely attributed to the advertiser's failure to enthrone the creative planning strategy.

## VI. CONCLUSION

Social adverts in Nigeria are primarily designed to plead a cause and encourage Nigerians to change their attitudes towards a direction that would support government in nurturing democracy. These adverts are however designed without the necessary creativity that should make them effective hence the persistent attitude of the citizens' anti social behavior evident in acts of terrorism, ethnic clashes, pipeline vandalizing and drug faking and abuse. Others include child trafficking, kidnapping and acts of corruption in all spheres of the nation's economy and polity. The continuous production and transmission of such ineffective social adverts in Nigeria through different media of communication indicates the social adverts and their designers lack the quality of creativity and creative planning strategy respectively. It also indicates that the funding for the production and transmission of most social adverts in Nigeria could be considered as a waste because their aims are little or not achieved despite been around for a long period of time.

The creative planning strategy which ensures that the social advert message is planned with factors like the audience needs or appeals as reflected in Abraham Maslow's Theory of Hierarchy of Needs, the articulation of the communication objectives and the identification of the key message and appropriate media for the audience can make social adverts very effective in supporting the Nigerian population towards the sustenance of democracy. Social advert script writers and producers should therefore employ the creative planning strategy during the production of social adverts in order to make them effective for the sustenance of Nigeria's democracy.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A  
ARTS & HUMANITIES - PSYCHOLOGY  
Volume 14 Issue 9 Version 1.0 Year 2014  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals Inc. (USA)  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

# Scientific Evidence for the Buddhist Teachings about the Existence of Elements of the Universe in three forms: The Body, Mind and Imperfect Cluster of Elements. The Law of Motion of Animated Matter

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*Abstract-* This article is aimed to prove the veracity of the sentence about the existence of matter/element of the non-eternal universe under three forms: the matter(body), spirit (mind) and imperfect cluster of elements (body-mind), through the validation of the manifestation of the matter with spiritual characteristic in non-eternal universe at first. Also, We will demonstrate that the life of the universe follows the law of motion on spirited matter, as well as show that Buddhist philosophy is dualist and dialectic.

*GJHSS-A Classification : FOR Code: 330101*



*Strictly as per the compliance and regulations of:*



# Scientific Evidence for the Buddhist Teachings about the Existence of Elements of the Universe in three forms: The Body, Mind and Imperfect Cluster of Elements. The Law of Motion of Animated Matter

Dr. Jargal Dorj

**Abstract-** This article is aimed to prove the veracity of the sentence about the existence of matter/element of the non-eternal universe under three forms: the matter(body), spirit(mind) and imperfect cluster of elements( body-mind), through the validation of the manifestation of the matter with spiritual characteristic in non-eternal universe at first. Also, We will demonstrate that the life of the universe follows the law of motion on spirited matter, as well as show that Buddhist philosophy is dualist and dialectic.

"If there is any religion that would cope with modern Scientific needs it would be Buddhism"  
Albert Einstein

## I. INTRODUCTION

The existence of the Law of Karma in presence of two conditions: existence of three types of things of the non-eternal universe: matter(body),mind(spirit) and the imperfect cluster of elements(body-mind), and the occurrence of the separation of the mind from the body ,when humans and animals perish, was proven and verified[ 1 ].Thus, for the Law of Karma to be veracious, these two postulates shall be veracious/true, too. The Buddhist teachings in these sentences, "so believe", "believe so," take it as axioms [ 2 ].

In mathematics, an axiom is known to be true without proof. However, these sentences are not true obviously by mathematical understanding, but they have been going as axioms.

In this article, we will first prove and verify that animated matter prevailing appeared in the non-eternal universe (we just universe can go there any more), in order to prove the veracity of the sentence about the existence of elements of the universe in three forms: the matter, spirit and the imperfect cluster of elements.

## II. FIRST APPEARANCE OF ANIMATED/SPIRIT ELEMENTS IN THE UNIVERSE

*Theorem:* Matter with spiritual characteristics was the first to appear in the universe.

*Proof:* When we proved the theorem of the Law of Karma [1], have showed the existence of 6 human types and 5 animal species and have writing their mathematical modeling. Here, we will make a brief mention about matter with spiritual characteristic evolving into an animal or a human, and how their soul passes onto the spiritual place in the universe .

If we identify the body as  $\text{C} = \{ \emptyset, 1, 2 \}$ , and the mind as  $\text{M} = \{ \emptyset, 3, 4 \}$ , the imperfect cluster of elements will be  $\text{C} \cup \text{M} = \{ \emptyset, 1, 2, 3, 4 \}$  for animals and  $\text{C} \cup \text{M} = \{ 1, 2, 3, 4 \}$  for humans, respectively.

As the body  $\text{C} = \{ \emptyset, 1, 2 \}$  with spiritual characteristic, will obtain the mind through an evolution under the influence of conditions or circumstances. Its body-mind the form of  $\text{C} \cup \text{M}$  and properties of  $\{ \text{C} \cup \text{M} \}$ . Animals with such a body-mind are known as ordinary or primitive animals. The reason is that as a matter becomes animated, it can evolve and acquire a body. In other words, a matter evolves into and acquires the following form.

$$\text{C} \cup \text{M} = \text{C} \cap \{ \text{C} \cup \text{M} \}$$

We know that if we do not store a meat and vegetables in the refrigerator, then crawl out the worms from the meat and the fly out the flies from the vegetables and fruits. The Buddhist teachings consider that, under certain conditions or circumstances, bodies

can obtain the mind, but not the creations of God or the Heaven. An animal originated from a matter with spirit characteristic, so the animal has dominant of the body. Consecutive evolutions made the animals able to own their bodies. Otherwise, the body-mind obtained the following form:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

‘Be able to own the body’ means to protect and preserve the body. This type of animals is called as a beast.

These body owning animals evolved into animal owners of mind. In other words, the body and mind of the animal will acquire the quality:

$$\text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

“Be able to own the mind ” means such animals are able to think. We know that a creature with the ability to possess or own its body and mind, we called a human being. Otherwise, this creature is:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Science considers that human as a result of the apes. It means that in the beginning, apes were ordinary or primitive animals, but becoming self-preserving creatures, they evolved into beasts and become thinking creatures, which later evolved into humans.

Ordinary humans have the following form of body-mind:

$$\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

The humans of this type are similar to primitive humans which appeared a million years ago. We have already demonstrated that the law of Karma produced evidence [1 ] that humans of these two types are equal in quality, however different in the way how the body intersects with the mind, this is why we will not talk about this. Otherwise, it will become:

$$(\text{☯} \cap \{ \text{☯} \cup \text{☷} \}) \equiv (\text{☯} \cap \{ \text{☯} \cup \text{☷} \}) = \text{☯}$$

If you have doubts about it, please consider these two equations of sets or the plurality separately, unbind the brackets, add the denotation and compile them. The denotation of these two equations of sets is equal to man. Thus, man whose body and mind exist interconnected with the small eye is an ordinary man, and the man with a body and mind without being interconnected with the eye, is a foolish man.

The foolish man evolves into an ordinary man, and may then continue its evolution in two ways. One group of people can evolve into humans with generous souls, which means their bodies and souls have the following form:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Another group of people are able to evolve into humans with bounteous bodies. The form of their bodies and souls is:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Humans with generous minds evolve into humans with bounteous bodies, and humans with bounteous bodies – into humans with generous minds. In other words, their bodies and minds reveal the following form:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Humans with the body-mind of this form are considered enlightened or saintly humans.

If with the death of an enlightened or saintly man his body and mind becomes separated from the

properties, and his mind as  $\text{☷} = \{ \emptyset, 3, 4 \}$  form, passes onto the spiritual place, because he has this form. Also, this type of mind can reincarnate as a heavenly animal:

$$\text{☯} \cup \text{☷} = \{ \emptyset, 1, 2, 3, 4 \} \cup \{ \emptyset, 3, 4 \} = \{ \emptyset, 1, 2, 3, 4 \} = \text{☯}$$

With the death of a heavenly animal, its body and mind will be separated, and as the form of its mind

becomes  $\text{☷} = \{ \emptyset, 3, 4 \}$ , it ascends to the spiritual world as well.

Thus, we learnt that the evolution of matter with

spiritual characteristics  $\text{☯} = \{ \emptyset, 1, 2 \}$  makes its minds transform into  $\text{☷} = \{ \emptyset, 3, 4 \}$ .

And now, let’s see whether a spirit with matter characteristics evolves into matter or a body.

As  $\text{☷} = \{ \emptyset, 3, 4 \}$ , it evolves into an animal

with properties  $\{ \text{☯} \cup \text{☷} \}$ , under the influence of the cause and conditions.

$$\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Animals of this type are called of the heaven. There will most likely be somebody can say that animals of the lower world have the same form, thus questioning the origin of matter. The Buddhist Teachings consider that there is nothing that cannot be explained. This is why there should be an explanation for this appearance, too. The reason why these animals are not from the lower world, because the above animals originated from spirit and therefore these animals has dominant character of spirit. These two animals, which originated from matter and spirit and have the same form, but their minds are different.

The animals of the heaven world evolve into

animals with the ability to think:  $\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$

}. The creatures with this quality we called an Animals from Asura Heaven.

We will call the heavenly animal both the animal of heaven and the animal from Asura Heaven in the further.

With the following property:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}.$$

As we know, animals with the body-mind of this property are human or men. However, science has not yet found the heavenly man, its origin from the heavenly animal.

Let's see whether with the evolution of man with spiritual origins, his mind to the material world or not.

People with the origin of Heaven as a result of the development of their qualities may become the

ordinary man  $\text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}$ . With consecutive evolution, the ordinary humans can become humans with generous souls, with the properties:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}.$$

In evolving more, humans can transform into humans with bounteous bodies:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}.$$

With continuous evolution, the abovementioned humans with generous souls can evolve into humans with bounteous bodies and humans with bounteous bodies – into humans with generous minds. It means that in regards to their bodies and minds, humans can reveal:

$$\text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}$$

Briefly, with continuous evolution, the ordinary man may acquire qualities of a enlightened human. In the Buddhist teachings, this type of heavenly humans are called Bodhisatva. When a Bodhisatva perishes and his body and mind become separated from the

properties, as his mind has the form  $\text{Yin-Yang} = \{ \emptyset, 3, 4 \}$ , it passes onto the Heavenly world, if his soul is going with his mind. If his soul is going with his  $\text{Yin-Yang}$  body, the soul doesn't go to the real world because the real world has not yet manifested in the universe.

Therefore, the soul can go with body and mind. We will analyze it in the following article: "The scientific evidence of the Buddhist teaching of the separation of body and mind after the death of people and animals."

As we know when the body and mind of the Bodhisatva separate from each other with the occurs in the form of  $\text{Yin-Yang}$ , and the mind reincarnates as a human or animal [ 1 ]. If the mind is assumed to be reincarnated as a human, it will be:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \{ 1, 2, 3, 4 \} \cup \{ 2, 3, 4 \} = \{ 1, 2, 3, 4 \} = \text{Yin-Yang}$$

If we remove the body from the detached body and mind following the death of these kind of humans, we will get:

$$\text{Yin-Yang} = \{ \text{Yin-Yang} \cup \text{Yin-Yang} \} - \text{Yin-Yang} = \text{Yin-Yang}$$

This mind can reincarnate as a human or an animal of a lower class, however as lower animal classes do not descend from humans, the mind will not go there, but probably can return to the Heavenly animals. It's possible. But for us the mind that is going to matter place, because we are going from spirit places to matter place. On the other hand, we have showed for the verification of the Law of Karma, that the mind  $\text{Yin-Yang} = \{ 2, 3, 4 \}$  cannot solely or exist in the universe [ 1 ].

So, if we assume that the spirit with matter characteristic and heavenly animals were initially manifested in the universe, then the mind (soul) is not able to come to material world due to the interruption of life, because is not possible to emerge from the lower classes of animals, and the soul cannot be reincarnated as an animal of the lower classes, and therefore, the soul cannot come to the material world.

As matter with spiritual characteristics or body first manifested in the universe, and if we admit that it gave origin to animals of the lower world, it becomes possible for the spirit with matter characteristics to evolve and transit into the material world through an evolution through human and animal bodies depending on their Karma, as well as the soul which reincarnated from the material world into Heaven, transforms into the matter or body world by passing through human and animal bodies depending on their Karma. We will verify this statement.

As:  $\text{Yin-Yang} \cup \text{Yin-Yang} = \text{Yin-Yang}$  with the death of a heavenly animal, it occurs the separation of its body and mind, which can lead to the reincarnation of the soul

$\text{Yin-Yang} = \{ \emptyset, 3, 4 \}$  in a heavenly animal or animals from Asura Heaven:

If this type of mind enters the human:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \{ 1, 2, 3, 4 \} \cup \{ \emptyset, 3, 4 \} = \{ \emptyset, 1, 2, 3, 4 \} \equiv \text{Yin-Yang} \quad (1)$$

We have not a man, but an animal, which is impossible. The reason is that if an animal mind enters a human, humans cannot transform into animals. As we have already proven this during the verification of the Law of Karma[ 1 ], we will not address this issue in this article.

From the other side, a heavenly animal can reincarnate as an animal of lower world, probably because animals of lower world already exist and

possess bodies and minds of this property. Despite of Heavenly animals having spent their good Karma in higher world, thanks doing good deeds in a previous life, if they have not done bad deeds, it is improbable for them, to reincarnate directly as lower animal species with limited intelligence, because heavenly animal and animal of lower world is very different by their mind. The impossibility of this to happen will be clearly evidenced during the analysis of the law of motion of animated matter.

From the formula (1) it becomes evident that in

case of the death of Animals from Asura Heaven 

=   $\cap$  {  U  }, separation of their bodies and minds with its complement, the mind doesn't enter into the human. But, after separation of their bodies and minds with its properties, we will have the body that has a small mind like an eye, and it enters to humans:

$$\begin{aligned} \text{Yin-Yang} \cup \text{Yin-Yang} &= \{ 1, 2, 3, 4 \} \cup \{ 1, 2, 3 \} = \{ 1, 2, 3, 4 \} \\ &= \text{Yin-Yang} \quad (2) \end{aligned}$$

Therefore, from the formula (1) and (2) we observe that the soul of the Heaven animals, passing through the animals from the Asura of heaven, does not follow the mind and it enters to human bodies physically. During the verification of the theorem we will see that if the soul follows the mind, it would never have come to the material world. Furthermore, in considering the soul, we will also consider the body.

The soul, descended from the Heaven and reincarnated in humans, can evolve into the soul of many different properties like the holy, generous, with bounteous bodies, ordinary and foolish humans. Let's see where does go the soul after the separation of bodies and souls following the death of these different types of humans.

Firstly, as the body and mind of Bodhisatva has

form  =   $\cap$  {  U  }, after the death of a human of this type his body and mind will be fully separated accordingly by their properties and the soul immediately transforms into an element or matter. It is explained by the fact that the human body with the soul

has  = {  $\emptyset, 1, 2$  } form. As the element or matter has the same form, elements already have appeared in the universe. That means when the body transforms into an element, the soul also will be dead as body. But, the unanimated soul is completely different from an element. It can be proven by the perfectly preserved body until this day of former Hamba Lama Itgelt from (in Russia) who had passed away 70 years ago. As his soul is within his body, his body remains immune to deterioration process. If his remains were not uncovered, his soul could hopelessly transform into dust when his body someday gets in earth and dust. The

reason is that the soul will not get separated from the body it follows.

It is said that there are many people still containing their souls like Itgelt Lama, in caves in Himalays and inside pyramids of Egypt [ 4 ]. It is called Samadhi in Buddhist teaching and the place is called the Samadi world. In case of transition from the Samadi state into the element, the soul to become like the *spirit characteristics of the matter*. This element with spiritual characteristics will continue to evolve by revealing the anima, under causes and conditions required, not following the old path of evolution, but toward higher level of evolution in form of spiral. In this way, the life continues to exist in the universe moving forward in the form of the wheel of wisdom/teachings or Dharmachakra.

As the body and mind of an enlightened man or Bodhisatva has the same structure as of properties, after the death their bodies and minds separate from each other with the complement and the body will be separated with a small eye. In this case, if we deduct the mind from the detached body and mind, the soul remains with body. That soul can reincarnate as lower animal species, already existing in the universe, as follows:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \{ \emptyset, 1, 2, 3, 4 \} \cup \{ 1, 2, 3 \} = \{ \emptyset, 1, 2, 3, 4 \}$$

When this type of animal dies, separation between its body and mind by their complement, the soul with the body transforms into an element, because

the body has form  = {  $\emptyset, 1, 2$  }. The body with soul can be transferred to humans, because when a detached body contacts a human, we will obtain:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \{ 1, 2, 3, 4 \} \cup \{ 1, 2, 3 \} = \{ 1, 2, 3, 4 \}$$

Secondly, the body and mind of humans with bounteous bodies evidence the following form:

$$\text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}$$

When humans of this type perish, their bodies and minds become separated by their properties, following this separation their bodies immediately transform into elements, because their bodies do not bear some small eyes. We have evidenced how the body transforms into an element, when the body separates with a small eye in case of the separation between the body and mind by the complement.

Thirdly, the body and mind of generous humans reveal has following form:

$$\text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}$$

In above, we have evidenced that following the death of humans of this type their bodies and mind

become separated either by its properties or with the complement, their bodies will be separated with a small eye and how their bodies transform into elements.

Forth, in above we have shown that following

the death of ordinary humans  $\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$ , their bodies and body become separated either by its properties or with the complement, and their bodies are bearing a small eyes and so, they are passing into animals and transform into elements.

