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# Cultivation of Tilapia Orechromis Niloticus in Treated Water: A Case Study

By Alvaro Velez Torres

*Abstract-* Treated water represents a real alternative to reduce the global freshwater crisis. However, management approaches are applied that depart from the linear thinking of producing, consuming and discarding. In this sense, the circular economy is an option to generate products that from their origin are oriented to be reused. In this way, if we think about treated water from this conceptual framework, we would mitigate water scarcity in cities. The effluent generated in the Las Joyas Wastewater Treatment Plant was evaluated in the survival, development and cultivation of Oreochromis niloticus. 350 adult tilapia specimens were sown (50 females and 300 males). The effluent will achieve the survival, development and cultivation of tilapia.

*Keywords:* *treated water, circular economy, sustainability, water crisis.*

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# Cultivation of Tilapia Orechromis Niloticus in Treated Water: A Case Study

## Cultivo de Tilapia *Oreochromis Niloticus* En Agua Tratada: Caso de Estudio Planta Las Joyas

Alvaro Velez Torres

*Resumen-* El agua tratada representa una alternativa real para reducir la crisis del agua dulce a nivel mundial. No obstante, se requieren enfoques de gestión que salgan del pensamiento lineal de producir, consumir y desechar. En este sentido, la economía circular es una opción opta por generar productos que desde su origen estén orientados a ser reutilizados. De esta manera, si pensamos el agua tratada desde este marco conceptual atenuaríamos la escasez de agua en las ciudades. Se evaluó el efluente generado en la Planta de Tratamiento de Agua Residual Las Joyas en la sobrevivencia, desarrollo y cultivo de *Oreochromis niloticus.* Se sembraron 350 ejemplares adultos de tilapia (50 hembras y 300 machos). El efluente permitió la supervivencia, el desarrollo y el cultivo de tilapia.

*Palabras clave: treated water, circular economy, sustainability, water crisis.*

*Abstract-* Treated water represents a real alternative to reduce the global freshwater crisis. However, management approaches are applied that depart from the linear thinking of producing, consuming and discarding. In this sense, the circular economy is an option to generate products that from their origin are oriented to be reused. In this way, if we think about treated water from this conceptual framework, we would mitigate water scarcity in cities. The effluent generated in the Las Joyas Wastewater Treatment Plant was evaluated in the survival, development and cultivation of Oreochromis niloticus. 350 adult tilapia specimens were sown (50 females and 300 males). The effluent will achieve the survival, development and cultivation of tilapia.

*Keywords: treated water, circular economy, sustainability, water crisis.*

## I. Introducción

Los países alrededor del mundo se enfrentan a desafíos crecientes relacionados con la escasez, la contaminación y la degradación de los ecosistemas relacionados con el agua dulce (United Nations, 2020). Además, la rápida urbanización ha acentuado la escasez y el cambio climático (World Bank, 2018). Para 2030, se estima que la demanda de agua a nivel mundial supere la oferta en un 40%, lo que reducirá el agua disponible para los usuarios, provocando déficits en la producción agrícola e impondrá límites al crecimiento económico (Jenkins, 2017). No obstante, como menciona (Meadows, 2004) aún hay tiempo para abordar estos problemas y suavizar su impacto.

Entre las múltiples formas de abordar dicho complejo problemático, se reconoce que un enfoque que salga de la lógica del pensamiento lineal es una de las primeras tareas (Macarthur, 2013 ). En ese sentido, los enfoques de gestión del agua en la mayoría de las ciudades operan con prácticas de gestión insostenibles basadas en enfoques lineales (World Bank, 2018). Es decir, consumir, contaminar y desechar (Wautelet, 2018). Sin embargo, este enfoque de economía lineal se caracteriza por impactos ambientales y sociales (Wautelet, 2018) que desde 1972 con el informe Meadows han sido cuestionados (Meadows, 1972). En pocas palabras, usamos los recursos del planeta más rápido de lo que se pueden restaurar y liberamos desechos y contaminantes más rápido de lo que la naturaleza puede absorber o hacerlos inofensivos, lo que a su vez compromete el desarrollo económico (Meadows, 2004).

En este sentido, la economía circular es una alternativa que se caracteriza por ser un sistema industrial que es restaurador o regenerativo por diseño (Macarthur, 2018). En éste, se remplaza el concepto de fin de vida con restauración, y la reutilización de los materiales o componentes incorporados en los productos es la principal opción (Macarthur , 2018). De hecho, en la economía circular los residuos no existen: los productos están diseñados y optimizados para un ciclo de desmontaje y reutilización (Macarthur, 2018).

Si llevamos este marco conceptual al escenario del escasez del agua, se hace evidente tal y como lo señala ONU-HABITAT (2013) que el tratamiento de aguas residuales y el fomento de su re uso, en especial en la producción de alimentos (ONU- HABITAT, 2013) abre la posibilidad de repensar el agua tratada no como un subproducto, sino como un producto diseñado y orientado desde su origen, no solo a cumplir con las normas sanitarias establecidas para su descarga. Sino además, como la posibilidad de reducir y resarcir la escasez del agua.

En nuestro caso de estudio, abordamos dicha problemática en el municipio de León, Guanajuato. El principal problema que centra la investigación es ¿En

*Author: e-mail: aibem@hotmail.com*



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qué grado el agua tratada en la Planta de Tratamiento de Agua Residual Urbana Las Joyas permite el cultivo de *Oreochromis niloticus*? Dicha planta, pertenece a la Gerencia de Tratamiento y Reuso del Sistema de Alcantarillado de León (SAPAL). La pertinencia de este trabajo se fundamente en la problemática relacionada con la escasez del agua en el municipio.

En este sentido, el clima de León, Guanajuato según la clasificación de koppen es BS1Kw(w) semiseco, se caracteriza porque la evaporación excede a la precipitación , y la precipitación media anual oscila entre 600 y 700 mm (CONAGUA, 2020). Además, para 2013 la profundidad del acuífero del valle central de León fue de 120 a 160 m (CONAGUA, 2020).