Fifth, the body and mind of foolish humans evidence this properties:

$$\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Now we will analyse the possibility the soul of humans of this type to be transferred to elements, following the separation between their bodies and minds after their death. The reason is that compared to humans of other types the soul with bodies of this kind of humans transit differently into elements. We have explained above that in case of separation between the body and mind by properties, their bodies and minds become separated in way similar to ordinary humans and how their bodies transform into elements. However, if the separation occurs with the completion, the quality of this separation will be:

$$\{ \text{☯} \cup \text{☷} \} \cap \{ \text{☯} \cup \text{☷} \} =$$

And, if we deduct the body:

$$= ( \{ \text{☯} \cup \text{☷} \} - \text{☷} ) \cap \{ \text{☯} \cup \text{☷} \} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \} =$$

If we unbind the brackets, we obtain:

$$= \{ \text{☯} \cap \text{☯} \} \cup \{ \text{☯} \cap \text{☷} \} =$$

By inserting numeral values and simplifying the equation, we will obtain:

$$= ( \{ 1, 2 \} \cap \{ 1, 2, 3 \} ) \cup ( \{ 1, 2 \} \cap \{ 2, 3, 4 \} ) = \{ 1, 2 \} \cup \{ 2 \} = \{ 1, 2 \}$$

It results in an unknown for us body with soul. This body cannot transit directly transform into an element, because the element has the form of  $\text{☯} = \{ \emptyset, 1, 2 \}$ . Now, let's verify whether this soul with body incarnate or not in humans and animals.

$$\text{☯} \cup \{ 1, 2 \} = \{ 1, 2, 3, 4 \} \cup \{ 1, 2 \} = \{ 1, 2, 3, 4 \} = \text{☯}$$

We have the man, if it incarnates in humans. However, this body is contained in a human body, because:

$$\{ 1, 2 \} \subseteq \{ 1, 2, 3, 4 \}$$

Moreover, if we intersect this body with human body-mind, we will obtain:

$$\text{☯} \cap \{ 1, 2 \} = \{ 1, 2, 3, 4 \} \cap \{ 1, 2 \} = \{ 1, 2 \}$$

It originates a human with an incomplete body {

1, 2 } less than the human body  $\text{☯} = \{ 1, 2, 3 \}$ . What does it mean is that the soul with an incomplete body can reincarnate as man, but it also means a man with incomplete body contained in the body of ordinary humans. It explains why some babies are born blind or deaf or with disabilities.

When the above referred body reincarnates as an animal:

$$\text{☯} \cup \{ 1, 2 \} = \{ \emptyset, 1, 2, 3, 4 \} \cup \{ 1, 2 \} = \{ \emptyset, 1, 2, 3, 4 \} = \text{☯}$$

We will obtain animals with animal bodies, because:

$$\{ 1, 2 \} \subseteq \{ \emptyset, 1, 2, 3, 4 \}$$

From other side, if we intersect it with animal body-mind, we will obtain:

$$\text{☯} \cap \{ 1, 2 \} = \{ \emptyset, 1, 2, 3, 4 \} \cap \{ 1, 2 \} = \{ 1, 2 \}$$

An animal also with incomplete body { 1, 2 }

less than the animal body  $\text{☯} = \{ \emptyset, 1, 2 \}$ . What it means is that the soul with an incomplete body can reincarnate as an animal, but it also means the soul with an incomplete body can be contained in the body of ordinary animals. It explains why some baby animals present defects and mutations.

After the death of theses animal with incomplete bodies, their bodies and minds will be separated, and may transform into elements.

Thus, the soul of the Heaven animals come to the place of matter, passing through humans and animals depending on their Karma.

It is curious that if (after revolution) a heavenly animal evolves to a human, but with bad Karma, it presents the properties of a foolish man and reincarnates as a human with disabilities or handicaps, and meanwhile, if it does good deeds, then probably reincarnates as a good man. It is in this sense says "being born beautiful depends on destiny". We know that if a person from the material origin, developing as a person as a foolish character, after death, he gives birth to a stupid or a less minded human. A human can achieve enlightenment by studying the Buddhist teachings, thus advancing his mind. In this meaning says that having a good life depends on ideas or thoughts. We know that when the soul of a foolish man of material origin incarnates as an animal, it gives birth to an animals with small brains or animals from Hell [1]. It means that the soul of material origin can ascend to Heaven, as well as descend to Hell. It supports the

argument of Buddhist teaching that humans are able to create both God and Hell.

We will probably question how the soul of the animal of Heaven descends to animal and humans. There are cases the soul of material origin ascends to the Heavens by following the mind. As this type of souls follows its minds, is invisible for human eyes because of its form of energy. In contrary, the soul of spiritual origin transits into a matter place, when the soul follows the body. For this reason the soul of spiritual origin will be transferred to humans and animals acquiring any material or bodily form. The Mongols and Tibetans used to leave the remains of the deceased people in the nature to feed the wolves and vultures. As these two peoples believe in the Law of Karma, probably the meaning of this ritual is to let the soul to follow the body and get transferred to animals. The Hindu people also believers of the Law of Karma, incinerate the remains of the deceased people, probably because they believe if the soul is following the body, it will be burnt. As the burnt seeds do not grow, probably this is why says "it is better to die well than live a bad life".

From the exposed in above, we can conclude that if the matter with spiritual characteristics of the non-eternal world is considered as firstly appeared in the universe, in passing through humans and animals the soul regress and can transform into an element. In this sense, it can be understood that the Buddhist teachings greatly differ from our understanding of the death. But, if we consider the spiritual characteristics of the not-eternal world as the first appearance in the universe, first, the soul of the human being with different properties after their death can not reincarnate in a lower animal species, because the lower animal species doesn't evolve from human being, second, the soul with body couldn't transit into matter world, in case Samadhi, because the matter world didn't appear in the universe, an interruption occurs and, consequently, the heavenly soul will never come in the matter world.

Thus, we have proven and verified that spiritual elements were the first appearance in the not-eternal universe. *We proved the theorem.*

Brief conclusions of the theorem verification:

*Firstly*, when, under conditions and causes required, the time arrives for the matter with spiritual characteristics to reveal the soul and to evolve lower animal species to pursue its evolution. Humans evolve into generous people and those with bounteous bodies, known as holy or enlightened humans. After death the body and mind of an enlightened man will be separated making possible its ascension to the spiritual world. We called it a God. The place of the Gods is called Gods world. Depending on respective Karmas, people with other qualities reincarnate as humans or animals, even animals of the Hell [1]. During this passage the soul follows the mind. The transition the soul into the spiritual

world would be impossible unless the soul follows the mind.

*Secondly*, when, under conditions and causes required, the time arrives for the spirit with matter characteristics to reveal the soul and to evolve a heavenly animals and its evolution can result in the formation of humans. However, it is unclear whether exists or not a human of heavenly origin. As lower animal species do not descend from humans, it is impossible for the soul, originating from spirit (spiritual soul) to perform a passage into an element. But, it is possible for the soul originating from matter (material soul) can come in the material world, if the spirit has become a soul causes or acquired by the soul, as a result of development of the material soul, reincarnating in the animal from Asura heaven or human. In other words, it is unclear whether there is a man originating from spirit inside of humans or not, but exist a humans of spiritual soul or with the soul of heavenly animals. As elements were the first to appear in the universe and their evolution resulted in the appearance of humans, there probably was no need for humans of spiritual origin to appear. Anything appears if there is a need for it.

*Thirdly*, the evolution of matter with spiritual characteristics does not result in the appearance of heavenly animals, as well as the evolution of the spirit with material characteristics is not in the origin of lower animal species, beasts and ordinary animals. However, the soul of superior and lower animal species reincarnate as each other, as intermediaries of humans.

*Fouth*, despite superior animal species descending from the spirit and lower animal species – from the elements, it is impossible to determine whether superior animal species or lower animal species were the first to appear. However, as it is impossible for the spirit to evolve and pass into the material world without matter that have existed before, therefore matter and lower world animals must have manifested prior to the appearance of spirit and superior animals. The reason being that the element or body, spirit or mind and imperfect cluster of elements have the quality to transform into each other, under the influence of Karma and determined conditions. In the Buddhist teachings, this quality is called the empty properties or

*Fifth*, the reason to name two humans with empty properties and equal in deeds and acts, holy or enlightened man and Bodhisatva, can be explained by different origin, matter or spirit of their souls. But, to help both people and animals, or holy mission is to find an enlightened Nirvana or God. The Bodhisatva is different from a saint or an enlightened person, because it offers a purpose to exist until the end of the universe, carrying the mind of mercy and compassion, to put end to the suffering of people and animals.

As, with ascension of humans to the not-eternal universe or Samsara, man can fall again into Hell or

even die, the Hinayana ("Smaller Vehicle") defenders tend to use this only chance to live to get to Nirvana and the Mahayana ("Great Vehicle.") defenders tend to use this only life to achieve enlightenment and aspire to find the blessing of Buddha to help the 6 animal species from suffering.

I didn't say that it is my opinion and ideas about the origin, evolution, death and ill elements of the universe, but unknown, it is true or false. In it you can believe because I have proved and verified. In this sense, the Buddha's teachings have a special focus on science proof or verification.

### III. FACTS AND PHENOMENA OF THE NOT-ETERNAL UNIVERSE EXISTS IN THREE TYPES: BODY, SOUL AND THE IMPERFECT CLUSTER OF ELEMENTS

With the verification of the theorem that the matter with spiritual characteristics first appeared in the universe, it raises several or statemants as follow:

*Statement 1* : Primitive animals, Beasts and other lower animal species descend from matters, and animal of heaven and those from Asura heaven are descendants of the spirit. In this sense, these two types of animals are called superior and lower animal species.

*Statement 2* : Lower animal species serve as a connection or bridge in appearance of humans from matters and the transition of the soul into a matter. Meanwhile, superior animal species serve as a connection or bridge in appearance of humans from the spirit and the transition of a matter to the spirit. It is the role of animals.

*Statement 3* : A human plays the role of a connection or bridge in the reincarnation of lower animal species in Heavens, or reincarnation of superior animal species as lower animal species. In this sense, a man is called as an animal of middle world.

*Statement 4* : Taking into account that fact that there is always evidence of an imperfect cluster of elements in any presence of facts and phenomena of the universe with origins in matters or the spirit, it compels us to conclude that the imperfect cluster of elements was not revealed in the universe, a priori.

*Statement 5* : A man manages to escape from the Hell thanks to its force of spirit, and by force of the body to descend from the heaven to the earth.

*Statement 6* : By intermediary of passage through different levels, a hellish animalis able to ascend to heaven or become even the God, thanks to the force of spirit, and heavenly animals are able to descend by force of their bodies to hell, or even be transformed into an element. However, a heavenly animal is unable to descend directly to hell, as well as a hellish animal is unable to ascend directly to heaven.

*Statement 7* : Humans descend from animals, but not animals from humans.

*Statement 8* : Despite the spirit not being the first appearance in the universe, the spirit can evolve and transform into a human. Otherwise, a heavenly or man of heavenly origin can exist inside a man.

*Statement 9* : When an animal is transformed into a human, it tends to develop a greed over its body and mind, and when a man gets enlightened, he tends to develop generosity over its body and mind.

*Statement 10* : There are three types of facts and phenomena in the universe: matter or body, spirit or mind and imperfect cluster of element (body-mind). Under required causes and conditions, they can be transferred to each other.

*Statement 11* : Depending on orientation of evolution the soul follows the mind or the body.

From the statement 10 we can see that the sentence "facts and phenomena in the universe do exist under three types: element or body, soul or spirit and imperfect cluster of elements" is true or veracious.

Based on statements in above, Danzanravjaa Dulduityn in his teachings "Paper Bird" made the following description of the formation of hell:

"...The dust of the universe accumulates and transforms into earth.

Mountains raise from the earth.

Water is born from the humidity.

Mist grows into clouds.

If a bodiless empty spirits goes wrong, it transforms into nisvanis or bad mind.

The nisvanis creates the hell"

In expanding more this description, the origin, development, evolution, death and deterioration of things of the universe can probably be defined as:

"...The dust of the universe accumulates and transforms into earth.

Mountains raise from the earth.

Water is born from the humidity.

Plants and animals are born from water and earth.

Humans are born from animals..

The multitude of people generate good and bad souls.

Good thoughts form Heaven.

Bad thoughts form Hell or ghost

With death, humans and animals turn into the dust of the universe"

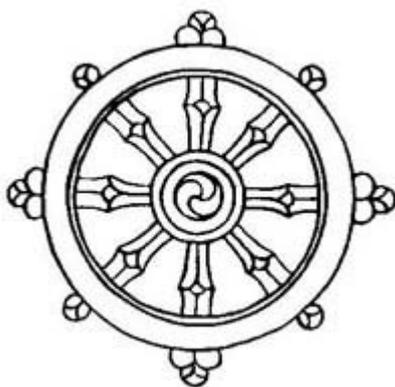
Thus, we verified that the teachings of Buddha about the origin of facts and phenomena of the universe were originated by a dualistic "Hii ": matter or body and spirit or mind The "hii" of Mongols is similar to the Chinese "chi" energy of Yin-Yan: yin energy with material or body characteristics, and yan energy – spiritual or mind characteristics.

#### IV. THE LAW OF THE MOTION OF ANIMATED MATTER

From the above referred theorem and statements, we can see that facts and phenomena of the universe have properties of matter/yan and spirit of virtue/yin. With evolution the matter or body ascends to the spiritual world, and the spirit or mind world, under the influence of causes and Karma. If conditions and causes required as present, this spirited matter (or mattered spirit) will acquire the soul and by passing through animals and humans depending on their Karma, continue its transition into to heaven world ( or material world). And, the life infinitely continues in the non-eternal world (Samsara).

It gave the origin of emblem of the wheel of Buddhist teachings (Dharma wheel)

The Dharma wheel or Darmachakra the following shape:



The Dharma wheel in the emblem means that in the Samsara the life comes in the form of a wheel or cycle. In other words, the life starts with a spirited matter under conditions determined then ascends to heaven by through animals and humans depending on their good Karma. Or, under certain conditions, material spittis comes to the Earth by of by through animals and humans depending on their bad Karma. In this meaning, the teachings of Buddha consider the life in the (Samsara) as infinite, without a beginning or end.

The eight (8) spokes of the wheel represents 8 good or correct paths of Buddha: good ideas, good mind, good deeds, good words, good or correct life, good aspiration, good understanding, and correct meditation. It is considered that if a human follows these 8 paths and footprints, he can go beyond the Samsara and go away from this Dharma wheel. But, 8 spheres on the wheel top and shoulder probably mean that the life in the passes through 8 types of bodies, minds and imperfect clusters of elements. If we name these 8 bodies, minds and imperfect clusters of elements in clockwise or direction of rolling, they are: 1. Matter/Element, 2.Lower animal species with base mind, 3.Humans with base mind, 4.Animals from Asura heaven with base mind, 5.Heaven with base mind,

6.Animals from Asura heaven with auxiliary mind, 7.Humans with auxiliary mind, 8.Lower animal species with auxiliary mind. If the soul follows the mind, we have the base mind, and if the soul follows the body – auxiliary mind.

There are three small whirls in the center of the wheel. These whirls are explained differently, for example, as three treasures of Buddhist teachings: Buddha, teachings and monks/amas; or as teachings of 4 truths, intelligence of sutras and wisdom of mantras, etc. I think it is the body, mind and soul, because influenced by Karma and causes the spiritual matter and material spirit becomes animated phenomena (soul). Therefore, the wheel started rolling thanks to the soul. Probably, the soul grows and develops under the influence of Karma and causes, and acquires names we gave to parts on the wheel shoulders.

Excuse me if my explanation of three small whirls inside the spheres on wheel shoulders and wheel spindle, is incorrect.

The spirited matters (or material spirits) of facts and phenomena of the universe has probable spent a long time to become a soul, then to acquire the properties and characteristics of an animal. This animal by itself spent a quite long time to transform into a beast, and the beast spent some time to become a spirit-possessive animal. And that animal becomes a human. If the man achieves enlightenment through continuous governance or commandment of its body and by doing good deeds, it will become a generous man or human with bounteous body, or and its soul goes to heaven place or Buddha place. Meanwhile, humans who failed to do so, continue to circulate or swirl in the Samsara. It is unknown for how long will have to suffer those who did bad deeds and reincarnated as hell!

This is why it is substantive the Buddhist teachings about the possibility for a human if not to become Buddha at the end of the life, but at least to use this only chance to develop its soul and upgrade its reincarnations and become the Buddha. If a human reincarnates as an animal, it is uncertain for how long it will suffer because it will be impossible to develop its mind. The science considers that the life on the earth appeared 3.6 bln years ago, the first hominids appeared 10 mln years ago, the first humans - 1 mln years ago and homo sapiens – approximately 100 thousand years ago. From this we can see that if a human returns to the beast or hellish animal, it will be necessary to spent billions and millions of years to life its Karma. It is very difficult even to imagine how terrible it will be!!!

The life revolves in the Samsara as a wheel of teachings by interlaying each other, through evolution of the spiritual element that acquires the soul and transits through animals and humans, with the final goal to ascend to heaven, and through the revolution of animals

and humans to culminate with the transition into elements. If humans manage to understand the empty properties of the "Self", develop the mind, get enlightened and after death they can be transferred to Heaven or the world of God or ascend to Nirvana[6]. Using the language of science, this law of the soul or life revolving in the Samsara as the wheel of teachings can be named as the *law of motion of animated elements or matter*.

Thus, we can conclude that the law of motion of spiritual element or matter not yet discovered by the science, was already discovered by Buddha over 2500 years ago. It is fascinating and wonderful. Only since recently the quantum physics has discovered that the smallest nucleus of physical phenomena has information or spiritual characteristics. We can learn a lot by studying the teachings of Buddha.

Facts and phenomena of the universe have their origin in the dust or "hii" or "chii" energy charged with yin and yan energy. And, fire, earth/dust, iron, water and wood are 5 types of its material manifestations. Also, we can conclude that several types of spiritual component of "hii" energy should exist in the spiritual place, such as transcendental world of Manjusri Buddha, world of mercy and compassion of Migjid Janraisig Buddha, luxurious and sumptuous world of Namsrai and Jesus, Gandan world of Maitreya, adisha and Saint Zonhova, world of health of Manal, world of mantra of Ochirdari Buddha, world of freedom of Marx and many other worlds.

## V. DUALISTIC AND DIALECTIC CHARACTERISTICS OF THE BUDDHIST PHILOSOPHY

The materialists consider the matter as the primary element of the universe. The subjective idealists defend that the spirit is the primary substance of the universe, and the objective idealists consider that the universe was created by "God" or Spirit of universe.

The Buddhist philosophy does not provide a definite answer to the question about the origin of the. However, some philosophers define the Buddhist philosophy as materialistic, others as idealistic, even as subjective idealistic. Basically, the Buddhist philosophy is dualistic. Allow me to explain:

The Buddhist teachings consider that there are three types of existence of facts and phenomena in the universe: matter or body, spirit or mind and imperfect cluster of elements, that influenced by karma and causes, can be transferred from one type to another in form of a Dharma wheel. We have verified that these teachings are scientifically based. From the verification of the theorem, we have concluded that lower animal species cannot exist unless matter or body was the first to appear in the universe, as well as superior animal species cannot exist unless spirit is absent. Humans

cannot exist unless lower and superior animal species do exist. Still more, the law of motion of animated matter cannot exist unless life revolves in the form of the Dharma wheel.

The appearance of animals and humans of the lower world resulted from the development and evolution of matter with spiritual characteristics. This is why some facts and phenomena of the universe are of material characteristics, which compels some philosophers to define the Buddhist philosophy as materialistic. If Buddhist philosophy was materialistic, it could not accept the existence of heavenly animals from spirit with matter characteristics. Some other philosophers to define the Buddhist philosophy as subjective idealistic. This consideration will reject the existence of lower animal species of material origin. From said, it is obvious that there are two sources of facts and phenomena of the universe: matter or body and spirit or mind. But, animated matter was the first to appear in the universe, to exist a law of motion of animated matter. However, this does not mean that the matter is primary because it is unknown that which one is first, there are in the universe the lower species of origin of the material or the superior species of spiritual origin. Hence, *the Buddhist philosophy of being dualistic*.

The dialectic philosophy defends a causal provision that everything is the universe, facts and phenomena, is based on contradictions of opposites. The numerical alteration of this causal provision leads to the evolution, death and deterioration of the facts and phenomena of the universe. And, this cause is cognizable. The Buddhist teachings consider that matter and facts of any bodily or bodiless mortal have two aspects: arga or body and bileg or spirit, and The influence of these two, cause and karma, causes the birth, development, evolution and death of facts and phenomena. Buddha had the ability to recognize, the reason is not only the of the material phenomena, and even a hidden spiritual reason, and discovers the law of Karma and the law of motion animated matter. Therefore, the Buddhist philosophy is a dialectic philosophy. Thus, from the answers of the Buddhist philosophy to two core philosophical questions we can conclude that *Buddhist philosophy is dualistic and dialectic*.

The science proved that the body of children is formed by chromosomes of their parents. In this sense, a human is considered created by parents. The Buddhist teachings defend that the soul enters or descends to the body, and in this sense, he soul is creation of God. In fact, a human becomes a human when the soul bearing the information about Karma of the previous life, enters the body created by parents [1]. It can be understood like a computer created by engineers, with the installation of hardware and software, interacting with each other.

Like how can a magpie singing on an  
enrockment not yet built

I could say:

How could the life exist on this not existing the world

How could I exist from not existing parents

How can a dutiful spirit appear without the existence  
of heaven

Where could the spirit of this body come from without  
the existance of death first.

## VI. CONCLUSIONS

There are three types of existence of facts and phenomena of not-eternal universe: matter or body, spirit or mind and the imperfect cluster of elements (body-mind). The matter with spiritual characteristic appeared a priori in the universe. Under the influence of cause and conditions, this matter with spirit characteristics acquired the soul and reincarnated to animals and humans depending on theirs karma. The soul moves and ascends to the spiritual world. Under the influence of causes and conditions the acquired the soul and reincarnated to a heavenly animals depending on their Karma. The soul to the material world, having through animals and humans depending on their bad Karma. Thus, the law of motion of animated matter is evidenced by the life revolving in the not- eternal universe or Samsara in the form of the Dharma wheel.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A  
ARTS & HUMANITIES - PSYCHOLOGY  
Volume 14 Issue 9 Version 1.0 Year 2014  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals Inc. (USA)  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## Suicide in the Bahamas (2000-2013)

By Keva Bethell & David Allen

*Introduction-* The occurrence of suicide and suicidal attempts in the Bahamas should be a major public health concern. In the past decade, there has been a fluctuating trend in the number of suicides. For instance, there were six suicides that occurred in 2011, eleven (11) in 2012 and six in 2013. In regards to suicidal attempts, there were 207 people admitted to the government mental health facilities for attempting suicide in 2010. In 2011, there were 194 persons admitted and in 2012, there were 250 persons admitted for suicidal attempts (Figures 1 and 2). To understand whether this is a developing trend in our country, we need to collect accurate data for the next three years. The occurrence of suicide is not just a concern in the Bahamas. Suicide is now the tenth leading cause of death in the United States (Drexler, 2013). There are now more deaths from suicides than car accidents (Parker-Pope, 2013). In its first report on suicide, the World Health Organization (WHO) advised that one person commits suicide every 40 seconds. In fact, each year, suicides account for 800,000 of the 1.5 million violent deaths. Guyana, North and South Korea have the highest suicide rates (44.2, 38.5 and 28.9, respectively). The UN proposes to cut the national suicide rates by 10% by 2020 (Organization, 2014).

*GJHSS-A Classification : FOR Code: 380199*



SUICIDE IN THE BAHAMAS 2000-2013

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# Suicide in the Bahamas (2000-2013)

Keva Bethell <sup>α</sup> & David Allen <sup>ο</sup>

## I. INTRODUCTION

The occurrence of suicide and suicidal attempts in the Bahamas should be a major public health concern. In the past decade, there has been a fluctuating trend in the number of suicides. For instance, there were six suicides that occurred in 2011, eleven (11) in 2012 and six in 2013. In regards to suicidal attempts, there were 207 people admitted to the government mental health facilities for attempting suicide in 2010. In 2011, there were 194 persons admitted and in 2012, there were 250 persons admitted for suicidal attempts (Figures 1 and 2). To understand whether this is a developing trend in our country, we need to collect accurate data for the next three years. The occurrence of suicide is not just a concern in the Bahamas. Suicide is now the tenth leading cause of death in the United States (Drexler, 2013). There are now more deaths from suicides than car accidents (Parker-Pope, 2013). In its first report on suicide, the World Health Organization (WHO) advised that one person commits suicide every 40 seconds. In fact, each year, suicides account for 800,000 of the 1.5 million violent deaths. Guyana, North and South Korea have the highest suicide rates (44.2, 38.5 and 28.9, respectively). The UN proposes to cut the national suicide rates by 10% by 2020 (Organization, 2014).

The model for the dynamics of suicide used by the Task Force is the Allen Contemplative Discovery Pathway Theory. According to the model the individual at birth has three instinctual needs: (i) Survival/ Security (Safety), (ii) Affection/ Esteem (Connection) and (iii) Power/Control (Empowerment). Life is wounded and sooner or later hurt is experienced in one or all of the three instinctual needs. The hurt experience leads to a deprivation of instinctual needs, producing a deep shame core involving feelings of abandonment, rejection and humiliation. As the hurt becomes impacted the shame core deepens. Shame, Self Hatred Aimed at ME, is a, hidden, deep, pulsating pain, beating at its own frequency in our psyche, and acts against the self. The brain compensates for the painful hurt with the development of the defensive shame false self, involving self absorption, self gratification and control or invincibility. The Shame false self keeps the shame hurt in check. But as the hurt deepens the defensive shame false self is unable to contain the growing hurt and it explodes into a powerful destructive rage. This powerful rage leads a person into the Violent Destructive Tunnel.

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In the Violent Destructive Tunnel the person undergoes a powerful physiological arousal with increases in heart rate, pulse and blood pressure. Since the heart is intricately related to the brain through electromagnetic fields, neurological pathways and biochemical influences, the higher centers of the brain are affected, leading to a drop in IQ, increasing the helplessness and vulnerability of the person. When the destructive rage is turned against the self (masochistic) it leads to suicide. When the destructive rage is turned against others (sadistic) it leads to homicide. A most important observation is that in our model, suicide and homicide are part of the same process. Sadly, the Bahamas has experienced, over the past ten years, an exponential increase in homicides. Our challenge is, we must not let this occur in suicides or suicidal attempts. We cannot build a nation if we're killing each other, and killing ourselves.

Mental illness, particularly depression, is one of the leading circumstances surrounding suicides. While depressed people may be more inclined to commit suicide if they don't seek professional help, it has been reported that the most powerful predictor of suicide is a previous attempt (Krug, Dahlberg, Mercy, Zwi, & Loran, 2002). In the Bahamas, there is a stigma attached to mental illness, so people often delay seeking care.

The Bahamian culture is both Christian and community-based. As a result, suicide is a rather taboo topic, so much so that it is almost unheard of. No solutions or preventative efforts can be sought out if the problem (i.e. issue at hand) has not been identified. The only way to identify the problem is to know what to look for. Consequently, the general population needs to be made aware of the various signs and symptoms of suicidal intent.

## II. METHODS

A team of Bahamian professionals, which include researchers and psychologists, have sought to analyze the incidence of suicides in the country. To do this, we proposed to carry out two studies, one retrospective in scope, and the other prospective. The retrospective study examined the cases of suicides that have already occurred. Data was collected from the Central Detective Unit (CDU), coroner's court, Sandilands, The Rand Memorial Hospital, Department of Statistics, Public Hospital Authority and the Crisis Centre. In the prospective study, a sample of Bahamians was surveyed, in an effort to understand

how suicide and mental distress, in the form of depression, are perceived by the Bahamian society. The study's null hypothesis was that in the Bahamas, the rates of suicide among males and females, of all ages, would be the same. The retrospective study was carried out by analyzing suicide case files from the Central Detective Unit (CDU). Cases were analyzed for the years 2000-2013. Case narratives were compiled. The demographics and characteristics of the suicide victims were categorized and trends were documented. The prospective study was carried out by surveying a random sample of Bahamians (n=276). The survey was done to gain some awareness of the public's perception of suicide. The survey consisted of ten (10) questions, and all of the questions were associated with the characteristics of suicide victims, methods of suicide, the season in which most suicides occur, suggestions for the government and the church, accessibility and affordability of mental health care in the Bahamas and the documentation of suicides in the Bahamas. After collecting and analyzing the suicide data, the overall rates of suicide in the Bahamas and the gender-specific rates of suicide, from 2000-2013, were calculated. Age-adjusted rates and risk ratios were also calculated. OpenEpi was used to generate statistics (p-values and confidence intervals).

### III. RESULTS

The demographics of the Bahamas were described in terms of age and gender. According to the Department of Statistics, an estimated annual population of 331,657 was living in the Bahamas from 2000 until 2013. The populace of the Bahamas was evenly distributed among age groups. However, there were fewer residents living in the Bahamas who were 55 years and older, or between the ages of 0-4 years. This indicates that the majority of Bahamians are either young adults or middle-aged. Males (49%) and females (51%) were also evenly distributed in the Bahamas (Statistics, 2013). According to data provided by the

Quality Control Section of the Central Detective Unit (CDU), there were 96 reported suicides in the Bahamas from 2000 to 2013. However, only 61 of these cases were able to be located. Various characteristics of each suicide victim were documented (Table 1). After combining the data for 2000 to 2013, the overall rate of suicide in the Bahamas was 2.1 per 100,000. This rate tells us that two out of every 100,000 Bahamians committed suicide during the study period (2000-2013) (Table 2). The rate of suicide among males (3.7) was more than seven times higher than the rate of suicide among females (0.5) (Table 3). The suicide rates were highest among 35-44 year olds (3.7), and lowest among 5-14 year olds (0.1). The absolute risk of suicides among males in the Bahamas was calculated, and compared to the absolute risk of suicides among females in the Bahamas. A male resident of the Bahamas is 6.7 times more likely to commit suicide than a female resident (RR = 6.7, 95% C.I. = 3.75-12.07, p value = <0.01). On the contrary, the risk of suicide among females living in the Bahamas was 0.15 (RR = 0.15, 95% C.I. = 0.08284-0.2667, p value = <0.01). The p-values of the suicide rates among both males and females living in the Bahamas were less than 0.05, and the actual risk ratios fell between the upper and lower confidence limits.

At Sandilands Rehabilitation Centre, 88% (n=543) of the admissions for attempted suicides (2010-2012) were males, and 12% (n=73) were females (Figure 1). Comparably, at the Rand Memorial Hospital, 79% (n=131) of the admissions for attempted suicides (2000-2012) were females, and 21% (n=34) were males (Figure 2).

In terms of the method used to commit suicide, the majority of the victims (55%) hung themselves. Other methods used included gunshot wound (13%), fall (6%), overdose (6%), the use of sharp instruments (6%), drowning (2%), burning (3%) and asphyxiation (1%) (Figure 3).

Table 1 : Characteristics of Suicide Victims in the Bahamas (2000-2013)

Gender	Age	Employed	Relationship Issues	Mental Illness	Medical Illness	Hx. Of Substance Abuse	Method of Suicide	Previous Ideation/ Attempts
Male	58	Yes	Yes	No	Yes	Yes	Hanging	Yes
Male	33	Yes	No	Yes	No	No	GSW	No
Female	35	No	No	Yes	No	No	Hanging	No
Male	56	Yes	Yes	Yes	No	Yes	Hanging	Yes
Male	54	Yes	No	No	Yes	Suspected	Hanging	No
Male	36	No	Yes	Yes	No	No	GSW	No
Female	35	Unknown	No	Yes	No	No	Hanging	No
Male	23	No	No	Yes	No	Yes	Hanging	Yes
Male	26	Unknown	Yes	No	Yes	No	Fall	No
Male	32	No	Yes	Yes	No	No	Hanging	No
Male	43	No	Yes	No	No	Yes	Hanging	Yes
Male	26	Yes	Yes	Yes	No	Yes	GSW	Yes

Male	23	Yes	Yes	Yes	No	No	Hanging	Yes
Female	54	No	No	Yes	Yes	No	Hanging	No
Male	31	Yes	Yes	Yes	No	No	Hanging	No
Female	23	No	Yes	Yes	No	Suspected	Hanging	No
Female	18	Student	Yes	No	Yes	Yes	Hanging	Yes
Female	37	Yes	Yes	Yes	Yes	No	Hanging	Yes
Male	34	Yes	No	Yes	No	No	Hanging	No
Male	36	Yes	Yes	No	No	No	Hanging	No
Male	15	Student	Yes (mother)	No	No	No	Hanging	No
Male	45	Yes	No	Yes	No	No	Hanging	No
Male	35	Yes	No	No	No	No	GSW	No
Female	41	Yes	No	Yes	No	No	Fall	No
Male	35	Yes	Yes	No	No	No	GSW	Yes
Male	52	Yes	Yes	Yes	Yes	No	Hanging	No
Male	50	Yes	Yes	No	No	Yes	Burning	Yes
Male	39	Yes	Yes	No	No	No	GSW	No
Male	26	Yes	Yes	No	No	No	Hanging	No
Female	43	No	No	Yes	Yes	No	Overdose	No
Male	23	Yes	No	No	No	No	Hanging	No
Female	38	Yes	No	Yes	No	No	Asphyxiation	Yes
Male	49	Yes	Yes	No	Yes	No	Hanging	No
Male	53	No	Yes	No	Yes	No	GSW	Yes
Male	40	Yes	No	No	No	Yes	Hanging	No
Female	66	Unknown	Yes	Yes	Yes	No	Burning	No
Male	35	Yes	Yes	No	No	No	Hanging	Yes
Male	51	Yes	No	Yes	No	No	Hanging	No
Male	29	No	No	Yes	No	Yes	Hanging	Yes
Male	33	No	No	No	Yes	No	Sharp Instrument	No
Male	39	No	No	Yes	No	Yes	Sharp Instrument	Yes
Male	24	Yes	No	Yes	No	No	Sharp Instrument	No
Male	47	Unknown	Yes	No	No	No	Hanging	Yes
Male	48	Yes	Yes	No	No	Yes	Hanging	Yes
Male	21	Yes	Yes	No	No	No	Hanging	No
Male	42	No	Yes	Yes	Yes	Yes	Sharp Instrument	Yes
Female	25	No	No	Yes	No	No	Hanging	Yes
Male	40	Yes	Yes	Yes	No	Yes	Hanging	Yes
Male	27	No	No	No	No	No	GSW	No
Male	24	Yes	Yes	Yes	No	No	Fall	No
Male	37	Unknown	No	Yes	No	No	Overdose	No
Male	20	Yes	Yes	No	No	No	GSW	No
Male	62	Yes	No	No	Yes	Yes	Hanging	No
Male	49	Yes	Yes	Yes	No	Yes	Hanging	Yes
Male	40	Yes	No	Yes	No	No	Hanging	No
Male	85	Yes	Yes	No	Yes	No	GSW	No
Male	16	Student	Yes (mother)	No	No	No	Hanging	No
Male	16	Student	Yes (stepdad)	No	No	No	Hanging	No
Male	30	Unknown	Yes	No	No	No	Hanging	No
Male	25	Unknown	No	Yes	No	Yes	Hanging	No
Male	39	Yes	No	No	No	No	Hanging	No

Data abstracted from cases compiled by the Central Detective Unit (CDU). Of the 96 total cases for the study period (2000-2013) only 61 case files were located.

*Table 2: Suicide Rates in the Bahamas (2000-2013)*

Year	Population	Number of Suicides	Rate of Suicides
2000	303,600	12	4.0
2001	307,800	6	1.9
2002	312,100	3	1.0
2003	316,900	3	1.0
2004	320,800	2	1.0
2005	325,200	5	1.5
2006	329,500	4	1.2
2007	334,000	7	2.1
2008	338,300	11	3.3
2009	342,400	12	3.5
2010	346,900	8	2.3
2011	351,100	6	1.7
2012	355,200	11	3.1
2013	359,400	6	1.7
<b>Total</b>	<b>4,643,200</b>	<b>96</b>	<b>2.1</b>

*Data abstracted from cases compiled by the Central Detective Unit (CDU).*

*Table 3: Crude Suicide Rates by Gender (2000-2013)*

Gender	Population	Number of Suicides	Rate of Suicides
Male	2,260,800	83	3.7
Female	2,382,400	13	0.5
<b>Total</b>	<b>4,643,200</b>	<b>96</b>	<b>2.1</b>

*All data presented represents the statistics collected for all 14 years (2000-2013), combined.*

*-Data abstracted from cases compiled by the Central Detective Unit (CDU).*

A study carried out on suicide in the Bahamas found that during the period from 1959 to 1969, there was an overall suicide rate of 2.8 per 100,000. The rate among males at this time was 4.5, and females had a suicide rate of 1.1 (Spencer, 1972). It is interesting to note that the suicide rate in the Bahamas during a 10 year (1959-1969) study period was 2.8, and over four decades later, the rate during a 14 year period (2000-2013) was 2.1. The results of this study were consistent with a Jamaican study carried out in 2010 to investigate suicide among adolescents. The rate of suicide among Jamaican adolescents was 1.1 per 100,000 and more than 75% of the victims were male. Hanging was the most common method used, as 96.2% of the victims hung themselves (Holder-Nevins, et al., 2012).