De 2006 a 2013 se registraron abatimientos para la mayor parte del área de explotación que oscilan de 5 a 20 m con valores puntuales de hasta 30 m, y un ritmo medio anual de 1.5 a 2 m (CONAGUA, 2020). De esta manera, se estimó un déficit de 51´876,100 $m^3$ anuales (CONAGUA, 2020). Además, la rápida urbanización y el crecimiento poblacional acentúan la carga sobre el agua potable. Pese a dicha problemática, se tienen reportes de que el 91 % del agua residual generada se trata (IMPLAN, 2013). Sin embargo, hoy día no hay estudios que muestren que la calidad del agua tratada permite ser usada en otras actividades que van más allá del riego agrícola, riego de área verdes y de la actividad industrial. Por ejemplo, el consumo humano o como agua de servicio para baños y lavar la ropa.

De esta manera, se puede reducir el abatimiento del manto acuífero del Valle de León, el principal abastecedor de agua para el municipio, al re usar el agua y disminuir la carga sobre el acuífero.

En esta tarea el objetivo de la investigación fue evaluar el efluente tratado en la Planta de Tratamientos Las Joyas en el cultivo de *Oreochromis niloticus* de nombre común tilapia para obtener un indicador biológico de la calidad del agua tratada. La metodología usada fue de seguimiento y consta de tres partes. La primera corresponde al acondicionamiento del estanque para el cultivo de la tilapia, la segunda se refiere al cuidado y seguimiento de los peces de enero de 2020 a noviembre de 2020. No obstante, a la fecha se continua con el proyecto. La última etapa consistió en el análisis microbiológico de una muestra de peces y agua por un laboratorio especializado.

Algunos resultados destacados muestran que el agua tratada permitió la sobrevivencia de los ejemplares. Además, los ejemplares se reprodujeron y la población creció de forma exponencial. A la fecha, continua el proceso de reproducción de los ejemplares. Los resultados de laboratorio indican que la sanidad de los ejemplares esta dentro de los parámetros estándar para la especie. El presente documento se estructura de la siguiente forma, en el apartado dos se describe la metodología del trabajo y las actividades previas a la implementación del proyecto. En el tercer apartado se describen los resultados en tres campos: crecimiento de la población, evolución del estanque y análisis de microbiológico. Por último, se hace una discusión y se establecen las conclusiones.

## II. Materiales y Métodos

*a) Estanque*

El primer paso fue acondicionar el estanque en el que se cultivarían los peces y diseñar un mecanismo para introducir agua tratada fresca y una salida para el agua del estanque. Debido a que en las instalaciones de la Planta Las Joyas se contaba con un reactor aerobio fuera de operación se usó como estanque.

Dicho reactor tiene las siguientes dimensiones 50 m de largo, 20 m de ancho y 8 m de profundidad, ver figura siguiente.



*Figura 1:* Estanque de Concreto



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*b) Alimentación*

Dado que la tilapia es una especie omnívora que se alimenta de micro algas, se utilizo la producción diurna de micro alga para alimentar a los ejemplares. Además, se suplemento con 5 kg diarios alimento balanceado. Dicho valor fue establecido arbitrariamente y en correspondencia a sugerencia del proveedor de tilapia.

*c) Sanidad*

Al inicio, se incorporaron 50 kilos de sal al estanque para reducir la incidencia de hongos en la piel de los ejemplares. Esto debido a que en el transporte de los ejemplares su piel se ve afectada por la pérdida de escamas, y son más susceptibles de ataque por hongos.

*d) Recirculación de agua tratada*

Se incorpora agua tratada al estanque de forma periódica, cada 15 días para remover partículas suspendidas y reponer el agua evaporada. Sin embargo, en ocasiones se recircula de forma extraordinaria para incorporar maetAdemás, se hace una purga para remover el material del fondo del estanque.

*e) Muestra para laboratorio*

Se siguió el protocolo propuesto por el Comité Estatal de Sanidad e e Inocuidad Acuícola de Michoacán, A.C. (CESAMICH), para el estudió microbiológico 24 crías de tilapia de entre 10 y 15 cm, dos muestras de 100 ml en un frasco estéril (una muestra del estanque y una muestra del agua que abastece el estanque). Para el estudió físico químico del agua, se tomó dos muestras en un frasco de 1000 ml (una muestra del estanque y una muestra del agua que abastece el estanque).

## III. Resultados

*a) De la preparación del estanque*

Previó a llevar el experimento a gran escala se ensayo con peces de ornato en una pecera de 120 litros llena con agua tratada para verificar si el agua permitía la supervivencia de ejemplares. Después de un mes, se observó que los ejemplares seguían vivos y no presentaban puntos blancos o presencia de hongos en la piel. Además, se percibían vigorosos, ver imagen siguiente.



*Figura 2:* Pruebas piloto

Posteriormente, en enero de 2020 se comenzó acondicionar un reactor biológico como estanque. Dicho trabajo, consistió en acondicionar una tubería para agregar agua tratada al estanque, ver figura 3.



*Figura 3:* Sistema de recirculación de agua tratada



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A inicios de febrero, se introdujeron 350 ejemplares de tilapia adulta en un estanque de cemento (reactor biológico) de 50 m de largo, 20 m de ancho y 8 m de profundidad. De dichos ejemplares, 50 fueron hembras y 300 machos, ver figura 4.



*Figura 4:* Siembra de tilapia

Para monitorear el estado de salud de los ejemplares se instalaron 2 jaulas flotantes de 8 $m^3$, y se incorporó una bomba para oxigenar el agua, figura 5.



*Figura 5:* Jaulas flotantes

*b) De la alimentación de los ejemplares*

En nuestro caso de estudio, el estanque posee una ubicación orientada de este a oeste lo que permite que la radiación solar abarque todo el espejo del agua a lo largo del día. De esta manera, recurrimos al ciclo diurno de producción de micro algas para la alimentación de las tilapias. Las microalgas son altamente atractivas principalmente por poseer características nutricionales muy favorables (Barraza et al, 2020).

Además, suplementamos 5 kg al día, dicho valor fue tomado de forma arbitraría y por sugerencia del proveedor de las tilapias.

*c) De la disponibilidad de oxígeno disuelto en el estanque*

En este sentido, se midió el oxigeno disuelto en el agua a lo largo del día, ver cuadro siguiente. La sonda recorrió seis puntos de muestreo a lo largo del estanque a una profundidad de 40 cm.