A random sample of Bahamians (n=276) were surveyed in an effort to document the public's perception of suicide. In response to question 1 "Have you ever wanted to commit suicide?" 28% (n=78) of the people surveyed answered 'yes' and 71% (n=197) answered 'no'. On each island, about 75% of the people surveyed responded 'no' to this question, and 25% responded 'yes'. However, this trend is not true of those surveyed in Mayaguana, Ragged Island, Inagua and New Providence. In Mayaguana and Ragged Island, 100% of the people surveyed answered 'no' to question 1. In Inagua, 52% of people responded 'no', and 48% responded 'yes'. In New Providence, 54% of those

surveyed responded 'no', and 46% responded 'yes'. These results could possibly be due to the fact that more people were surveyed in Inagua and New Providence (n=27 and n=50, respectively). Consequently, if the sample size for all the other islands were to be increased, responses to question 1 may follow the same trend as Inagua and New Providence (Figure 4). In response to question 2 "Do you know anyone who has ever attempted or committed suicide?" 58% (n=159) of those surveyed answered 'yes', while 42% (n=116) answered no (Figure 5). These responses prove that there is a rather high prevalence of people contemplating, attempting and committing suicide in the Bahamas.

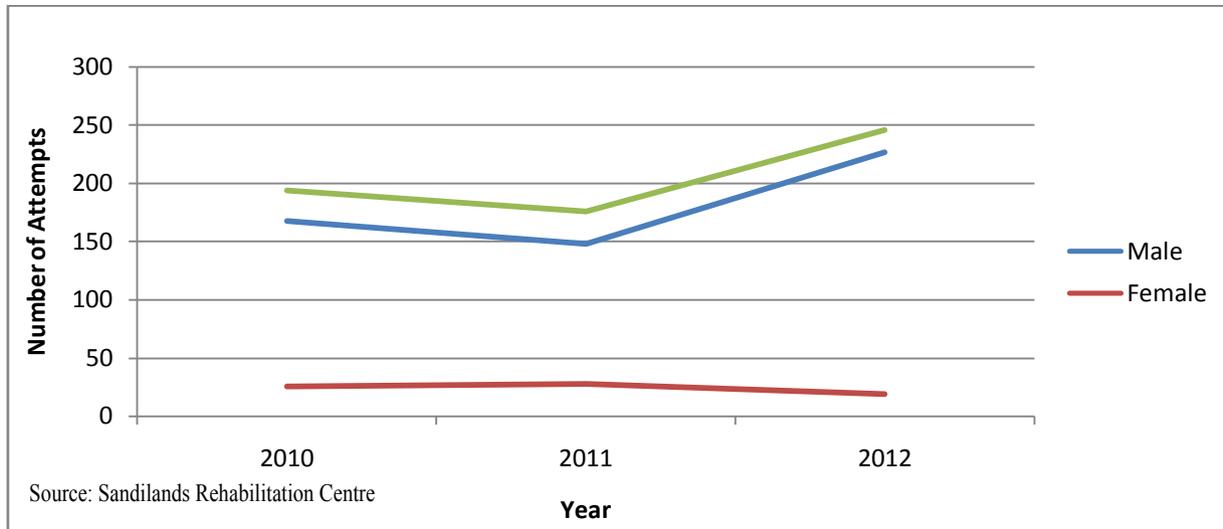


Figure 1 : Attempted Suicide Admissions by Gender: Sandilands Rehabilitation Centre (2010 – 2012)

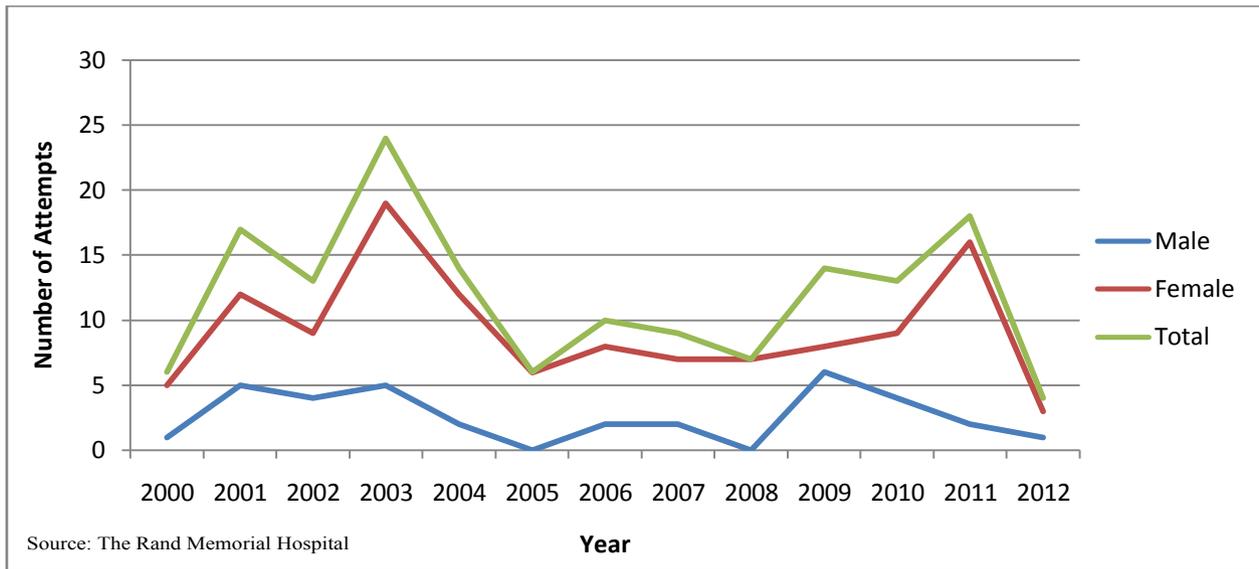


Figure 2 : Attempted Suicide Admissions by Gender: The Rand Memorial Hospital (2000-2012)

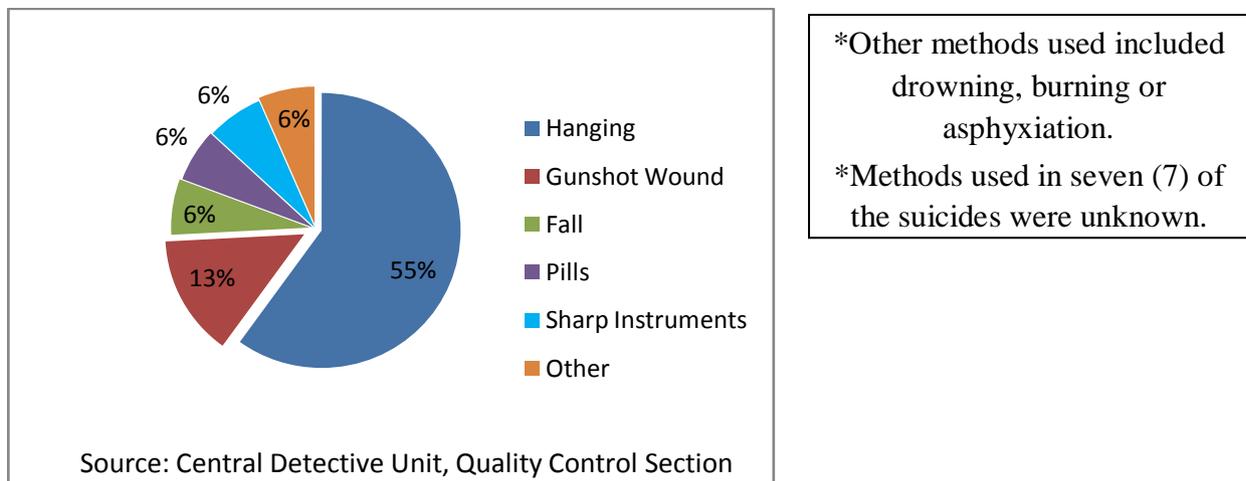


Figure 3 : Methods Used for Suicides Committed in the Bahamas (2000-2013)

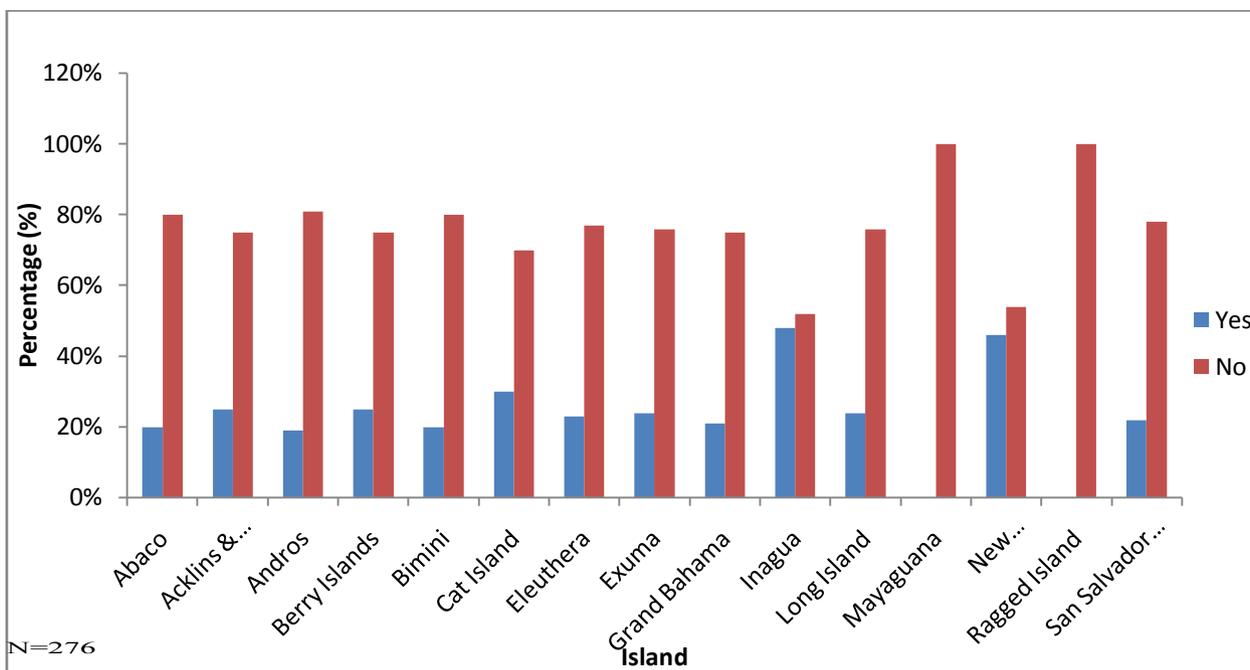


Figure 4 : Question 1 on Survey: Have you ever wanted to commit suicide?

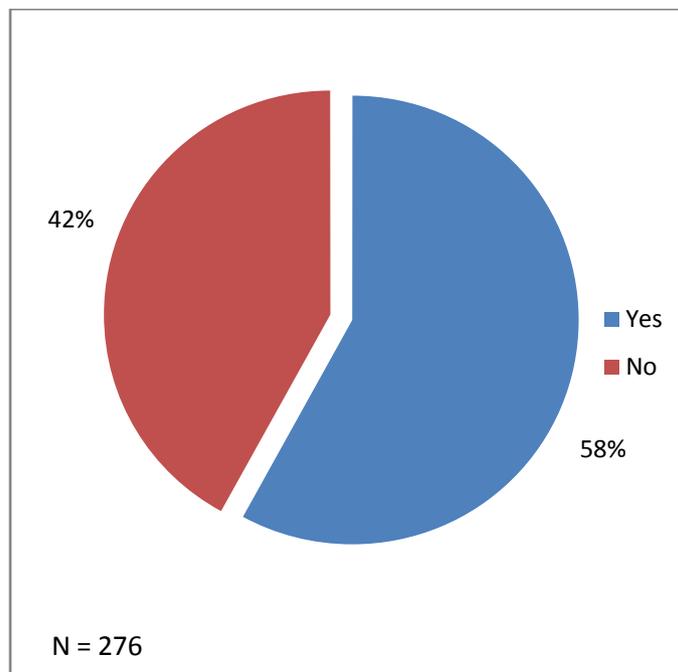


Figure 5 : Question 2 on Survey 'Do you know anyone who has ever attempted or committed suicide?'

#### IV. DISCUSSION

The occurrence of suicide is steadily increasing in the Caribbean. Guyana, Trinidad and Tobago and Cuba have the highest rates of suicide (22.9, 12.8 and 12.4, respectively) in the region, and Barbados and the Dominican Republic have the lowest rates (0.7 and 1.8, respectively) (Crawford, 2010). Suicide is the 14th leading cause of death, worldwide, accounting for 1.4%

of the global burden of disease and 1.5% of all mortality (Holder-Nevins, et al., 2012) (O'Conner & Nock, 2014). It has even been reported that everyday 2,000 people harm themselves via suicide. In other words, every hour, 80 people are attempting to commit suicide. Suicide rates are highest among persons 80 years of age and older. This may be owing to depression associated with institutionalization, fear of dependency or redundant invasive care. Suicide not only affects the victims, but

the victims' families as well. A study was carried out by Tazhmoye Crawford, to analyze the impact of self-inflicting violence on the victims' families. Individuals who commit suicide leave their grieving families to experience a cascade of psychological issues, including disappointment, shame, anger and depression. A major public health concern is the challenges to an individual's health caused by self-inflicted injuries. Females who attempt suicide can negatively impact their reproductive system, resulting in sterility, miscarriage or stillbirth. Males who attempt suicide may also be impacted by sterility or impotence. Besides the reproductive system, other systems and organs impacted by an individual's attempt to commit suicide include: the skin, liver, lungs, kidneys, nerves and brain (Crawford, 2010).

The occurrence of suicide should be studied as a process, instead of an event. One of the leading causes of suicide is the feeling of shame. Dr. Allen posits a theory that the shame gap occurs when one struggles with high expectations versus reality. When we come to the realization that we can't live up to certain expectations, and, in actuality, we can't achieve all of our dreams, we experience a sense of shame. Someone contemplating suicide isn't dealing with hurt, they are dealing with shame. Hurt turns into anger, and when this strikes the brain, the shame gap occurs. Shame is impacted hurt (Self Hatred Aimed at ME). We are in a constant battle with ourselves, and we hide the bitterness. Shame can turn into a murderous rage, aimed either at ourselves (suicide) or others (homicide). Suicide is an impulsive act that can occur while one is in the Violence Destructive Tunnel of the shame/love cycle. People who attempt suicide often 'act in a moment of brief but heightened vulnerability'. They are usually facing a cascade of problems, and consider themselves to be in a crisis. Someone experiencing a crisis may be more vulnerable to anxiety, and as a result, may handle the crisis while in an altered state of mind. Crises are usually short-lived, and present an opportunity for either constructive or destructive results (Glick, Berlin, Fishkind, & Zeller, 2008).

Loneliness is a subjective experience of isolation. There is scientific evidence that persistent loneliness can alter our behavior and therefore play a role in mental disorders, such as anxiety and depression. Loneliness is also a known factor in suicide. It is an even more powerful predictor of suicide than hopelessness. If our expectations are unmet, our bodies alert us that something is wrong. Persistent loneliness interferes with our ability to regulate emotions, which can, over time, distort our perception of ourselves in relation to others. The presence of any suicidal ideation is associated with a high risk factor. It is imperative therefore, to ask anyone who expresses hopelessness or depression about the presence of suicidal thoughts, the presence of a plan, as well as about the intent and commitment to follow through with suicidal plans. Suicide is an outcome of the relations between the ego

and a sadistic superego. Suicide acts could also express the fight against an overwhelming melancholia. It can be seen as a way to escape total alienation and choose something else, rather than face the intolerable confusion between the self and the object. No matter the reason, suicide is a cry for help and a cry of pain.

## V. SUICIDE PREVENTION

Suicide is a major preventable public health problem (Akbarian & Halene, 2013). Mental health is insufficiently addressed within Bahamian society. This is evident by a lack of research, awareness and national discourse surrounding suicide. In order to significantly curtail the occurrence of suicidal attempts and deaths, efficient, empirically supported strategies and services must be made available to Bahamians. We must first examine the issue of stigma as it relates to mental health. Researchers from both the World Health Organization (WHO) and the Centers for Disease Control and Prevention (CDC), contend that an individual's self worth is cultivated in relation to others; by specifically finding meaning within social contexts (Prevention, 2011) (Europe, 2004). For this reason, it is apathetic to disregard our individual duties to intervene when we are aware of cases where mental health intervention is needed. To reduce mental health bias requires both individual and cultural transformations. It is imperative that Bahamians are provided with pertinent, accurate and accessible information which includes a comprehensible and culturally relative synopsis of suicide.

## VI. CONCLUSION

The p values calculated in the results were all statistically significant, which implies that the null hypothesis can be rejected. In the Bahamas, the suicide rates differ among males and females of various ages, in the ratio of 7:1. The survey responses further validated the data. One major limitation of this study was that the case files of all ninety-six (96) suicide victims (2000-2013), were unable to be located at the time this report was written. Only sixty-one (61) case files were located and analyzed. Thirty-five (35) case files are still unaccounted for. A second limitation is that the Central Detective Unit (CDU) does not use a standardized questionnaire to interview the victim's loved ones. As a result, the information collected from the witness accounts may cause the statistics to be skewed. A question can't be answered 'yes' or 'no', if it hasn't been asked. Skewed statistics could possibly lead to epidemiological fallacies. What is more, there are still deficits in the information pertaining to risk factors, at risk/vulnerable groups, protective factors and existing health system gaps that may impede persons accessing mental health care. These missing elements are critical to prevention programs.

Suicide is a social scourge. Because of the stigma of suicide in the Bahamas, we do not communicate openly about suicide. This must be changed, because in order to prevent suicides, people need to know that help is available. If people aren't willing to discuss suicide after it happens, how will we ever assess the risks beforehand (Drexler, 2013)? An important public health problem is therefore left shrouded in secrecy, which limits the amount of information available to those working to prevent suicide.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A  
ARTS & HUMANITIES - PSYCHOLOGY  
Volume 14 Issue 9 Version 1.0 Year 2014  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals Inc. (USA)  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## Teaching Self in Process Discussion Children

By Javier González García

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*Abstract-* This paper explores the relationship between language teaching practices of teachers and their implicit theories about purchasing on Basic Education. For the study of teaching practices used observational methodology, and in contrast to interview teachers, which is the part analyzed in this article. The results suggest that there is a relationship between what teachers think, do and say in the classroom context. However, not all behaviors had a close relationship with the thought, and not all necessarily have a strong belief advocacy to action. The targets proposed by the teachers have shown a direct relation to the strategies used in the joint construction of knowledge. Communicative coherence between the goals they want to achieve and develop teaching style that is observed.

*Keywords:* Discussion, communicative consistency, implicit theories, teacher training, perception of competence.

*GJHSS-A Classification : FOR Code: 170103*



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# Teaching Self in Process Discussion Children

## Autorregulación Docente En Procesos De Discusión Infantil

Javier González García

**Resumen-** Este trabajo explora la relación entre las prácticas de enseñanza del lenguaje del profesorado y sus teorías implícitas acerca de su adquisición en Educación Básica. Para el estudio de las prácticas de enseñanza se utiliza la metodología observacional, y como contraste la entrevista a las docentes, que es la parte analizada en este artículo. Los resultados encontrados apuntan a que existe una relación entre lo que las maestras piensan, hacen y dicen en el contexto del aula. Sin embargo, no todos los comportamientos tuvieron una relación estrecha con el pensamiento, y no todas las creencias tuvieron necesariamente una incidencia estrecha con la acción. Las metas propuestas por las maestras se han mostrado en relación directa con las estrategias desplegadas en la construcción conjunta del conocimiento. Se observa una coherencia comunicativa, entre las metas que pretenden alcanzar y el estilo docente que desarrollan.

**Palabras clave:** *discusión, coherencia comunicativa, teorías implícitas, formación docente, percepción de competencia.*

**Abstract -** This paper explores the relationship between language teaching practices of teachers and their implicit theories about purchasing on Basic Education. For the study of teaching practices used observational methodology, and in contrast to interview teachers, which is the part analyzed in this article. The results suggest that there is a relationship between what teachers think, do and say in the classroom context. However, not all behaviors had a close relationship with the thought, and not all necessarily have a strong belief advocacy to action. The targets proposed by the teachers have shown a direct relation to the strategies used in the joint construction of knowledge. Communicative coherence between the goals they want to achieve and develop teaching style that is observed.

**Keywords:** *Discussion, communicative consistency, implicit theories, teacher training, perception of competence.*

### I. INTRODUCCIÓN

La literatura e investigación actual señala que los profesores en ejercicio no comprenden todavía qué implica llevar a la práctica una enseñanza basada en el enfoque constructivista (Windschitl, 2002) y que, a lo más, muestran una enseñanza “en transición” respecto al espíritu de la reforma (Cox, 2003). Junto con esto, los análisis de los programas de formación inicial de profesores tampoco parecen estar entregando al sistema educativo profesores que

realicen una práctica de enseñanza basada en el constructivismo (Ávalos, 2004). ¿Por qué ha sido tan difícil llevar a los profesores a una enseñanza orientada hacia el constructivismo? La investigación señala que el núcleo duro de la formación orientada al constructivismo se encuentra en cómo éste se modela y se lleva a la práctica durante la formación (Korthagen et al, 2006; Lunenberg, et al, 2007), no obstante, como señala Windschitl (2002), su puesta en marcha depende no sólo de variables conceptuales y pedagógicas, sino también de variables culturales y políticas. Comprendiendo que el cambio hacia un enfoque constructivista implica numerosos desafíos para los programas de formación inicial y continúa de profesores.

Pozo et al. (2006) han descrito las teorías implícitas sobre la enseñanza y el aprendizaje de los profesores en servicio, luego de haber realizado algunos estudios con profesores de enseñanza primaria y secundaria. Esta descripción nos permite comprender cómo la teoría construida por el profesor a partir de su experiencia anterior, le permite explicar e interpretar dilemas del aula, y cómo estos enfoques se acercan en mayor o menor medida a algunas aproximaciones teóricas formales hacia el aprendizaje como son el conductismo, el procesamiento de la información y el propio constructivismo. Para estos autores estas teorías espontáneas son básicamente tres: la teoría directa, teoría interpretativa y teoría constructiva. La teoría directa, con el supuesto epistemológico de que el conocimiento es una copia fiel de la realidad, reduce el aprendizaje a la reproducción de estímulos o conductas sin la mediación de procesos psicológicos superiores.

Gómez y Guerra, (2012) en un estudio reciente apuntan varios resultados interesantes, uno de ellos apunta a que los docentes con menor experiencia docente no se diferencian de los profesores en formación, es decir, presentan enfoques teóricos similares. Este hecho podría interpretarse de formas diferentes. Primero, se podría pensar que está disminuyendo el efecto negativo del contexto escolar, cuya práctica habitual no suele responder a una visión constructivista del aprendizaje. Pero también podría ser efecto de la influencia de un pensamiento o discurso generacional compartido, sin que eso signifique una práctica de enseñanza coherente con dicho discurso. Por esta razón, estos resultados deben ser tomados con precaución.

## II. PROGRAMAS CONSTRUCTIVISTAS DE ANIMACIÓN LA LECTURA

El lenguaje se produce fundamentalmente en la interacción social (Vygotsky, 1989), y por ello los maestros valoran significativamente cualquier intento por fortalecer la competencia comunicativa (Fernández Cruz, 1994). El producto de este ejercicio puede ser un texto que se estructura a partir del reconocimiento de las condiciones de la situación. Si el propósito comunicativo es contar algo, la estructura del texto, que será narrativa, tendrá en cuenta cómo entrelazar las acciones que progresan en medio de unos sucesos envueltos en un conflicto (León, 2003). Si el propósito es más bien el de opinar sobre algo, su estructura, argumentativa, se basará en razones y será bien distinta de la anterior (Díez, 2002). Y puede haber textos con propósitos prácticos muy visibles, y los habrá también con propósitos más complejos, llenos de sentidos, quizás incluso cargados de ambigüedad. En éstos aparecerán mundos que no se han imaginado antes o con los que se busque comprender o expresar realidades de maneras siempre nuevas (Rodari, 2000). Desde esta concepción comunicativa del lenguaje, el texto es la unidad que se debe trabajar en el aula (Sánchez, 1996). A lo largo de la práctica cotidiana, el educador deberá tomar una serie de decisiones de diversa índole que configurarán una forma particular de intervención didáctica. Subyaciendo a esta toma de decisiones nos encontramos con que cada educador parte de un concepto de niño y de su propio papel como agente educativo. Dependiendo de cómo perciba al niño, de las posibilidades que les estime y de los logros que en él prevea, el maestro orientará la actividad en un sentido o en otro, intervendrá en mayor o menor grado, concederá más o menos autonomía a los alumnos (Rodríguez, 2001). Es por ello que la formación del maestro lejos de ser una mera capacitación en técnicas educativas, ha de orientarse hacia la adquisición de una metodología de trabajo científico que, estableciendo una adecuada relación entre conocimientos teóricos y prácticos le habilite para el desempeño de su función.

El "National Oracy Project" desarrollado en Gran Bretaña ha tratado de movilizar al profesorado para estudiar los problemas que planteaban la enseñanza y el aprendizaje de la lengua oral en los distintos niveles y áreas del currículo. Para ello se contaba con una sólida organización de apoyo, con la colaboración de universidades y autoridades educativas, y con la financiación precisa. Es un ejemplo de investigación acción, realizada por el profesor en el aula, en una práctica reflexiva. Surge de sus preocupaciones profesionales y tiene como fin mejorar la práctica docente. La teoría personal del profesor se enriquece y extiende a través de las relaciones entre observación, acción y reflexión durante el proceso de

investigación (Wells, 1992). Lo más destacable es que es un "antecedente de estudio integral de la lengua oral en el aula", tomando los procesos de enseñanza y aprendizaje en su conjunto (Domínguez y Barrio, 2001: 50).

Vamos a apoyarnos en el concepto de teorías implícitas, también llamadas teorías ingenuas, teorías espontáneas, teorías causales, teorías intuitivas, y mal llamadas representaciones sociales o categorías naturales (Rodríguez y González, 1995; Pozo, 1996) son conexiones entre unidades de información aprendidas implícitamente por asociación, a partir de experiencias en el seno de grupos sociales reducidos próximos al individuo. Las teorías implícitas se caracterizan por basarse en información de tipo episódico o autobiográfico, ser muy flexibles frente a las demandas o situaciones en que son utilizadas y presentar ciertas normas o convencionalismos en sus contenidos, los cuales representarían los del grupo social al cual pertenecería el individuo (Rodrigo, y otros, 1993). Las teorías implícitas son utilizadas por los individuos para buscar explicaciones causales a problemas (Pozo, 1997; Monereo y otros, 2013), interpretar situaciones, realizar inferencias sobre sucesos y planificar el comportamiento. McClelland y Rumelhart (1986) exponen la Teoría de Procesamiento distribuido en paralelo (PPD), en la que afirman que las teorías implícitas constituirían una superposición de trazos de información episódica que se aprenden por las mismas reglas de aprendizaje asociativo que otros tipos de aprendizaje, y cuya diferencia radica en que son organizadas en el momento del almacenamiento en la memoria permanente, pudiendo repetirse los elementos en diferentes grupos ;las teorías implícitas son recuperadas en base a la clave que dio en el almacenamiento. Como la información está presente en varias partes de la memoria, se recuperará aquella que mejor se adapta a las características de la actividad o demanda que las hace necesarias (Rodríguez y González, 1995). Cuando una teoría implícita es activada constantemente puede condensarse y automatizarse como el resto de los aprendizajes asociativos, conduciendo a la formación de esquemas mentales explícitos en nuestra memoria permanente, pero de naturaleza "cerrada" de o "empaquetado automático", sólo aplicable a una tarea específica (Pozo y otros, 2006).

Este trabajo explora las estrategias de construcción del conocimiento en una conversación didáctica durante el último curso de Educación Preescolar o Infantil. Las maestras establecen un debate con grupos de tres niños a partir de la lectura previa de tres cuentos, uno por trimestre. Cada maestra narra a los alumnos un cuento corto que plantea conflictos de interés cognitivo y moral a los niños. A continuación solicita un debate o discusión sobre

problemas, situaciones y relaciones entre los personajes planteados en el relato.

### III. METODOLOGIA

#### a) Muestra

La muestra está formada por dos maestras de dos escuelas públicas en el mismo distrito de Burgos capital (España), y en dos colonias de Tampico (México). Todo esto está siendo replicado en Guanajuato (México). Las semanas de observación son las mismas para todos los colegios. Se realizan en formato audiovisual al inicio del último mes de cada trimestre. En total han sido grabadas 72 sesiones. Las maestras establecen la misma actividad para todos los grupos de tres niños, que consiste en la lectura del cuento y su posterior discusión, con cada grupo por separado: 1) el investigador propone los mismos cuentos a todos los grupos, 2) Cada maestra divide la clase en grupos de tres niños, 3) Lee el texto elegido y acompaña y estructura libremente todo el proceso de discusión. La duración de la lectura previa ha sido de 3 a 4 minutos, esta fase no ha sido recogida en el análisis. A continuación cada maestra establece una discusión, que es la parte analizada en esta investigación. Se han eliminado los dibujos y viñetas, reduciendo la lectura al texto escrito, para favorecer que los niños reaccionen únicamente a las palabras, y que las maestras aumenten el uso de distintos recursos de voz. La elección de los cuentos ha sido conjuntamente con las maestras. La colección elegida ha sido "Derechos del Niño", formada por diez libros dedicados a ilustrar cada uno de los diez principios del decálogo del mismo nombre proclamado por la ONU en 1959. De estos se eligieron tres, uno para cada trimestre. Los criterios de selección de los tres textos narrativos (García Sánchez y Pacheco, 1978), han sido los explicitados por Van Dijk y Kintsch (1983): "claridad de la superestructura, grado de redundancia, grado de accesibilidad temática, calidad de la fuente, cualidades de estilo, novedad, pertinencia ética, léxico, y extensión".

#### a) Planteamiento de partida

Para cotejar los datos observados realizamos una entrevista a cada maestra, al finalizar cada recogida de datos, durante los tres trimestres que dura el proceso de observación. Se realizan en la misma aula donde trabajan. Con el guión de preguntas, dado previamente a cada una, se establece una conversación abierta. Intentamos constatar el estilo docente y el contexto previo del que parten, así como los objetivos que cada maestra se había marcado durante la investigación. La información recogida aporta aspectos de sus biografías profesionales y de sus teorías implícitas sobre el uso que dan y esperan de la lectura, del diálogo y del trabajo en grupo. Por tanto, combinamos la metodología no estructurada,

observación, con otra semiestructurada, la entrevista. Este es el guión de la entrevista, que es realizada a las maestras, una vez acabado el proceso de observación:

*Tabla 1* : Cuestionario de la entrevista propuesto a las maestras

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|--|
| <p>Bloque biográfico: "<i>La transmisión de estilos</i>"</p> <ol style="list-style-type: none"> <li>1) <i>¿Cuántos años llevas trabajando la puesta en discusión en clase?</i></li> <li>2) <i>¿Con qué edades?</i></li> <li>3) <i>¿En este colegio?</i></li> <li>4) <i>¿Utilizas el trabajo en grupo?, ¿en qué momentos?</i></li> <li>5) <i>¿Qué sistema de trabajo has seguido?</i></li> <li>6) <i>¿Qué uso haces de los libros de texto?</i></li> <li>7) <i>¿Y de los cuentos?</i></li> <li>8) <i>¿Qué es para ti el cuento?</i></li> <li>9) <i>¿Para qué sirve?</i></li> <li>10) <i>¿Cómo usarlo?</i></li> <li>11) <i>¿Cómo lo has usado en esta ocasión?</i></li> </ol> <p>Bloque de contraste: "<i>objetivos que se han marcado</i>"</p> <ol style="list-style-type: none"> <li>13) <i>¿Cuál ha sido el objetivo prioritario de la tarea?</i></li> <li>14) <i>¿Qué otros objetivos importantes percibes?</i></li> <li>15) <i>¿Qué crees haber conseguido?</i></li> </ol> <p>Bloque de evaluación: "<i>valoraciones en el desempeño de la actividad</i>"</p> <ol style="list-style-type: none"> <li>17) <i>¿Qué opinión tienes de la participación de los niños?</i></li> <li>18) <i>¿Qué cambiarías de tu actuación?</i></li> </ol> |
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Describimos mediante tablas la información recogida en cada bloque de la entrevista. En el primero analizamos los estilos docentes de las maestras y cómo se traduce, en diferencias y semejanzas, en el uso que cada una da a la discusión y a la narración. En el segundo ofrecemos información acerca del guión de objetivos que cada maestra se ha marcado. Y por último, en el tercer bloque las maestras exponen sus valoraciones sobre la tarea llevada a cabo. Antes de incluir las tablas señalamos que las maestras de la muestra española han sido categorizadas como A y B, y las mexicanas como C y D.

#### b) Descripción de los estilos docentes

La primera parte de la entrevista recoge aspectos de su biografía, de su forma de establecer y organizar el trabajo en clase y, más específicamente, capta lo relacionado con el área de actividades cercanas a la lectura y su puesta en discusión.

Tabla 2 : Bloque 1 de la entrevista "Los estilos docentes de las maestras"

LOS ESTILOS DOCENTES	
MAESTRA A	MAESTRA B
<p><b>El estilo constructivista centrado</b></p> <p>30 años como maestra 20 años como maestra de Educación Infantil 9 años en el Centro A</p>	<p><b>El estilo de acompañamiento abierto</b></p>
<b>1. Biografía</b>	
<p>10 primeros años sigue método transmisivo Al integrarse en Educación Infantil, comienza a aplicar el trabajo cooperativo y la discusión. Tras ingresar en el centro A, se va formando en metodologías constructivistas</p>	<p>Comienzos en Educación Compensatoria. Más tarde pasa a una escuela unitaria 5 años como maestra de Educación Infantil (2 como profesora de apoyo) 3 años en el Centro B</p>
<b>2. Estilos docentes</b>	
<p>La clave está en el tipo de agrupaciones, que está en función del tipo de actividad Agrupamientos que utiliza:</p> <ul style="list-style-type: none"> <li>• Asamblea o gran grupo para rutinas y actividades abiertas, como es la lectura de cuentos</li> <li>• Rincones o talleres para trabajar temas específicos. En grupos de tres y por parejas</li> </ul> <p>La presencia de la maestra no es necesaria en algunas actividades y rutinas</p>	<p>Comienza por un sistema transmisivo Descubre la importancia del trabajo cooperativo en Escuela Unitaria Al integrarse en Educación Infantil, asimila un método de acompañamiento.</p>
<b>3. Trabajo en grupo</b>	
<p>El trabajo en grupo sirve para potenciar valores: solidaridad, responsabilidad, etc. Agrupamientos que utiliza:</p> <ul style="list-style-type: none"> <li>• Asamblea para la lectura de cuentos</li> <li>• Las tareas del aula, como las fichas, son realizadas individualmente, distribuidos en grupos de 6.</li> <li>• Apenas trabaja por parejas o en grupos reducidos.</li> </ul> <p>La presencia de la maestra es necesaria en todas las actividades</p>	<p>La presencia de la maestra es necesaria en todas las actividades</p>
<b>4. Uso de los cuentos</b>	
<b>Ideas previas</b>	
<p>Son un material imprescindible. Es fundamental para desarrollar la imaginación y la fantasía. Junto al dibujo y al juego conforman el eje de convivencia con el alumno de esta etapa. Antes eran material único de lectura. Ahora con la introducción del constructivismo, también hay todo tipo de textos literarios.</p>	<p>Soporte imprescindible en el aula. Son instrumentos imprescindibles para trabajar el lenguaje. Sus acciones esenciales son leer, escuchar, observar, comentar e inventar.</p>
<b>Aplicaciones</b>	
<p>Considera dos bloques temáticos en su uso:</p> <ol style="list-style-type: none"> <li>1) Los cuentos como reflejo de sus propios problemas, a través de ejercicios de proyección.</li> <li>2) El conflicto central y la reacción que lleva a intentar dar solución, empujan a la identificación con el protagonista.</li> </ol> <p>Su aplicación al lenguaje como desarrollo de expresión y comprensión ha sido el objetivo</p>	<p>Aprecia tres claves de uso:</p> <ol style="list-style-type: none"> <li>1) Como primera motivación. El niño interioriza sus vivencias, toma partido por alguno de sus personajes, recrea su fantasía.</li> <li>2) Búsqueda de un mensaje o enseñanza.</li> <li>3) Repaso de los temas dados en el aula, ayudando incluso a relacionar áreas.</li> </ol> <p>Cualquier centro de interés se puede enfocar desde el cuento.</p>

principal para la actividad planteada  
Apuesta por una lectura completa, para después hacer preguntas. A menos que el nivel de comprensión de la lectura sea muy alto.

La voz, los gestos, las inflexiones influyen en la manera de transmitir el mensaje del cuento.

Hay que saber seleccionar los cuentos en función de su interés, y dar opción a elegir. Observa que lo fantástico: brujas, monstruos, lo mágico, llama poderosamente su atención. Con los cuentos clásicos solicitan que vuelva a repetirse su lectura. Cada día les cuenta uno, aportado por cada niño.

### Lectura sin dibujos

Es algo aprendido del constructivismo.