*Cuadro 1:* Oxígeno disuelto a lo largo del día

| Muestra | Hora 10:00 am. | Hora 12:00 pm. | Hora 07:00 pm. |
|---|---|---|---|
| 1 | 3.7 | 1.6 | 3.76 |
| 2 | 3.7 | 4.3 | 4.6 |
| 3 | 3.9 | 4.2 | 4.2 |
| 4 | 4.5 | 5.7 | 4 |
| 5 | 3.3 | 5.4 | 3.7 |
| 6 | 4.0 | 4.9 | 3.3 |
| Promedio | 3.8 | 4.3 | 3.9 |

*Oxígeno disuelto en mg/l*



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Como podemos apreciar en el cuadro 1, los picos de oxígeno disuelto se ubicaron en las horas de intensa radiación y disminuyeron al ocaso. De esta manera, la producción de micro algas oscilaba en función de la radiación solar. De esta forma, los peces tienen alta disponibilidad de alimento. Sin embargo, a medida que la radiación solar disminuye las micro algas presentes en el agua abaten el oxígeno disuelto. Lo que provoca déficit de oxígeno en la madrugada y en las primeras horas del día. Dicho valor de oxígeno disuelto se ubicó por debajo de 1 mg /l por lo que los peces comenzaban a obtener el oxígeno de la superficie. En ese sentido, se recurría a la recirculación de agua tratada fresca, la cual tiene un valor de 5 a 6 mg/l de oxígeno disuelto para reducir el estrés por falta de oxígeno. Además, se incorporó una bomba para agitar la superficie del agua a través de la caída del agua, ver figura 6.



*Figura 6:* Caída de agua

*d) Del cultivo de la tilapia*

A mediados del mes de mayo del 2019 comenzaron a nacer los primero alevines, ver figura siguiente:



*Figura 7:* Alevines de dos semanas

Con base en Pérez y Sáenz (2015), se estimó en 4000 el número de alevines nacidos. Sin embargo, en el mes de junio debido a que el proyecto solo pretendía medir la calidad del efluente tratado para el cultivo de la tilapia. Se realizaron varias cosechas para reducir la densidad de población, ver figura siguiente.



*Figura 8:* Cosecha de alevines de tres semanas de vida



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El destino de los alevines fue para repoblar bordos de almacenamiento de agua en los alrededores de la planta.

*e) Sobre el estudio de laboratorio*

Se colectaron 24 ejemplares de entre 15 y 20 cm, fueron transportados con ayuda de oxigenación con bomba. El traslado duró 2 horas aproximadamente y se realizo en la madrugada para evitar que el calor perjudicara a los ejemplares, ver figura siguiente.



*Figura 9:* Sistema de oxigenación para traslado de muestras

*f) Estudio Microbiológico*

Los resultados del estudio microbiológico indican que al momento de la recepción de la muestra de los organismos se observan con morfología y comportamiento normal. En revisión de los órganos internos, el estómago se encontró lleno por restos de microalgas. El intestino con presencia de heces blandas verdes compuestas por microalgas. Ausencia de endoparásitos. De piel, branqueas e hígado se aislaron Aeromonas spp. Al igual de intestino se aislaron Enterobacterias.

En la piel de se encontró la presencia de Trichodina sp de forma moderada y Ambiphya sp de forma alta. En Branquias alta presencia de Trichodina sp, moderada presencia de Ambiphrya sp y baja presencia de Dactylogyrus sp. Además, en aletas se identificó alta presencia de Ambiphya sp. Sin embargo, el intestino y otros órganos se hallaron libres de parásitos.

*g) Fisicoquímico de agua*

En este caso, de los parámetros determinados en las muestras y conforme a los requerimientos para la especie tilapia (*Oreochromis sp*), la acidez y el bario se encuentran por debajo del valor mínimo establecido. Por otra parte, la alcalinidad, el magneso, los nitritos y los sólidos disueltos totales se encuentran por arriba del valor máximo establecidos.

Además, en la muestra analizada (100 ml) se encontraron resultados positivos a coliformes totales > 110NMP/100 ml y fecales 4.3 NMP/100 ml.

*h) De la cosecha final*

Posteriormente, en los meses de diciembre y enero de 2020-2021 se llevó a cabo una cosecha de tilapia para disminuir la densidad de población. En tal caso, se busco sacar ejemplares adultos de entre 600 y 800 gr y ejemplares juveniles de 100 y 150 gr. Los ejemplares fueron donados para su re incorporación en la presa El Palote, ubicada en el Parque Metropolitano de León, ver figura 10, 11 y 12.



*Figura 10:* Captura con atarraya



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*Figura 11:* Ejemplares adultos



*Figura 12:* Siembra de peces en Presa El Palote.

*i) De la percepción de los trabajadores*

A lo largo del proyecto, en reiteradas ocasiones los operadores de la planta tratadora han expresado su inquietud sobre la viabilidad de los peces para el consumo humano. Sin embargo, sus comentarios han estado orientados a una percepción negativa de los peces por ser cultivados en agua tratada. En general, el proyecto es percibido como atractivo desde el punto de vista estético y ecológico.

## IV. Análisis y Discusión

*a) Estudios de laboratorio*

Los protozoarios son organismos unicelulares microscópicos y que pueden ocasionar cambios patológicos varias manifestándose en tilapia como coloración anormal, hemorragias, inflamación y excesiva producción de mucus (Jiménez et al, 1998). A este grupo pertenecen *Trichodina sp* y *Ambiphya sp*. En lo que se refiere a *Trichodina* sp es un protozoario en forma de platillo, con los cilios alrededor del cuerpo (Jiménez et al, 1998). En ese sentido Jiménez et al (1998) reconoce el cuadro clínico de *Trichodina sp* en tilapia y se refiere a que los peces nadan con movimientos repentinos, se observan con las aletas deshilachadas y de color opaco. Sin embargo, en nuestro caso de estudio los ejemplares no presentan este cuadro clínico. Por otro lado, González (2012) reconoce que Trichodina sp es un "acompañante casi natural de la tilapia".

En relación a *Ambiphya sp*, es un protozoario ciliado que afecta principalmente alevines. Hay poco estudios sobre Ambiphya sp relacionado con la tilapia, pero si hay mucha densidad especialmente en el tejido branquial puede impedir el intercambio de gases por la gran cantidad de parásitos que cubren este órgano (González, 2012). En lo que se refiere a *Dactylogirus sp*, Dactylogirus es un monogeno que habita en branquias de los peces. Los principales signos son la agrupación de los peces entorno a la entrada de agua del estanque (Flores et al, 1992). El incremento en el oxígeno disuelto en el agua favorece que Dactylogirus sp se desarrolle de forma explosiva. Sin embargo, los niveles de óxigeno en nuestro estanque son bajos y variables a lo largo del día(Flores et al, 1992). De esta manera, Dactylogirus sp se ha mantenido en baja cantidad como lo señala el estudio microbiológico.

De esta manera, pese a que la presencia de estos patógenos es común en tilapia si su densidad es



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alta puede provocar daños en la producción. En este sentido, el trabajo de Citmanat et al (2005) recomienda el uso de ajo para combatir el ataque por *Trichodina sp.* Además, para el caso de *Ambiphya sp* y *Dactylogius sp* se recomienda aplicar sal como medio preventivo.

Por otro lado, la presencia de coliformes en el estanque puede estar relacionada con la falta de cloración del agua que alimenta el estanque. Esto debido a que el cloro es letal para los peces. No obstante, el nivel de coliformes fecales no debe descartar la reutilización integrada y la acuicultura como opción (Girard, 2011). En nuestro caso de estudio, incorporaremos un mecanismo que permita clorar el agua para eliminar los coliformes totales y fecales, y posteriormente airear el agua hasta que el cloro pierda su poder residual.

En otro estudio de Khalil y Hussein (1997) al que podríamos considerar como un estudio pionero sobre el cultivo de tilapia en agua tratada se encontró que la tasa de crecimiento de los peces criados en aguas residuales tratadas fue significativamente mayor que la de los peces criados en el hábitat natural.

Además, las cargas bacterianas en los órganos de los peces fueron más altas en las branquias Khalil y Hussein (1997). Otro hallazgo fue la presencia de metales pesados en los tejidos del hígado, seguidos del intestino, las branquias y los músculos (Khalil y Hussein, 1997). Sin embargo, los niveles de acumulación se encontraban dentro de los límites aceptables en comparación con los estándares legales internacionales para elementos peligrosos (Khalil y Hussein, 1997). En nuestro caso de estudio nuestro afluente esta libre metales pesados. No obstante como sugiere (Khalil y Hussein, 1997) los análisis químicos y bacterianos indicaron que no hay evidencia de ningún peligro para la salud pública asociado con la reutilización de aguas residuales tratadas en la acuicultura. Sin embargo, se debe evaluar si los hay, para los acuicultores, procesadores y consumidores, especialmente los relacionados con patógenos virales (Khalil y Hussein, 1997). Lo cual aplica para nuestro caso de estudio.

No obstante, una de las principales barreras para este tipo de trabajos de investigación es la percepción (aversión) que tienen las personas al consumo de productos que han estado en contacto con agua tratada (Rozin et al, 2015). Lo cual fue evidenciado por la percepción que tienen los empleados de la planta tratadora de los peces cultivados en el estanque.

Por último, destacamos el papel de la producción de tilapia en las condiciones en las que lo hemos llevado a cabo. En este sentido, destacamos que la producción de micro algas en el estanque ha sido favorecida por la presencia de elementos en el efluente. De esta manera, otro caso de estudio particular como sugiere Blalock (2004) es el de estudiar el papel de la tilapia en la remoción de nitrógeno y fosforo en el efluente tratado. De esta manera, se reducirían los costos de producción en alimentación.

## V. Conclusiones

Los estudios que hemos llevado a cabo nos permiten concluir que el efluente generado en la Planta de Tratamiento de Las Joyas permitió la supervivencia, el desarrollo y la proliferación de *Oreochromis niloticus.* Recomendamos, con base en los resultados seguir investigando en relación a la cloración para eliminar coliformes totales y fecales. Además, de replicar el estudio en otros fluentes tratados y hacer estudios sobre los riesgos de patógenos virales.

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# Possibilities in Artistic Practices: Human Rights and Training for a Culture of Citizenship

By Teresa Varela & Odete Palaré

*Universidade de Lisboa*

*Abstract-* This text reflects on the practice in art education to develop curiosity, interest, and critical thinking on issues concerning freedom of creative expression and the creation of significant artistic manifestations that communicate with the other. The learning processes based on dialogue and relational collaboration between students and teachers result in artistic objects produce from reflection around issues of human rights and formation for citizenship. The study was developed in the Artistic Production Course of the Specialization in Ceramics at António Arroio Art School in Lisbon, Portugal, with students from a 12th-grade class. An action-research methodology was used, with data collected through the observation of the developed activities and interviews intended to understand and identify connections arising from these reflective thoughts and their impact on artistic practices. Within the scope of the results obtained, we found that promoting activities with experimentation and exploration of ideas, sharing different perspectives, and decision-making contributes to the social and cultural individuals' identity construction.

*Keywords:* *artistic practices; human rights; social and cultural citizenship; social transformation.*

*GJHSS-C Classification:* *FOR Code: 200299*




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# Possibilities in Artistic Practices: Human Rights and Training for a Culture of Citizenship

Teresa Varela [α] & Odete Palaré [σ]

*Abstract-* This text reflects on the practice in art education to develop curiosity, interest, and critical thinking on issues concerning freedom of creative expression and the creation of significant artistic manifestations that communicate with the other. The learning processes based on dialogue and relational collaboration between students and teachers result in artistic objects produce from reflection around issues of human rights and formation for citizenship. The study was developed in the Artistic Production Course of the Specialization in Ceramics at António Arroio Art School in Lisbon, Portugal, with students from a 12th-grade class. An action-research methodology was used, with data collected through the observation of the developed activities and interviews intended to understand and identify connections arising from these reflective thoughts and their impact on artistic practices. Within the scope of the results obtained, we found that promoting activities with experimentation and exploration of ideas, sharing different perspectives, and decision-making contributes to the social and cultural individuals' identity construction. Students highlighted some characteristics, such as the possibility of expressing themselves artistically, developing creative process through communication between peers, and the stimulus to freedom and autonomy. Throughout the experiences, values such as solidarity, otherness, freedom of expression, and collaboration developed to increase critical thinking, participation, and active involvement of those involved, inherent to promote a culture of individual and social responsibility.