Al inicio de etapa, con 3 y 4 años, sí les costaba mucho, centrados en las ilustraciones. A medida que se han acostumbrado, los niños atienden, escuchan, siguen con atención, van imaginándose lo que va contando, es entonces, cuando pasa a la imagen.

El peligro está en que los textos se estén quedando pobres. *“Quizás estamos dando al niño más de lo que ya tiene, imagen tras imagen”*.

No echan en falta los dibujos, porque se lo han imaginado.

En ningún momento los reclamaron, a pesar de que se los suele presentar con dibujos, fue más importante el contenido, y lo que ellos se imaginaban.

Contribuyó a que tiraran de ella. Si se les hubiera demandado hacer un dibujo, no hubieran necesitado ningún modelo.

### Otros materiales: Libros de texto

Los usaba en su primera etapa docente como una actividad más

Ahora los usa como libro de consulta, dentro del rincón de la biblioteca

Ayudan a aplicar programas establecidos.

Unas veces pueden ayudar, otras limitar

Son una de las posibilidades que se pueden usar.

## 5. Uso de la discusión y de la argumentación

En este tipo de actividades de debate puede y debe darse la argumentación, especialmente si te marcas como objetivo el aumento y desarrollo del vocabulario.

Algunos niños ejercen de portavoces, explicando palabras y conceptos al resto de su grupo.

De la lectura repetida y la discusión, se percibe un aprendizaje y unas expectativas.

Con 5 y 6 años los niños aún no son capaces de fundamentar, aunque es positivo sentar las bases en esta etapa.

La demanda de evaluar los enunciados de otros obtiene escasa continuidad. *“¿Qué opinas de lo que ha dicho tu compañero?”*, supone haber escuchado y tener un juicio. La confrontación de opiniones es muy difícil, había que provocarlo.

Asume la posibilidad de hacer preguntas más concretas, para facilitar intervenciones más centradas en la lectura.

*Tabla 2*: Bloque 1 de la entrevista “*Los estilos docentes de C y D*”

MAESTRA C	MAESTRA D
<b>El estilo experiencial abierto</b>	<b>El estilo de comprensión abierta</b>
	<b>1. Biografía</b>
30 años como maestra de Educación Infantil 3 años en el Centro C del que es directora	30 años como maestra de Educación Infantil 5 años en el Centro D
	<b>2. Estilos docentes</b>
10 primeros años sigue método transmisivo Más tarde descubre método de acompañamiento. Para terminar incorporando el concepto de “comunidades de aprendizaje”, donde integra	Comienza por un sistema transmisivo, en el que integra actividades de aprendizaje significativo Gradualmente va incorporando estrategias constructivistas

a las familias dentro del funcionamiento del centro actual.

### 3. Trabajo en grupo

La clave está en el tipo de agrupaciones, que depende del tipo de actividad

Agrupamientos que utiliza:

- Grupos de cuatro niños para las rutinas de clase
- En asamblea para cerrar esas rutinas

El trabajo en grupo sirve para potenciar valores: solidaridad, responsabilidad, etc.

Agrupamientos que utiliza:

- Las tareas del aula son realizados individualmente, distribuidos en grupos de 6.
- Asamblea al finalizar cada tarea

### 4. Uso de los cuentos

#### Ideas previas

Son un material imprescindible, como apoyo didáctico; y en la animación a la lectura y la creatividad

Integra otro tipo de textos literarios: revistas, libros sencillos. Acaba de finalizar su campaña de recogida de libros: "*Un kilómetro de libros*"

Soporte imprescindible para el inicio de la lectoescritura.

A partir de los cuentos se generan todo tipos de actividades

Sirven para trabajar los contenidos de clase

#### Aplicaciones

Considera dos bloques temáticos en su uso:

1. Llave de acceso hacia la creatividad
2. Función de proyección: para sacar conflictos que los niños llevan dentro

Apuesta por una lectura aplicando experiencias previas.

Utiliza pausas y transiciones para aclarar dudas y palabras. La voz, los gestos, las inflexiones *influyen en la manera de transmitir el mensaje del cuento.*

Aprecia tres claves de uso:

1. Para aumentar el léxico, y para elaborar el discurso
  2. Todos los cuentos tienen su moraleja, hay que dar con ella, y tirar de ellos con paciencia
  3. Para despertar el interés por la lectura
- Detiene la lectura para aclarar palabras, sobre todo si el grado de comprensión es alto

#### Lectura sin dibujos

Tras una primera aclaración, los niños no parecen echar en falta los dibujos

Posiblemente aumente su imaginación. Cree que ya tienen suficientes imágenes con la televisión.

No han tenido problemas para imaginarse el cuento

Posiblemente hayan estado más atentos a las palabras, y a su comprensión

#### Otros materiales: Libros de texto

Los usa como libro de consulta, para complementar información. Tras las campañas de recolección de libros, usa todo tipo de textos. Usa algunos de la SEP (Secretaría de Educación Pública)

Son una de las posibilidades a usar.

No sólo usa cuentos, sino todo tipo de libros de texto.

### 5. Uso de la discusión y de la argumentación

En una discusión debe darse la argumentación, especialmente si te marcas como objetivo la comprensión y la escucha.

Es clave la variable afectiva, dar confianza y seguridad para que los niños puedan verbalizar sus problemas. (Varios alumnos proceden de familias desestructuradas)

Esta actividad desarrolla la capacidad de justificar las respuestas. Es positivo empezar a estas edades

Es difícil llevarlos a que hagan intervenciones largas, y sobre todo a que confronten lo que ha dicho otro compañero

c) *Objetivos que se han marcado*

El segundo bloque hace referencia a los objetivos que las maestras perciben durante el desarrollo de la actividad.

*Tabla 3* : Bloque 2 de la entrevista “Objetivos de las maestras”

OBJETIVOS	
MAESTRA A	MAESTRA B
<b>1. Objetivo general</b>	
Observar la comprensión, y su evolución a lo largo de los tres trimestres. Desarrollo de la comprensión por medio de la expresión oral	Observar la evolución de la expresión oral de sus alumnos y sus niveles de comunicación.
<b>2. Objetivos específicos</b>	
Desarrollar la capacidad de escucha Reparto del discurso, a través de una regulación social que busca la simetría de turnos de intervención.	Promover la interacción social: el respeto de turnos y el desarrollo de la capacidad de escucha Iniciar la autonomía en la participación, para que cada niño pueda manifestarse libremente, sin repeticiones, al tener que justificar sus respuestas. La comprensión del texto es un objetivo secundario
<b>3. Objetivos alcanzados</b>	
Guiar una secuenciación temporal de la lectura previa, generando un seguimiento lógico del texto. Partiendo de su madurez expresiva, cada niño debe ser capaz de dar con el detalle que llama su atención, o con la secuencia más relevante para la comprensión (trabajo de indagación de la maestra). Usa la discusión normalmente, pero en esta actividad no ha sabido cómo.	Lograr una mayor fluidez verbal: mejorar y ampliar su vocabulario. Corrección y revisión del estado actual del habla de sus alumnos. Descubrir el respeto de las normas de la conversación de una forma lúdica y diferente. Comprobar cómo los niños son capaces de escuchar y respetar el turno Observar una interacción entre iguales Confirmar la posibilidad de justificar una respuesta.
<b>4. Observaciones claves</b>	
<i>“Lo que hemos llevado a cabo es un aspecto, comprensión y expresión, pero hay otros muchos”</i> <i>“Lo que hemos hecho no daba pie a otro objetivo, leía el cuento ejercitando su capacidad de escucha, para poder después expresar lo que han comprendido. Ahí se notaba cómo algunos niños expresaban detalles sobre lo ya dicho, o los que dicen lo primero se les pasa por la cabeza”.</i>	<i>“La comprensión del texto ha sido secundaria, centrándonos en detalles”.</i> <i>“Me importa, ante todo, que los niños hablen”</i> <i>“Puede ser que las preguntas muy abiertas han podido conducirles a perderse sobre detalles, de sus experiencias de vidas, con poca importancia para el desarrollo del cuento”.</i>

Tabla 3 : Bloque 2 de la entrevista "Objetivos de las maestras"

MAESTRA C	MAESTRA D
<b>1. Objetivo general</b>	
Observar un proceso de lectura en discusión, permitiendo la autonomía de los alumnos.	Aprender a leer conversando en grupo pequeño
<b>2. Objetivos específicos</b>	
Generar autoestima y carácter personal	Desarrollar la imaginación
Buscar contenidos de su interés para que defienda su postura.	Promover el trabajo en grupo
Compartir experiencias	Aprender a pensar
<b>3. Objetivos alcanzados</b>	
Crear una atmósfera de seguridad para que el niño hable sobre lo que le ha despertado el cuento	Mejora y ampliación del léxico Corrección y revisión del estado actual del habla de sus alumnos.
Repartir la conversación a partes iguales entre todos	Aplicar una actividad donde puedan justificar sus respuestas
Desarrollar atención, escucha y comprensión en una lectura en grupo	Observar el nivel de comprensión de los mensajes del cuento
<b>4. Observaciones claves</b>	
<i>"En principio no sabía cómo acertar, quería saber qué criterios quería el investigador"</i>	<i>"No entendía bien cómo lo debía hacer"</i>
<i>"No terminó por haber una discusión, pues no hubo confrontación, ni diferencias de posturas"</i>	<i>"Me importa que los niños vayan al valor central de cada cuento"</i>
<i>"Varios niños se ven reflejados en los personajes, algunos implicados en sus emociones"</i>	<i>"He intentado que den con el mensaje y que digan el porqué de sus respuestas"</i>

## d) Valoraciones de las maestras

El último bloque de la entrevista recoge aspectos más específicos, valoraciones y puntos de vista de cada maestra sobre el desarrollo de la actividad propuesta.

Tabla 4 : Bloque 3 de la entrevista: "Valoraciones de las maestras"

VALORACIONES	
MAESTRA A	MAESTRA B
<b>1. Respuesta y participación</b>	
La participación de los niños ha sido tal y como se produce diariamente en el aula. El cambio de agrupamiento en grupos de tres niños, normalmente en asamblea, ha hecho aumentar la interacción al sentirse más implicados. Con el paso de los trimestres se va interiorizando cada vez más la tarea. Aprecia un avance importante durante el segundo trimestre, momento en el que aumenta el manejo de la información. Observa que tiene que parar a unos para que no bloqueen la actuación de otros. Cuantas más preguntas hace, más facilita la labor de los niños. Ha tratado de hacerlo sólo en los niños con más dificultades de expresión y comprensión.	La respuesta no ha variado a la habitual. La influencia de la cámara nunca cortó su actuación, "sólo produjo risas". No percibe grandes diferencias en la actuación de los niños, ni momentos en los que ellos pudieran implicarse especialmente. Busca la participación de cada grupo y alumno, "que nadie se sintiese inhibido". En el primer cuento ha tenido que <i>sacarles las palabras</i> . En los siguientes han aumentado las intervenciones, y el enriquecimiento de estrategias y vocabulario. Supone que sus alumnos sabían a qué atenerse, porque participaban todos. Admite que su grado de intervención ha podido ser excesivo.

## 2. Actuación de las maestras

Considera la situación analizada como un taller realizado en horas de clase.

La novedad ha sido agrupar a los niños en grupos de tres, normalmente en asamblea.

Conduce la actividad hacia los aspectos claves en el desarrollo de la comprensión de la narración, que ha aprendido en cursos de formación.

Da a los alumnos claves durante la lectura previa, llamadas de atención, para que se fijen en los detalles importantes.

El desarrollo de la actividad hubiera sido más fácil a través de preguntas dirigidas.

Valora positivamente la distribución en un grupo pequeño: el niño se expresa más libremente, y se facilita atención y escucha.

Las estrategias estaban en función de cada niño. Unos apenas necesitaban, otros en todo momento.

Las demandas abiertas pueden llevar a respuestas dispersas.

Destaca la importancia de las preguntas, como estrategias que guían la elaboración de la información.

Su referencia comunicativa es de uno en uno, no los tres a la vez.

## 3. Inconvenientes de la actividad propuesta

La lectura de un cuento requiere de un ambiente especial. Es difícil mantenerlo con todos los alumnos en el mismo aula.

La necesidad de un seguimiento a través de la escucha con un grado de atención muy determinada.

La realización de esta actividad dentro del aula, pudiera llevarse a cabo durante la hora compartida con la maestra de apoyo, (como en las clases de informática o inglés).

Tal y como están planteadas las aulas, la tutora sola, es difícil que pueda llevar este tipo de actividad.

El inconveniente que percibe es la gran cantidad de niños por clase, en su caso 26. Un día de huelga comprobó las ventajas de los grupos reducidos, con 8 alumnos.

Este tipo de actividad sería mejor para un taller: *“tres niños es muy bonito pero, ¿y el resto?, puedes dejarles organizados solos un ratito, no resisten mucho con la misma tarea, deben cambiar”*. Reconoce su necesidad de tenerlos controlados a todos, “siempre me quedo pensando en qué hará el resto”.

No había verdadera interacción, “todavía siguen viviendo el egocentrismo”. En los niños más maduros empezaba a poder observarse, pero en la mayoría no.

## 4. Otras valoraciones

Cita situaciones de aislamiento de algunos niños en determinados entornos, como bares u oficios que restringen el contacto con sus padres, influyendo como inhibidores de la expresión.

Aún más claro es la influencia del ambiente en el niño gitano.

En cambio hay otros niños que viven entornos donde gozan de mayor atención. Aquí sitúa otra posible aportación del trabajo en grupos reducidos: el contacto directo con el nivel en que se encuentra cada alumno.

Le sorprende las historias tan distintas a partir de las mismas demandas. *“... y es que a veces los niños tienen que contarte lo que llevan dentro, cualquier anécdota lo relacionan con algún sentimiento que han vivido, y sienten la necesidad de hacértelo llegar, les aflora espontáneamente.”*

Valora esta experiencia como muy positiva para el área del lenguaje. Quizá hubiera quedado sin realizarse, de no ser propuesta por la línea de investigación propuesta.

Tabla 4 : Bloque 3 de la entrevista: “Valoraciones de las maestras”

MAESTRA C	MAESTRA D
<b>1. Respuesta y participación</b>	
<p>La participación de los niños ha sido tal y como se produce diariamente en el aula. El cambio en grupos de tres niños, normalmente de cuatro, ha hecho aumentar la participación</p>	<p>La participación ha sido alta. Busca la participación de cada grupo y alumno, <i>“que nadie se sintiese inhibido”</i>. Sobre todo en el primer cuento ha tenido que sacarles las palabras.</p>

Hay niños que se bloquean, y le cuesta mucho tirar de ellos, para que sigan dentro de la actividad

Intenta ir más allá de las respuestas diarias

Es un paso en el aprendizaje de la actividad de discusión.

#### Actuación de las maestras

La novedad ha sido agruparlos en grupos de tres.

Da claves durante la lectura previa, siendo necesario interrumpirlas cuando ve que no entienden una palabra clave en el desarrollo de la lectura

Su mayor esfuerzo ha sido implicar a los tres niños en el proceso de discusión. Admite haber necesitado que el investigador le hubiera marcado los objetivos de la puesta en discusión.

Valora positivamente la división en grupo pequeño

Hay que insistir para que cada niño justifique sus respuestas. Los enunciados de los niños no deben quedarse en expresar lo primero les viene a la cabeza.

Se ha centrado de uno en uno.

Se ha sentido a gusto durante la actividad. Aunque se siente incómoda cuando no participan

#### 3. Inconvenientes de la actividad propuesta

La lectura de un cuento requiere de un ambiente especial. Es difícil mantenerlo con todos los alumnos en el misma aula.

La atención y escucha de varios niños ha sido muy costosa.

La realización de esta actividad dentro del aula es complicada, ya que el resto de niños van a estar pendientes de lo que sucede.

El inconveniente principal es el número de niños, que puede llegar a 40. Tal y como están planteadas las aulas, es complicado realizar este tipo de tarea: *taller de cuentos*

Es difícil mantener al resto implicados en otras actividades, ésta les llama mucho la atención.

#### 4. Otras valoraciones

Señala la situación familiar extrema que tienen algunos de sus alumnos. Es difícil trabajar con ellos, sabiendo la situación familiar tienen.

Han participado gustosos.

La maestra conoce a cada niño, y esta actividad le permite un seguimiento que aúna lo cognitivo y lo afectivo. La variable afectiva y emocional es fundamental.

Es importante ver su grado de atención. Cuando llegan los más madrugadores están esperando el desayuno. Una vez alimentados aumenta su atención, primero hay que resolver problemas básicos como éste, y luego diseñar bien las actividades.

Cada vez se implican más los padres

## IV. RESULTADOS

### a) *El estilo A*

El estilo A puede describirse como "constructivista centrado". Se caracteriza por un posicionamiento centrado e inferencial, ya que la discusión está orientada en aportar información del texto, pero dando cada vez más importancia al subtexto, a partir de generar inferencias sobre la información que no aparece directamente, pero que puede deducirse de la lectura. El objetivo de la maestra se sitúa en la comprensión del texto del cuento por medio de la expresión oral. Los resultados constatan dos de los objetivos que la maestra percibe que ha logrado (Tabla 3 y 4):

- Guiar una secuenciación temporal a partir de la lectura previa, generando un seguimiento lógico de las distintas secuencias que componían cada cuento
- Partiendo de su madurez expresiva, cada niño ha sido capaz de dar con el detalle que llama su

atención o con la secuencia más relevante. Este es el trabajo de indagación de la maestra.

El aprendizaje está centrado en leer y comprender el texto como estructura de significados, y en iniciar una lectura crítica que va más allá de la recuperación de los enunciados explícitos. La estrategia distintiva reside en la aportación de inferencias, que indica la labor de indagación que ha ido introduciendo la maestra. El repaso es detallado y secuencial, se preocupa por revisar una a una las secuencias más importantes del cuento, no pasa a la siguiente sin recuperar la anterior. Insiste primero al grupo, después a cada niño en particular, y si no dan con el núcleo de la secuencia, es ella quien da respuesta. El proceso de andamiaje es el más claro de los cuatro grupos, centrado en guiar la interpretación del texto para ir más allá de la recuperación parcial de la información. Une y va sumando significados fragmentados para terminar generando sentido y significación a las distintas partes de la narración. Encadena toda una serie de pequeños objetivos como: "recordar el nombre de los personajes,

caracterizar a cada uno, explicar su actuación, recordar qué dicen, describir su contexto, deducir formas de vida, identificar a los niños con los personajes, distinguir y ordenar la presentación, el nudo y el desenlace” (Entrevista a la maestra A, González, 2011: 134). En la toma de participación cada niño asume un rol importante, planteando los tópicos de los turnos en sus propios términos. Integra la información sosteniendo el hilo temporal de la historia, surgiendo una sincronización y fluidez en los intercambios. Con todo ello la maestra va logrando que los niños pongan sus recursos lingüísticos en la construcción grupal de un relato coherente y cohesivo, y promoviendo estrategias de discurso narrativo. Se ha fijado en una de las posibilidades, uno de los posibles usos, pero señala en

la entrevista que hay muchos más. Esta maestra no sólo se ha formado en el constructivismo, sino que forma en constructivismo a otras maestras.

“Lo que hemos llevado a cabo es un aspecto, comprensión y expresión, pero hay otros muchos. Leía el cuento ejercitando su capacidad de escucha, para poder después expresar lo que han comprendido. Ahí se notaba cómo algunos niños expresaban detalles sobre lo ya dicho, y otros que dicen lo primero que se les pasa por la cabeza, sin pararse a pensar en el antes o después, es decir, con la incapacidad de ver la estructura del cuento. El resto de cosas no lo hemos trabajado, ahí lo cortábamos” (Tabla 3: Bloque 2 de la entrevista a las maestras, “Objetivos de las maestras” Maestra A)

Tabla 5 : Resultados de los 4 estilos docentes analizados.

	METAS	OBJETIVOS	RESULTADOS
GRUPO A	<i>Desarrollo de comprensión por medio de la expresión</i>	<p>Desarrollar la comprensión por medio de la expresión oral</p> <p>Ejercitar la capacidad de escucha</p> <p>Generar una regulación social que busca la simetría de turnos de intervención.</p>	<p>Recuperación de la información siguiendo un orden temporal y lógico</p> <p>Elaboración de inferencias</p> <p>Descubrir los significados centrales de la narración</p>
GRUPO B	<i>Ejercicio de expresión en forma de discusión</i>	<p>Promover la interacción social, desde el respeto de turnos y la capacidad de escucha</p> <p>Iniciar la autonomía en la participación</p> <p>La comprensión del texto es un objetivo secundario</p>	<p>Proyección sobre situaciones imaginadas partiendo de experiencias previas.</p> <p>Aportar información nueva a la narración</p> <p>Descubrir el respeto de las normas de la conversación</p>
GRUPO C	<i>Práctica de una comunidad de experiencias</i>	<p>Observar distintos estilos de comunicación en distintas maestras</p> <p>Desarrollar la lectura en grupo reducido</p> <p>Compartir experiencias</p>	<p>Relacionar el cuento con las vivencias personales</p> <p>Repartir los turnos a partes iguales</p> <p>Desarrollar la atención en una lectura en grupo</p>
GRUPO D	<i>Dinámica de comprensión abierta</i>	<p>Desarrollar la imaginación</p> <p>Promover el trabajo en grupo</p> <p>Aprender a pensar</p>	<p>Seguimiento del nivel del habla de sus alumnos.</p> <p>Aplicar una actividad donde puedan justificar sus respuestas</p> <p>Observar el nivel de comprensión de los mensajes del cuento</p>

### b) *El estilo B*

Consideramos el estilo B como “magistral abierto”, porque combina metas tradicionales como el respeto a las normas de una conversación, el seguimiento escrupuloso de los turnos, y abierto porque está centrado en la expresión de cada niño. La maestra B tiene en cuenta la evolución de la expresión oral de sus alumnos y sus niveles de comunicación. La labor de andamiaje se concentra en conectar los contenidos del cuento con la experiencia real o imaginada de cada niño, generando respuestas en forma de episodios personales relacionados con la lectura. Estas aportaciones de información novedosa al cuento son vitales en la acción de proyección sobre el texto. La maestra ha conseguido que, mediante jugar y experimentar con experiencias propias del grupo de clase, el niño se ponga en el lugar del protagonista del cuento. Puede decirse que el texto del cuento es entendido como una extensión mágica del entorno que rodea al niño. En el grupo B la meta prioritaria es la expresión, a través de observar la evolución de la expresión oral de sus alumnos y sus niveles de comunicación. La comprensión del texto ha quedado como un objetivo secundario (Tabla 3, apartado 2). En vez de comprensión, opera una recuperación abierta de contenidos del cuento, en realidad el texto es un “pretexto” para la expresión. La maestra ofrece demandas abiertas de información, para que sus alumnos puedan relacionar experiencias inmediatas, e imaginar otros lugares y situaciones. La imaginación es una fuente importante en este proceso. La maestra solicita una proyección sobre el texto, y más en concreto, sobre la situación de conflicto central que el protagonista tiene que resolver, motivando a ser partícipes del desarrollo de la narración. Estos van a ser los episodios de los desarrollos más autónomos en los discursos de los niños. La aportación al discurso viene dada por el juego de la imaginación, intentando posicionarse ante el conflicto central, se crea una situación nueva y paralela, un verdadero juego de simulación (Harris, 2005) en un continuo abierto realidad-ficción. Pero, en lugar de buscar la información causal consecuente, como la maestra A, la maestra B activa procesos de lectura dirigidos a integrar la información de la lectura con el conocimiento previo y, por tanto, a generar explicaciones más propias de textos expositivos que de textos narrativos. El mayor número de explicaciones se produce a través del uso combinado de experiencias e imaginación. La maestra B promueve el respeto de turnos y el desarrollo de la capacidad de escucha como objetivos prioritarios, que comparte con la enseñanza tradicional. Estos objetivos marcan un estilo docente que combina el aprendizaje de las estrategias formales de una conversación, reflejadas en la disciplina del turno y el desarrollo de la capacidad de escucha, con las posibilidades que permiten las demandas abiertas de información. La

clave para que éstas obtengan las respuestas esperadas reside en dar suficientes pautas a los niños, para que sean capaces de encauzar esa libertad expresiva.

“La comprensión del texto ha sido secundaria, centrándonos en detalles. Me importa, ante todo, que los niños hablen” (Tabla 3: Bloque 2 de la entrevista a las maestras “Objetivos de las maestras” Maestra B)

### c) *El estilo C*

El estilo C lo denominamos como “experiencial abierto”, puesto que está centrado en las vivencias de cada niño, independientemente de la comprensión del cuento. La maestra es consciente que cada niño trae una problemática afectiva, y renuncia a la comprensión y al repaso secuenciado del cuento, para platicar, para hablar con sus alumnos, independientemente de si sea interesante, o venga o no a cuento. Ha descubierto la labor terapéutica del cuento, y se centra en ella. En ocasiones hace comentarios como si fuera una más del grupo (es la maestra con mayor porcentaje de afirmaciones). Permite que los niños usen el texto del cuento como un pretexto para que sacar vivencias, recuerdos, sentimientos, positivos y negativos, descubriendo una labor terapéutica y afectiva de la conversación. A pesar de esta apertura afectiva, es un estilo directivo, donde la maestra impone las rutinas, y en ocasiones deja poco espacio para la continuidad de las intervenciones de sus alumnos. Las maestras B y C son las más abiertas en los contenidos, y por tanto, las que tienen más dificultades para centrar los contenidos de los enunciados de los niños. Su labor como guía se centra en información contenida en el cuento, pero no en el cuento en sí como tipo discursivo, ni como estructura de significado. El contenido de sus preguntas tiende a focalizarse en un esquema simplificado del cuento, ya que el eje no está en la comprensión sino en la expresión y el respeto de turnos. Manifiestan en la entrevista no esperar que a esta edad los niños sean capaces de justificar sus respuestas (Tabla 2: “Los estilos docentes”, apartado 5), con lo que en ocasiones cierran antes de tiempo la posibilidad de continuidad en el inicio de argumentaciones de los niños. Al no centrarse en la secuencia temporal ni en las relaciones causales, y por tanto en la narración como una estructura consistente en un conjunto de hechos interdependientes y coherentes entre sí, no promueve la integración de la información en un todo coherente. Por ello señalamos que más que construcción grupal, llevan a cabo una recreación didáctica basada en el aprendizaje del diálogo. Ambas intentan que el repaso del cuento ayude a recuperar experiencias vividas por el grupo en el aula, pero no terminan de conseguirlo, porque los niños acuden más a anécdotas personales vividas en sus entornos familiares. La clave está en que este torrente de expresión de los niños debe ser bien canalizado por la maestra, para que no se vaya fuera de los márgenes marcados en la construcción de la

conversación didáctica. La diferencia entre B y C, es que B sí parte de un guión, aunque sea abierto, y recurre a procesos de imaginación, mientras que C deja más a la improvisación el desarrollo de la discusión, donde en más de una ocasión se muestra muy intervencionista.

“La comprensión de cada parte del cuento era secundaria, me importaba más que los niños fueran al mensaje del valor de cada cuento” (Tabla 3: Bloque 2 de la entrevista “Objetivos de las maestras”. Maestra C)

#### d) *El estilo D*

La maestra D se caracteriza por su “comprensión abierta”, fase intermedia entre A y B. En el grupo D la maestra se limita a usar las inferencias y la imaginación, pero sin centrarse en la trama y estructura del cuento, no hay un repaso secuencial y lógico de las distintas secuencias del texto, como en el grupo A, se conforma con hacer uso en determinados momentos de ambas, pero sin darlas continuidad, sin terminar por apostar por ellas. La maestra no tiene paciencia para ir desentrañando la cadena de eventos interdependientes que conforman cada texto. Este estilo se caracteriza por la búsqueda de la argumentación, de establecer la causa, pero únicamente del significado central, el valor que sintetiza la lectura del cuento. Domina el andamiaje de focalización en un tipo de significado central: el valor o moraleja principal del cuento, generando, a diferencia del grupo A, una revisión abierta del texto.

“He intentado que den con el mensaje y que digan el porqué de sus respuestas” (Tabla 3: Bloque 2 de la entrevista “Objetivos de las maestras”. Maestra D)

## V. DISCUSIÓN LA COHERENCIA ENTRE OBJETIVOS Y ESTILOS EDUCATIVOS

La puesta en discusión a partir de narraciones es una experiencia de aprendizaje que va configurando un espacio común, con el aprendizaje en interacción como proceso, y el inicio del pensamiento crítico como producto. Se crea en cada grupo un proceso de aprendizaje en interacción. La parte sustancial de esa interacción es el aprendizaje, y esta experiencia práctica de taller de cuentos es una experiencia de aprendizaje en interacción. Los alumnos se sumergen en un proceso de creación colectiva, van aprehendiendo, haciendo suyos, algunos de los conocimientos que han ido adquiriendo dentro y fuera de las aulas. En la medida de aprehender, vivenciar el conocimiento, se crea algo que sabe a propio, sintiendo el alumno su asimilación. Algo que puede hacer descubrir el placer por aprender como meta y proceso. Creación colectiva dentro de un grupo pequeño que revierte dentro de un contexto social de mayor tamaño. Conjuntamente creamos las bases para un producto, y meta, que retroalimenta el proceso: el pensamiento crítico. El proceso de alfabetización no se reduce al desarrollo del aprendizaje lectoescriptor, también se incluye el

desarrollo de la lectura crítica, inicio y posibilidad del pensamiento crítico. Aquí situamos el objetivo central de una pedagogía con los medios de comunicación social, junto a una pedagogía de la transmisión oral: introducción tanto en niños como en adultos en el proceso de comprensión, elaboración y análisis crítico de los mensajes. Este tipo de alfabetización posibilita una lectura que estudie las múltiples mediatizaciones de significados del mensaje recibido, y que reflexione sobre la realidad que presenta. Detectamos, un creciente temor de los docentes entorno a la influencia de los medios de comunicación sobre sus alumnos. “Ya me gustaría llegarles tanto y tan rápido” se repetía una profesora. El olvido de los medios está suponiendo una de las mayores crisis en la educación formal, demandando un cambio de actitud. En la esencia del concepto de crisis está el de cambio, no el de hundimiento. La Escuela debe romper con sus ideales de homogeneización, con esa búsqueda exclusiva en la racionalidad. Esto aumenta aun más el sentido afectivo de los medios, el ciudadano los percibe como más cercanos e inmediatos que los contenidos formales que intenta transmitir la educación. Es un error que una y otra permanezcan sin darse validez mutua.

## VI. CONCLUSIONES

Planteamos un enfoque constructivo y creativo que usa los contenidos y materiales de la cultura para crear, combinando nuevas formas de cultura, poniendo a alumnos y profesores al mismo nivel que artistas e investigadores. Abrimos espacios y experiencias de “re-creación” y “re-construcción” cultural que diviertan y estimulen al grupo, generando campos más amplios de significaciones y utilidades compartidas. Los contenidos de información son, por encima de una comprensión lógica inicial, objeto de reelaboración en cada grupo de discusión. El problema no está en la elección de los contenidos a abordar, sino en cómo abordarlos, cómo procesarlos, metodología y procesamiento de la información relevante, seleccionada con unos criterios claros de aprendizaje. Hay que conseguir la ilusión de cada niño por participar, junto a un ejercicio constante de actividades en discusión, y un liderazgo afectivo y eficaz por parte de cada maestro. Se necesitan horas de práctica para empezar a ver resultados (Monereo, 2009; Badía et al, 2013).

La formación y entrenamiento metodológico en la formación inicial y actualización del profesorado, debieran estar lideradas por los profesionales que mejor supieron ponerla en práctica en sus aulas, formación profunda y especializada centrada en cómo enseñar a enseñar, y a aprender constructiva y creativamente en sus áreas de conocimiento. Los procesos, actividades y métodos tendrán que ser programados y ensayados en contextos de simulación

por los profesores en formación con grupos reducidos, previendo la investigación los procesos de asimilación, y retroalimentándose con la observación de la práctica: diarios escritos, registros de audio y video. La acción metodológica y de procesamiento de la información es compleja y variable, quizá lo más abierto y difícil de enseñar y aprender. De ahí probablemente su escaso estudio, a pesar de ser clave para que las reformas educativas operen en la práctica escolar. Esto supone desarrollar un número amplio de capacidades y destrezas, de valores y actitudes, potenciando herramientas mentales con tonalidades afectivas. El ordenador mental de los aprendices, está cargado de óxido dentro de la escuela pero no en la vida. Es la escuela la que debe cambiar para adaptarse a la vida y por ello distintos autores hablan de "aprendizajes funcionales constructivos, significativos y por descubrimiento" (Fusca, 2004).

Los estilos docentes expresan la necesidad de partir de la madurez expresiva para poder canalizar el proceso de comprensión en su máxima plenitud y extensión, a través de una regulación que busca la simetría en el reparto de turnos de intervención (Tabla 3 "Objetivos de las maestras"). La labor de andamiaje de las maestras es clave. Su función de guía se muestra más eficaz cuando las maestras parten del nivel de expresión del niño, y logran establecer puentes entre las demandas iniciales de las maestras y las respuestas y propuestas de los niños, generando una estrategia muy útil para ambos estilos docentes, tanto para la comprensión de la información dada (Grupo A), como para la aportación de nueva información (Grupo B, C y D).

Dentro del proceso de participación la pregunta o demanda de información es la forma de participación dominante en las maestras, estrategia fundamental para construir el andamiaje. Con ayuda de la maestra el niño va abstrayendo unidades de significado menores, detalles y secuencias, palabras y frases simples, para ir aprendiendo a sintetizar unidades mayores, especialmente significados centrales. Esta progresiva apropiación de acciones que habían partido de la maestra, ayuda a no conformarse con lo que se dice, sino a descubrir para qué se dice. Y de forma paralela, se intuye un avance en la selección de información, habilidad creciente para seleccionar la información importante que subyace a las palabras manifiestas, permitiendo leer las intenciones de los personajes, que son las causas de los hechos que la maestra A revisa en forma de secuenciación temporal, y el sentido de la proyección sobre el conflicto que vive cada protagonista, que demanda la maestra B, junto con un tertulia de experiencias vividas en la maestra C, y un repaso de momentos claves en la D.

En el desarrollo de la discusión todas las maestras analizadas asumen el control del intercambio formulando preguntas, pero van liberando al niño de la

rigidez del turno, produciéndose una clara progresión de la interacción entre ellos. En principio sólo por los niños que parten de una mayor capacidad expresiva, para al final del curso extenderse a gran parte de los niños observados. La estructura de la directividad de las maestras, que fomentan una distribución de secuencias de turnos de intervención marcadas por las diadas, a una intervención de la maestra sucede la del alumno, y a cada intervención del niño suele ir precedida y seguida por otra de la maestra, con porcentajes similares. Las maestras consiguen en contadas ocasiones secuencias de intervención donde participan todos los niños del grupo de discusión sin que intervenga la maestra. Por tanto, la regulación comunicativa se muestra independiente de las diferencias observadas en los objetivos marcados, y en los estilos docentes. Los niños con bajos niveles de expresión, que coinciden con una baja participación en los turnos de intervención, no llegaron nunca a romper con el esquema diádico. En cambio, se consigue aportaciones de gran valor y riqueza en los niños de niveles más avanzados. Las maestras aprenden a elaborar una variedad de preguntas a partir de la retroalimentación de sus propios alumnos, asimilando su práctica docente. Son conscientes de los niveles de expresión y comprensión que tiene cada alumno, pues son tres cursos los que van a compartir con ellos. Intentan superar un nivel de "comprensión literal", por otro más "interpretativo", hasta llegar a uno más "aplicado", empleando diariamente estrategias metacognitivas con sus alumnos, elaboran un autoconcepto más amplio como docentes (Burón, 1993).

La coherencia entre objetivos y estilos educativos sugiere la presencia de una conexión entre la producción lingüística del niño y el estilo de interacción que promueve el docente, en tanto se oriente éste hacia la construcción grupal del relato (Borzzone y Rosemberg, 1994, y Borzone 2005), o hacia la recuperación de información parcial; ya sea del cuento, o de experiencias y conocimientos previos. La reconstrucción grupal de cada relato promueve el uso de estrategias de discurso narrativo, y favorece los procesos de comprensión (Gárate, 1994). La coherencia del relato implica necesariamente la focalización en los componentes estructurales, y en las relaciones temporales y causales entre los sucesos (Bruner, 1997, 2004).

En el proceso de elaboración de la información, las maestras repiten para remarcar la importancia de lo que se dice, y como indicador de su implicación en la actividad, sobre todo en los momentos que los niños no son capaces de continuar el discurso. En su labor de andamiaje es clave la estrategia de reelaboración de la información, guía que se muestra más eficaz cuando las maestras parten del nivel de expresión del niño, y logran establecer puentes entre sus demandas iniciales

y las respuestas de los niños, generando una estrategia muy útil, tanto para la comprensión de la información dada (Grupo A y D), como para la aportación de nueva información (Grupo B y C).