*Keywords: artistic practices; human rights; social and cultural citizenship; social transformation.*

## I. Introduction

In recent decades, we've witnessed new forms of social relationships and coexistence resulting from migratory consequences, multicultural diversity, new media and information technologies, new forms of community creation, and others. These changes in the current heterogeneous democratic societies have given rise to new realities and reformulations at the level of their political, economic, cultural, and social organizations, reflected in the most diverse educational proposals (Kennedy, 2019; Kerr, 1999; Sacristán, 2003; Martins 2006). In association with the growing complexity of contemporary Western societies, the educational systems present challenges for individuals' formation for a culture of citizenship inherent in the context of human rights. Still, also challenges interconnected with the clarification difficulty and understanding about citizenship and citizenship education notions. This multifaceted and complex concept of citizenship requires an understanding of the singularities and social and cultural differences that constitute it (McLaughlin 1992; Banks, 2004), underlying the meanings and connotations ascribed to the contrasting interpretations of Western democratic societies themselves (Arblaster, 2002; Martins e Mogarro 2010; Sacristán, 2003).

In this study, the term citizenship does not restrict its concept associated with the simple membership of its members in a nation-state. Still, recognizes its concept as an issue involving conjunction and transformation with the nation in which inserted (Kuttner, 2015). This reflection argues that citizenship and its understanding through human relationships and their social and cultural connections, inherent to inter-relationships and intra-relationships (Atkinson, 2015), allow understanding singularities and socio-cultural differences in societies (Freire & Caetano, 2014). Also, create new possibilities for the formation and performance of individuals, capable of interconnecting individual and social values (Stevenson, 2011) without devaluing one or the other (Sacristán, 2003).

There must be the possibility to discuss and reflect broadly and constantly on the issues between theory and praxis, which involve its exercise, both among educators and citizens in general (McLaughlin, 1992). Authors such as Freire (1970) and Dewey (2007) also advocate a continuous dialectical process between practice and theory for effective transformation in societies. However, it is knowns that there had been ample discussion on whether or not schools should have a leading role in preparing active citizens for future participation (Kennedy, 2019). According to the latter author, conservative educators advocate a more 'private' perspective of citizenship, not demanding the education and the individual such an intervening role in societies. In contrast, progressive educators argue a 'public' dimension, favoring the idea of school having a determining role in the citizen development awareness, with active participation in society.

In this context, the reflection presented recognizes the fundamental importance of education as a vehicle for knowledge, attitudes, and values of human rights and training for a culture of citizenship ((Banks 2004; ENEC 2017; Ross 2008), with evidence in the

*Author α σ: Universidade de Lisboa, Faculdade de Belas-Artes, Centro de Investigação e de Estudos em Belas-Artes (CIEBA), Largo da Academia Nacional de Belas-Artes, 1249-058 Lisboa, Portugal.*
*e-mails: teresa.varela@campus.ul.pt, o.palare@belasartes.ulisboa.pt*



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articulation and applicability of art education practices (Eça, 2010), as a contribution to the promotion of learning through open and collaborative experiences, reinforcing the principles of importance and sense of community, relevant to a healthy democratic life (Caetano & Freire 2014; Enslin & Ramírez-Hurtado 2013; Ramirez 2016; Reis, 2020). Also, Dewey states that education should provide "a development of the innate aptitudes of individuals capable of participating and acting freely in shared experiences with others," achieving a "greater social efficiency" (2007, p.117). Further adds that in this capacity for socialization, in sharing experiences and reflecting on them, the "aptitude to produce and appreciate art, the capacity for recreation and the meaningful use of leisure are more important elements of social efficiency than the conventional elements often associated with citizenship" (ibidem, p.115). In this sense, it's argued that artistic practices, although not directly related to citizenship (Enslin & Ramirez-Hurtado, 2013), provide the individual with internal reflective experiences. These summon sensitivity, emotion, and aesthetics, as well as ways of seeing, feeling, reflecting and, creating about the environment where's insert, essential for perception and understanding of the world around him (Eça, 2010; Kuttner, 2015).

In this communicational extension, this reflective text aims to present possibilities of approach in art education practices, which aim to demonstrate how issues of citizenship education are embedded in the context of human rights and involve the construction of individual and collective identity (Ross, 2008; Ramirez, 2016).

*a) The school social and relational role interconnected with artistic practices*

Through the recognition school as a place and social and cultural space essential for society's development should also understand as a privileged space for interaction, sharing, and participation of all its stakeholders. We defend dialogical processes as practices of 'doing' of self-discovery through the exchange of ideas, experimentation, and exploration of contents and materials that enable changes in thoughts, changes in projects, and also, the appearance of other meanings in the artistic language, opening new paths and producing knowledge. The human process is in constant transformation through the interactions between those involved in the various experiences. These experiences modify human affectivities and understand and reinterpret experiences. Therefore, new perceptions and meanings are in permanent construction according to these same processes of mediation and transaction (Sullivan, 2007, p. 1188).

In these established relations between man and the world, Freire also highlights the uniqueness of man, recognizing an underlying plurality that exists in his way of proceeding and thinking. This existence's nourished by man's capacity to "transcend, discern, dialogue (communicate and participate)", where "to exist is individual, but is only realized with other existents" (1967, p. 40). Therefore, it is crucial to reflect on the individual and the society as human beings who interact and relate to each other, as well as in their deliberative and decisive capacities, thinking about collective well-being and reflecting on the importance of education in their formation (Abowitz & Harnish, 2006; Freire, 1967; Sacristán, 2003). Eça also reinforces these ideas when she advocates education as "a process of identity construction" and adds that in arts education "seeing, interpreting and making artistic objects are means of identity formation because change exists as one learns: our learning modifies our subjective identity" (2010, p.135). Ideas that underline the importance of artistic practices in shaping individuals are advocated by Eisner when he states that the arts "can serve as models of what educational aspiration and practice can be at its best." For this author

> Being able to think of teaching as an artistic enterprise, to conceive of learning as having aesthetic characteristics, to consider the design of an educational environment as an artistic endeavor - these ways of thinking about some of the commonplaces of education could have profound consequences for redesigning teaching practice and reconceptualizing the context in which teaching takes place (2002, introduction).

Through methodologies of working together, learning in artistic practices, promote socially engaged experiences, with collective debates, in the search for answers to concerns, listening to different points of view, which allow the meeting of multiple possibilities and relational dynamics, with a greater breadth of knowledge, participatory transformation and critical awareness in individuals (Freire, 1967). In this perspective, Ramirez (2016) also identifies 4 types of citizenship: civil or political citizenship, social citizenship, cultural citizenship, and digital citizenship, as possible methodological and conceptual tools for teachers, students, and other educational agents to develop in artistic practices projects that allow those involved to exercise their right to access and participate equally in culture and the arts. In this study, the focus is on the investigation of connections with creative processes in learning (Sullivan, 2007; Beghetto & Kaufman, 2014), with evidence for human rights (Ross, 2008), the right to education, and the right to freedom of expression and artistic creation (Ramirez, 2016).