En este trabajo se ha analizado un tipo de actividad que promueve el diálogo inter e intrapersonal acerca de los conceptos e ideas introducidas en el aula, enganchando a los estudiantes en la resolución de problemas complejos y poco estructurados dentro de contextos auténticos y aplicando conceptos y principios a situaciones nuevas y desafiantes. Esta y otras estrategias deberían ponerse a prueba tanto en la formación inicial y continua de los profesores e informar sobre sus resultados de investigación toda la comunidad educativa (Hyslop-Margison y Strobel, 2008).

Schön (1998) realiza una primera aproximación global en este ámbito, al desarrollar su concepto de "configuración del profesional reflexivo", que incidió en la importancia de la dimensión artística de la docencia. A partir de su planteamiento en el que propone la necesidad de invertir la lógica, y de no pensar cómo se debe aplicar el conocimiento científico, sino cómo las prácticas docentes son capaces de manejar las zonas indeterminadas. En las últimas décadas se ha hecho más explícito el carácter interdisciplinario de los estudios cualitativos. Y con ello, de una "morfogénesis didáctica" como proceso dinámico, complejo, autoorganizativo y multireferencial donde el contenido emerge como forma. Esta didáctica, que se ha denominado "apreciativa y/o generativa" (Jove, 2002: 25-26), crea una serie de acciones específicas:

1. Visualiza la situación didáctica como posibilidad, el punto de partida no es el déficit del alumnado sino la "potencia de sus posibilidades".
2. Parte de una "mirada apreciativa", positiva, del sujeto.
3. Trasciende un pensamiento crítico y lo convierte en "generativo". Busca reinventar las posibilidades para el cambio y la acción.
4. Se trata de una situación más "colaborativa" que dirigida.
5. Trabaja con distintos lenguajes: verbales, no verbales, corporales, visuales, tecnológicos...
6. Crea con el imaginario y la visualización.
7. Es transdisciplinar y compleja.

Las conclusiones provisionales nos invitan a repensar la complejidad del vínculo entre estrategia y resultado educativo, y no caer en la simplificación de buscar relaciones causales del tipo innovación pedagógica igual mayor aprendizaje, y modelo técnico tradicional igual aprendizaje mecánico y repetitivo (Rodríguez, 2001; Rivera y otros, 2009). Un recurso tradicional (como el verbalismo y la exposición, por ejemplo) puede transformarse en un potente instrumento de aprendizaje si logra el conflicto cognitivo y el cambio conceptual necesario para que el alumno

logre construir conocimiento nuevo y aprendizaje significativo. Por otra parte, leer en grupo y fomentar la participación de equipos pueden caer, en la trampa del falso activismo, al considerar la actividad como buena en sí misma, y pueden servir, en lugar de desarrollar el aprendizaje comprensivo, a imponer el viejo esquema de reforzamiento de la memoria mecánica y aprendizaje individual (Pozo y otros, 2006). Hoy todos somos constructivistas (Del Val, 2001), pero hasta cierto punto...

## VII. SUMMARY EXTENDED

This research aims to understand the relationship between teaching practices in the teaching of language and their implicit theories of acquisition. Building strategies of knowledge in a didactic conversation is explored during the last year of Early Childhood Education. Teachers establish a debate in groups of three children from a previous reading three books, one per quarter. Each teacher tells the students a short story that raises conflicts of interest and cognitive moral children. Then request a debate or discussion on issues, situations and relationships between the characters in the story raised. To compare the observed data we conducted an interview with each teacher at the end of each data collection during the three quarters that lasts the observation process. Are performed in the same classroom where they work. With the script of questions previously given to each, establishing an open conversation. We try to find the teaching style and context of prior departing, and the objectives that each teacher had set during the investigation. The information collected provides professional aspects of their biographies and their implicit theories about how they use and expect from reading, dialogue and group work. The concept of support is implicit theories, also called naive theories, spontaneous theories, causal theories, intuitive theories, which are connections between pieces of information implicitly learned by association, from experiences within next discounted social groups the individual.

The results showed that there is a relationship between what teachers think, what they do and what they say they do in the classroom context. The targets proposed by the teachers have been shown in direct relation to the strategies used in the construction of knowledge. Communicative coherence between the goals they want to achieve and the teaching style that developed in the classrooms observed. However, not all behaviors had a close relationship with the thought, not all beliefs necessarily had an incidence close to the action. The provisional findings invite us to rethink the complexity of the link between strategy and educational outcome, and not fall into the simplification of seeking causal relationships more equal educational innovation type learning, and technical model like traditional mechanical and rote learning. A traditional remedy (as

the verbiage and exposure) can be transformed into a powerful learning tool if you manage cognitive conflict and the need for the student to construct new knowledge and achieve meaningful learning conceptual change. Moreover, read together and encourage the participation of teams can fall into the trap of false activism, considering the activity as a good in itself, and can serve, instead of developing comprehensive learning, to impose the old scheme mechanical reinforcement of memory and individual learning. Today we are all constructivists, but to some extent.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A  
ARTS & HUMANITIES - PSYCHOLOGY  
Volume 14 Issue 9 Version 1.0 Year 2014  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals Inc. (USA)  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## Influence of Broca's Aphasia and Wernick's Aphasia on Language Disorder

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**Abstract-** Human brain and language are closely related to each other as normal speech production is hampered when brain receives an injury. The names of Paul Broca and Carl Wernick are closely associated with the research of brain-language relationship. To find out the practicality of their research it is necessary to study of some cases regarding Broca's aphasia and Wernick's aphasia. This article has attempted to analyze the symptoms of aphasia, to explore how this influence language and cognitive behaviors. Based on interviewing three patients the findings reveal that if left hemisphere of human brain gets any trauma normal language production is hampered. The article ends with some suggestion to help the patient's surroundings recovering language soon.

**Keywords:** *human brain, language, left hemisphere, frontal lobe, temporal lobe, injury, damage, broca's aphasia, wernick's aphasia, recovery, etc.*

**GJHSS-A Classification :** *FOR Code: 420199p*



*Strictly as per the compliance and regulations of:*



# Influence of Broca's Aphasia and Wernick's Aphasia on Language Disorder

Farjana Khanum

**Abstract-** Human brain and language are closely related to each other as normal speech production is hampered when brain receives an injury. The names of Paul Broca and Carl Wernick are closely associated with the research of brain-language relationship. To find out the practicality of their research it is necessary to study of some cases regarding Broca's aphasia and Wernick's aphasia. This article has attempted to analyze the symptoms of aphasia, to explore how this influence language and cognitive behaviors. Based on interviewing three patients the findings reveal that if left hemisphere of human brain gets any trauma normal language production is hampered. The article ends with some suggestion to help the patient's surroundings recovering language soon.

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## I. INTRODUCTION

Aphasia is the neurological term for any language disorder that resulted from brain damage caused by diseases or trauma. From the beginning of history researchers and doctors tried to find out the relationship between language and brain. Though Plato and Aristotle failed to recognize brain's crucial functions in the language, the writing of the same period e.g. Hippocratic physicians threw much light on the issue. In 1864, Paul Broca observed that any damage to the front part of left hemisphere resulted in loss of speech, whereas damage to the right side did not. The frontal lobe of the left hemisphere is called Broca's area. Thirteen years after Broca, Wernick presented a paper that described another variety of Aphasia which occurs at the back portion of left hemisphere. Both Broca's aphasia and Wernick's aphasia cause language disorder in two different ways. This article has presented three cases regarding language disorder explaining the place and effect of Aphasia on the left hemisphere of the brain of patients.

## II. BRAIN AND LANGUAGE

The surface of brain is cortex or grey matter where resides the grammar that represents the knowledge of language. The cortex is the decision making organ of the body. It receives messages from all the sensory organs and it does all voluntary actions. The

brain is composed of cerebral hemisphere, one on the right, and one on the left joined by the corpus callosum. In general, the left hemisphere supervises the right side of the body, and the right hemisphere supervises the left side. In the middle of the 19<sup>th</sup> century the scientists have assumed that it is possible to discover the particular brain areas where language capacities are located. In the early 19<sup>th</sup> century Franz Joseph Gall puts forward the theory of localization. He suggests that frontal lobes of the brain were the location of language. Gall shows that brain is not a uniform mass and is divided into two distinct anatomical faculties. From them one is responsible for language.

He is the pioneer scientist who denies the idea that brain is a structured organ. He instead argues in favor of modularity. In 1864, Paul Broca relates language to the left side of the brain. Here Broca also says that brain is clearly divided and lateralized. Assyrian and Babylonian cuneiform tablets find that if human brain has some fire or happenings or trauma language disorder begins. Greek Hippocratic physicians find that loss of speech often occurs simultaneously with paralysis of the right side of the body. Language disorder also happens for brain tumor in the left hemisphere or Broca's area.

## III. METHODOLOGY

For qualitative information depth interviews were done with three patients who have language disorder. Before arranging interview a set of questions was framed. On the basis of the response from the interviewees, additional questions were asked in attempt to expand and enrich the interview experience. During the interviews, both audio-recording devices and note taking were used. The interviews were conducted in the mother language (Bangla) of the interviewees. As the study is related to language production the interviews were translated into English. Later on Bangla sounds were transformed into English on the basis of similarity that carried the best resemblance. In order to clarify the nature of disorder the patient's speech is quoted directly in case study 1.

## IV. PATIENT'S HISTORY

A ten years old boy called Rana has got a serious injury in his head by the falling of coconut from a tree. The injured place was the right front side of the

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head where left hemisphere is located. He felled unconscious on the spot. After pouring water on the head for some minutes he was taken to the hospital. At the hospital the doctor pushed a saline to him and made some tests. A city scan was done to identify the exact place of the brain injury and the impression was like this:

1. Depressed fracture of right side of frontal bone and left parieto temporal and fronto-parietal regions.
2. Intra cerebral areas and hemorrhagic contusions (left parieto-temporal regions and left frontal region involving cortical areas and adjoining white matter.
3. Subarachnoid extension of hemorrhage.

The doctors found a depressed fracture on the left frontal bone scalp. After three days an operation was done to replace the bone. The patient did not get his sense yet. He was kept in conservative treatment for fifteen days. During this treatment he was semi conscious. He was unable to move his right side of the body and could not speak. If anybody called by his name he did not respond because he could not hear. But he could understand everything as he opened his mouth when food was given to him. The doctors prescribed some medicine to him and suggested his relatives to exercise the right hand and leg. Gradually he started responding and he was taken to home. The doctors said that his frontal lobe of left hemisphere is injured as his language capability is hampered. But Broca's area was not totally damaged and he would be recover within one month. According to the doctor, if Broca's area is damaged the patient will be unable to recover his linguistic capability. It became clearer when an observation was done on his disordered speech. After two months an interview took place with Rana to examine the nature of his speech.

## V. OBSERVATION

The patient's linguistic recovery is tested through an interview with pre-framed questionnaire. He is asked to describe what he was doing immediate before the accident. To answer this question it requires him to produce a long description. He keeps silence for some moments after being asked. He takes long pauses before producing some words. The principle observation is the patient's tendency of using only verb. Sometimes the transition from subject to verb becomes difficult for him. Some utterances are quoteable:

“ আমি খেলা ( খেলছিলাম ) বন্ধু..... (pauses)  
 মাথায় ডাব পরেছে ( পরেছিল ) ..... কথা বলতে পারি না  
 (পারি নি) মাথা ব্যাথা .....(pauses). পড়তে পারতাম,  
 নাম লিখি (লিখতেপারতাম ) কবিতা .....(pauses)  
 জানি না.”

Rana's linguistic difficulty includes grammatical incorrectness. He sometimes utters the content words without any sentence structure. Grammatical correctness is lost and irregular series of content words are found on the speech. He sometimes cannot

produce the 'r' sound. He is unable to complete the sentence and he cannot remember his friend's name and actually what kinds of play they were playing. He skips the word I (আমি) most of the time and produces some individual words whatever he could remember. He cannot pronounce the unfamiliar words like- city scan, therapy, paralysis, etc. The formation of plural is also problematic.

## VI. FINDINGS

The interview shows some linguistic disorders which are identical with Broca's aphasia.

Before the accident he was able to read and write. But when he is asked to read his name and address he could not remember some words and mostly the letters. He takes much time and murmurs most of the time. The patient fails to produce the desired sounds. His facial expression shows that he is able to understand the questions but cannot answer immediately.

Another aspect of his linguistic disorder is his inability to produce sentence in correct tense. Most of the time, he does not use any sentence linkers and continues with amalgamation. Sometimes the words are not clear enough to comprehend.

In the pronunciation much difficulty is noticed. There are some sounds like z, j, w and especially the Bengali joined letters are problematic. He feels uneasy at the time of producing these sounds and tries to carry on skipping these words. The injury at the frontal lobe of left hemisphere is responsible for this disorder. Moreover, his right hand and leg is almost paralyzed for the damage of the left hemisphere as left hemisphere supervises the right portion of the body.

There are some noticeable disorders in the patient which are identical with Broca's Aphasia such as labored speech, difficulties in word findings, pauses and difficulties in using linkers. As the patient is only at ten his lateralization is not yet completed and there is a possibility to recover.

## VII. PATIENT'S HISTORY

It is a study on a patient, Sakhina Begum of almost 75 years old. Through the investigation it is found that 18 months ago she got a brain stroke and became senseless for three days. After getting the sense back the patient could not speak and her right side of the body became paralyzed. At the speechless period she was able to understand other's speech. Passing 15 days in complete speechless state the patient started to speak a little. In the meantime she was treated with both the medical and herbal treatment. Later on she was under a long term herbal treatment and gradually her linguistic ability was recovering.

## VIII. FINDINGS

Presently the patient is interviewed and asked different questions in order to find out her present

linguistic ability. The patient answers every question but her speech is not clear enough. When she needs to produce long sentences it requires hard labor from her. The interviewer asks her whether she feels any trouble in speaking or not. In the answer the patient says "I become very much tired after speaking for several minutes and feel bad in my head." It is noticed that she speaks very slowly and the sentences come out with some pauses. During the interview the patient shows a tendency to avoid speaking much. Most of the time she tries to answer the questions with only single verbs.

As she has weakness in her arm and leg one kind of numbness is noticed. She remains in confusion all the time. She expresses her frustration about the present condition preferring death to the miserable life. The patient whose Broca's area has been damaged by stroke has these kinds of disorder like labored speech, pauses, unclear articulation, tendency to shorten the sentences, physical weakness and frustration. A gradual recovery may occur if the patient gets proper treatment and co-operation from the surroundings.

## IX. PATIENT'S HISTORY

A study was done on a woman of 40 named Nasrin Akhter who had a brain tumor on the temporal lobe of left hemisphere. At time of interview her disease was diagnosed and a brain operation was scheduled. The disease was primarily noticed with some disorders in her speech. The city scan report showed a tumor on her brain just at the back portion of left hemisphere. This specific area is known as Wernick's area.

Carl Wernick describes this variety of aphasia. According to him the patients with this kind of aphasia speak fluently with good intonation and pronunciation but with numerous lexical errors. They often produce jargon and nonsense words. They also have difficulty in comprehending speech.

## X. OBSERVATION

It was very difficult to arrange a successful conversation with the patient. As we are observing her linguistic level a portion of her speech has been translated and quoted here.

The question was about her favorite food and favorite person. She starts speaking and continues this way- " I eat three times a day and sleeps only. Nobody gives me any work to do and they do not love me. You know, when I was young I played chorui Vati( picnic) with my friends and enjoyed much. Watching television is a pleasure to me. My husband loves another woman and stays with her. I don't like him at all."

The speech is started with irrelevant answer to the question. She does not trust her husband though he has no relation with any other woman. Not only her husband she cannot tolerate the other people also. She repeats her words again and again. But she uses small simple sentences and only the content. The function

words are not used much in her speech. Her family members inform that sometimes she talks to herself and she is not at all aware about her aphasia.

## XI. FINDINGS

The interview takes place before the operation in order to observe her linguistic state. The interview is arranged in a friendly environment which helps the patient to speak spontaneously. The research finds that the patient does not bother about the question and speaks whatever she likes. A tendency of repetition is noticed. She is unable to relate and at the time of speaking she becomes angry if anybody interferes. But there is no disorder with her pronunciation. Her shouting in anger proves that she has no problem with the intonation. The doctor's advise her family to keep her in a friendly mood and not to make her excited. As she has a tumor on the back portion of left hemisphere her speech is hampered. Most of the symptoms of Wernick's aphasia are found in her speech. The doctors hope that the patient will recover after the operation and her speech will be normal. The observation finds that the patient with Wernick's aphasia is not a mad but has disordered linguistic state.

## XII. CONCLUSION

Language ability is often disrupted in the immediate aftermath of a stroke or severe head injury. In many cases, however, even after extensive injury, language skills return to normal or near-normal spontaneously over a period of weeks or months when the brain recovers from the physical assault. Children under the age of 8-10 are especially likely to recover language skills disrupted by a head injury, probably because in the young and more pliant brain healthy tissue can assume the roles once played by damaged nerve cells. But the brains of adults are less resilient, and lasting language difficulties are more likely to result. Speech therapy and counseling can be very useful to those with persistent language problems. Therapists can train patients to use the language skills that remain intact more effectively. They can teach both patients and families alternative means of communicating, like singing, a skill in which the ability to summon words often remains intact even when non-melodic speech is seriously disrupted. Experts say that the sooner after injury that speech therapy begins the more effective it is likely to be. At least, therapy may help avert the serious emotional and social consequences of aphasia. Therapists and counselors can help patients find new occupations and avocations that are less dependent on language. Through the study and observation of three patients the article has dealt with Broca's aphasia and Wernick's aphasia. The patient's history and research findings show that the degree of recovery depends on the age of patient and on the nature of injury.

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# GLOBAL JOURNALS INC. (US) GUIDELINES HANDBOOK 2014

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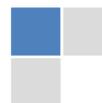
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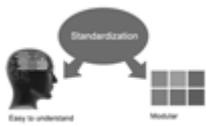
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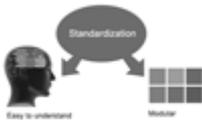


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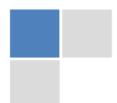
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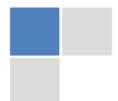
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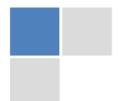
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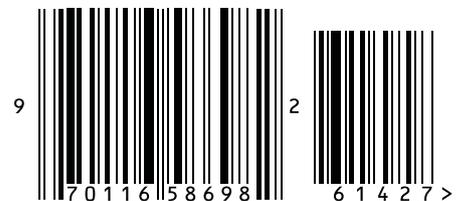


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