The activities intended to encourage the active intervention of individuals in the development of their learning and actions in the community, in an environment of collective construction based on values of respect, solidarity, mutual aid, collaborating with others, which should highlight as potentials in the processes of individual and collective creativity (Burnard

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e Dragovic 2015; Enslin e Ramírez-Hurtado 2013; Gläveanu & Clapp, 2018; Varela, 2018). In this sense, citizenship is understood through "our connections to particular social and cultural sites, the possibility of participatory involvement in shaping our society and our understanding of our rights and responsibilities" (Stevenson, 2011, p.5), contributing to the construction of the identity of individuals and their societies. Therefore, education should cultivate learning of reflection, discussion, and creation of critical thinking about the dimensions that constitute this broad concept (Freire 1967; Martins, 2006; Dewey, 2007), whose dialogical dynamics and sharing of experiences, living and artistic manifestations promote a continuum in 'education for citizenship' (Kerr, 1999) and enable new possibilities for "social transformation" (Dewey, 2007; Eça, 2010; Kuttner, 2015; Ramirez, 2016; Reis, 2020).

In these relationships, students and teachers have the opportunity to produce knowledge with the ability to transform human understanding. Here the teacher occupies a central role because it has the responsibility to encourage, promote and create the appropriate space for collaboration to occur and, therefore, the construction of knowledge, through processes of negotiation and mediation, which Sullivan calls "transcognition", that's, each factor has a role in significant construction which cannot be separate from its context (Sullivan, 2007, p. 1184). It's precisely in this space, in the learning communities, that reflection and intervention with others take place, discovering in social relationships that these establish mediation in the process of cultural appropriation, guaranteed by involvement in learning, interconnected with the well-being of all (Bandura 2000; Burnard e Dragovic 2015; Klimenko, 2008, Branco, 2018, Beghetto & Kaufman, 2014). It is essential to value the social and relational aspects of the individual moving away from individualism, assimilationist, and intolerance characteristics present in the current economic societies (Sacristán, 2003), to achieve priority on growth of societies organization according to social needs.

This article presents as follows: Introduction; Methodology, with information on procedures, instruments used in data collection and guidelines in data analysis, for the subsequent understanding of the results and discussion; Results, divided into subsections: the first, referring to notions about citizenship from the students' perspective and its relevance in learning, as well as social sharing with others in the construction of socio-cultural identity. In these, the impact both on the students' learning processes and on the educational strategies presented by teachers observed. The second sub-chapter is dedicated to citizenship values associated with the right to freedom of expression, the elaboration of artistic production with the collaboration of others, and the development of content in learning through reflection on themes associated with citizenship and human rights. After, there is a discussion of the results and, finally, the Conclusions.

*b) The theme's project Frontiers presentation*

The theme's project 'Frontiers' was launched at the end of the 1st term of the 2019/2020 school year and, developed during the 2nd term over 120 hours, making up 30 lessons. With this open and wide theme, the pedagogical team sought to encourage students to question and reflect on issues related to the word 'Frontiers' and its multiple possibilities of meanings and connotations, culminating in creating several ceramic panels. This activity, developed with a 12thgrade class, with the participation of 8 students, in Project and Technologies contents, Ceramics specialization, at António Arroio Art School, aimed at developing personal, artistic, and specialization skills; encouraging research, clarifying certain themes, broadening knowledge about the surrounding environment, and reflecting on life and human relations, rights and values. But also discussed, numerous other possibilities associated with the world around them, in an exploration of political, social, ethical, psychological approaches, among others, to involve students in the project, adapting themes and issues related to young adolescents, in stimulating active participation in their learning processes (Kinchin 2004; Krapp 1999; Branco, 2018).

The learning involved individual and collective creative processes. In the first place, each student presents several proposals for the production of a ceramic panel. After that, students were distributed into several groups and presenting their combined ideas. All participate in the activities. The students and the teachers share the same space. They reflect and discuss significant issues that affect them building new trajectories in artistic practices and developing emotional, intellectual, and creative. Throughout these practices, one reflects on creation processes, critical development awareness about the possibilities of an 'education for citizenship' inherent to human rights (Martins, 2006; Ross, 2008). The students were able to transpose their thought onto the ceramic panels, carrying out various stages of the activity, combining their ideas with others, including artistic references, and communicating among peers. Together with the teachers, in free and open communication conceptualizing and clarifying technical and formal issues, exploring colors and textures suitable for each creative project, underlying the students' choices and decision-making, resulting in ceramic panels with a significant and unique artistic expressiveness.

The three dimensional pieces materialized in this working environment, which promoted the flexibility, freedom, and commitment of the students, resulted from significant encounters, whose interactions produced



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transformations, new ways of thinking, and recreation through the experimentation of materials and plastic exploration (Eça, 2010; Ostrower, 1984). Each participant contributes with divergent and similar thoughts that involved debates, respecting the other's idea, listening to their visions, and in disagreement with the other, generating new knowledge and promoting collective dynamics, resulting in expressed artistic manifestations with meaning (Sullivan, 2007). The pedagogical team's guidelines focused on the students' developments, regarding respect for their opinions and choices (O'Toole, 2008), establishing constructive dialogue (Bandura, 2000; Klimenko, 2008). This result in the development of collaborative creativity (Burnard & Dragovic, 2015; Gläveanu & Clapp, 2018) along with training for a culture of citizenship (Burnard & Dragovic, 2015; Enslin & Ramírez-Hurtado, 2013; Kuttner, 2015; E. C. Martins, 2006; M. Oliveira, 2017). It's within this framework that the main research questions arise:

(i) Does learning based on social sharing contribute to developing creative processes and practices for citizenship?
(ii) What implications engage citizenship in the context of art education practices?

## II. Methodology

*a) Procedures*

The "Frontiers" project has presented a joint reflection on existing problems in the world around us. It raised important questions for young adolescents to reflect on and build critical awareness correlated actions of thinking and discussing human rights, integrated into practices that develop creative, individual, and collective processes. This theme was launched as a debate in this specific case, suggesting a class dedicated to what the students understood by borders. In this space and time, all the interveners shared thoughts and ideas, launched words for discussion, fostered dialogue and reflection on the theme, giving rise to a veritable 'word soup' recorded on the classroom board as a memory aid. This board, full of keywords, resulted in more words. At this point, between student's interventions, in a mobile dynamic, we noticed that even the less talkative students were interested in participating and contributing their ideas. This "brainstorming" activity intends to join all participants, interacting in a collective debate. All intervene with different ideas, without judgment, stimulating and exploring the creative potential of the participants. The pedagogical team presented the students with some references of artists to broaden their knowledge in the artistic area, which integrates and reflects in their work problems associated with the same subject (Richard Mosse, Ai Weiwei, Banksy, Andrea Bowers, Ilda David, etc.).

Methodologies and practices, whose contents are worked on and developed through thematic exploration, encourage collective dialogue and deepen knowledge. Thus, we argue that this methodology directs students 'inside' the group project and then branches out into different areas of interest. This mental process is necessary for students to feel that they are in a safe class network, with confidence and a sense of belonging ((Burnard & Dragovic 2015; Caetano & Freire 2014; O'Toole 2008). When all are involved and understand the discussing the communication flows, generating new ones or others knowledge stimulating new reformulations, reinforcing the notion of knowledge as "a uniquely human process that results from interactions and dialogue leading to new understandings" (Sullivan, 2007, p. 1188). In this perspective, creative processes help students to reflect, internalize, and to question. The students began their research to discover the meaning of the word 'Borders.' This research focused on exploring multiple approaches, political, social, ethical. It also considering subjective interests and soft skills from individual factual information, including perceptions and transformation into new interpretations. Subsequently, each student presented their work proposal, arguing about the selected proposal concretized in the workshop space, with ceramic materials, sometimes combined with others, such as textiles, acrylics, metals, among the others; according to the creative projects of each student. Also, we can state that the artistic manifestations with meanings for the students, involving their ideas and decisions, promote learning (Kinchin, 2004; Klimenko, 2008; O'Toole, 2008), which search for understanding and systematization of the existing interconnections in the creative practices, to contribute to the formation of active citizenship in the students.

Since the study considers the characteristics of the researcher, the sample, and the relationship with participants, the methodology, with a qualitative-interpretative approach, constantly reflecting on the ways of working and applying the pedagogical activities, changing and modifying whenever is necessary, to promote educational practices that favor the common good of all participants (Amado, 2014; McNIff & Whitehead, 2006).

After obtaining the permits from the school administration, the informed consent was presented to my colleagues and delivered to students involved and their parents. All participants were aware of the research study. Also, there was a presentation about the study intent, informing the right to withdraw from it at any time, guaranteeing protection and anonymity of the data collected. After, with authorized participation from eight students, the study was carried out with high levels of engagement.

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*b) Instruments and data collection*

Throughout the activities and observing the creative student's processes, information were collected (digital portfolio related to the project), audiovisual support (photographic record throughout the activities), and semi-structured interviews with students (8) and teachers (2), which took place over 120 hours (equivalent to 10 weeks), at the beginning of the 2nd school term. The student's interviews occurred outside school hours in gratitude for the availability and collaboration of all those involved.

The action-research methodology in this study enabled research focused on understanding and analyzing a set of interactions that occurred during the learning processes, making use of the information collected through observation, informal dialogue, and interviews conducted with some students during the various stages of the project, for a qualitative analysis (Coutinho et al., 2008; Amado, 2014). Therefore, educational practices were monitoring through observation records, informal conversations in the classroom and arts offices, and interviews with students who participate in the activities, at two different moments: 1st interview, during the activities at the beginning of the 2nd school period, and 2nd interview, held after its completion, in the 3rd school period.

The students responded to the questions in the two interviews conducted (semi-structured interviews) and to a set of daily questionnaires over 2-3 weeks. The aim was to listen to the student's opinions concerning their learning in artistic practices, to understand the situations experienced, and also to identify the most relevant elements that contribute to the development of the students' cognitive, emotional and creative capacities as well as training for a culture of citizenship. In the 1st interview, in the context of the theme's project "Frontiers", the questions were focused on gathering data and information regarding their perceptions on the subject, as well as on citizenship and human rights, namely the interconnection or not with the valorization of autonomy, freedom, equality, otherness, and cooperation. Also, the intention was to understand how students perceived the connections between citizenship practices and artistic production developed within the scope of creative practices.

In the 2nd interview, the students were questioned based on data collected in the 1st interview, presenting promoting indicators in the creative processes, which potentiated practices for the formation of citizenship, valuing respect, alterity, and freedom, considering individual, with a deliberation awareness of its influence on collective work. In this context, having an interest in knowing the students' perspectives and learning processes, the interviews contributed to further analysis, considering theoretical and empirical studies carried out by some authors in the art education context (Alencar 2007; Burnard e Dragovic 2015; Collard & Looney 2014; Oliveira 2017; Ramirez 2016). The following are some of the questions focusing on the connections between creative practices and the exercise of citizenship, as powers for the development and construction of individuals' individual and collective identity (Caetano & Freire, 2014; Ramirez, 2016; Reis, 2020; Enslin & Ramirez-Hurtado, 2013; Kuttner, 2015).

Some of the open questions carried out in this study are presented:

1. Is it important to develop citizenship values in the learning processes? Why?
2. Does it exploring and sharing socially with others contribute to the construction of cultural identity? In what aspects? Explain.
3. How do you think the production of artistic pieces/objects can relate to citizenship values?

*c) Data Analysis*

The procedures following data collection followed the parameters of qualitative and interpretative analysis of the observations recorded and the perceptions of teachers and students. The questions were analyzed using content analysis. The contents from the interview excerpts were interpreting and assigned titles achieving classification for the units of meaning to approximate categories and subcategories (Amado, 2014). These units of meaning brought together several categories and subcategories, highlighting in this text the indications and comments of students regarding their experiences, experiences, perceptions, and actions in meaningful learning processes.

## III. Results

The data collection utilizes instruments and procedures basing on the observation and monitoring of activities, interviews, and the presentation of the students' portfolios. Based on the analysis of this organized and systematized information, we seek to understand and interpret how the students were involved in the creative practices, reflected on their experiences, participated in the various stages, and interacted with all those involved. In this social coexistence, it's prominent to understand the interpersonal relationships and how the creative practices are developed in transforming the individuals themselves, the reflection and perception of problems that should be known and discussed. The main results obtained brought together various categories and subcategories to be investigated. The following stand out collaboration with others (social citizenship) and the right to artistic expression (cultural citizenship). The first reflects on the notions regarding citizenship, the importance of citizenship values in learning, indicating the values recognized by students as the most relevant in their education, and the contribution of social sharing with others in the construction of social and cultural



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identity. The second corresponds to the rights associated with artistic manifestations, the right to freedom of expression, creative constructing with others, and reflection and discussion of relevant themes for debate and intervention on human rights and citizenship values.

*a) Social citizenship*

i. *Students' perspective about citizenship concept*

Throughout the interviews with the students, some questions asking about their perceptions of citizenship and its associated values, and their interconnection with the activities developed, requesting indications of the importance or not of the learning process. For the most part, they understand citizenship and the quality of being a citizen as the right to be respected and to respect others, "citizenship I think it's, I think it's respect for the other. [We were] always civilized, as I was saying, of respect for the rules, respect for the other person. And that there is a balance between everyone. All of us." (ABS006, 2020, 00:39:00, interview1). According to another student, in addition to respect for the other, there should also be "respect for space, we are all sharing the same space. We are all here to follow another path (...) mutual respect is [necessary] (ACR001, 2020, 00: 37:23, interview1). Another student relates citizenship with "the question of respecting others and also helping. So it's respecting the others' way of working and the others' opinions" (AMM003, 2020, 00:48:09, interview1). Thus, "helping the others, (...) we have to see that there are people who do not have the same conditions as us", this student also states that it's "all about what we can do for others" (ACD004, 2020, 00:43:37, interview1). "It's having a sense of things, it's having a sense of the society we are in, the reality we live in and, we are now learning that we are acquiring much more those experiences to adapt to the society we are in" (AFC002, 2020, 2P_00:13:26, interview1). A society where we live, where we act and, therefore, "perhaps be a person active in society who is not afraid to express what he feels, whether good things or bad things (...)". He adds that "we are not perfect; we do good things, the other day we do bad things, but what matters is that we know how to live together in society, help each other and try to improve the world" (ALA005, 2020, 00:37:30, interview1).

Another student mentions that "Citizenship...is to belong to something bigger than yourself. It belongs to a society with people just like you who should have the same rights and duties" (AMVB007, 00:16:00, interview1). A colleague, states "according to society to be a citizen. First, you have to belong [to it]" And, he adds, "I don't think that is important, being a citizen. I think that we have to be each of us, and not all of us have to be citizens. Each one of us is to grow up without having labels, without saying now you belong here, because as you are here and have spent a lot of time here, then you are from here and nowhere else" (AAP008, 00:43:37, interview1). Another of her colleagues said,

> "I think citizenship for me is mutual respect and thinking that we are not alone in a community, we are not a single element, we are several elements and, we...I think we all depend on each other. And it's to understand that what we do affects others and what others do also affects us" (ACR001, 2020, 00: 37:23, interview1).

In general, the right to mutual respect recognizes and highlights human relationships, respecting the divergence of the others, without neglecting that affectation is immanent in our actions. And, as such, the care of self and the other is fundamental in knowing how to be, how to be, and how to act, in favor of a collaborative environment, whose dynamics transform and interconnect all those involved and shape the social and cultural contexts.

ii. *The most relevant citizenship values for students and their importance in learning*

In this reflection atmosphere, exchange of ideas, and sharing of opinions, the values that the students consider most important for the exercise of citizenship were registered: mutual respect, helping each other, not judging others, and accepting the opinion of others, even if there is disagreement. Students mentioned it in the interviews: "(...) people have respect for each other. I think that's the main thing, or people trying to understand the others' side instead of immediately going to judge them" (AMM003, 2020, 00:50:41, interview1); "also help them" (ACR001, 2020, 00:39:12, interview1); "(...) the respect and mutual help part" (AFC002, 2020, 00:16:28, interview1). Another colleague reinforces and says that the most important thing is "respect, respect the other, accept him or her without judging. You may not share my opinion, but accept it." He also adds, "respect the freedom of others, too, I think that's very important. Some people do not understand that your freedom ends when mine begins" (AAP007, 2020, 0018:21, interview1).

Among the values associated with the definitions of the term citizenship that students refer to as paramount is understanding about the other. One student mentions that it's necessary "to understand the other, because we may be trying to help, but we don't understand what [that person] is trying to explain to us", to seek, "to listen more and not judge so much. It's listening more and talking less" (ACD004, 2020, 00:48:45, interview1). The idea was also underlined by another colleague when she stated that "one of the most important things is to put ourselves in other people's shoes before judging. I think that many conflicts could be avoided if people often put themselves in that position first I think it's very important" (AMM003, 2020, 00:50:41, interview1).



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In this set of statements and positions, it's clear the importance that students attach to mutual respect, "I think that respect for the other is really significant, because if we don't have it, how would the interaction among us all be? (...) I think communication is also quite important. (...) (ABS006, 2020, 00:40:50, interview1). In this perspective, students argue that school has an important role in providing approaches to these issues in learning. Most students mention that developing these reflections and practices in the school environment "is quite important (ABS006, 2020, 00:40:32, interview1), "because this is where I spend most of my time. So this is where I should learn to be a better citizen". She further adds, "I think a big part [of the function] of school is to teach us to be decent people" (AMVB007, 2020, 00:17:47, interview1). Another student mentions that thinking about these actions is something everyday: "I think it's an important thing and, we always have to think about it [about citizenship] and, that we then take it to everyday life; it's not just in the work context" (AMM003, 2020, 00:50:09, interview1). Another student highlighted the importance of "sharing ideas with others (...)" and also added that, in the activities, "we were always trying to help others. (...) It's always good for the person to evolve and, in the workshop, that's the best" (ACD004, 2020, 00:47:33, interview1). Or as student ALM005 said it's important,

> "because I think a person who is not curious, nor wants to know the unknown, accepts things as they are. Our aim in citizenship is to help each other, to improve the world, but if people are not willing to see how the reality is or, for example, we see that the world is like this and it's bad, but we don't want to do anything about it. We aim to try to encourage people to change these attitudes. Yes, that we become aware of what is around us" (ALM005, 2020, 00:39:43, interview1).

The students recognize developing the abilities described above promotes social coexistence of collaboration, mutual help, understanding themselves and others. For this reason, they consider it eminent to develop them at school, through the links between people, participation, and involvement in activities, awareness of others in their surroundings, thus promoting citizenship values.

iii. *Social sharing with others to build socio-cultural identity*

Knowledge is socially shared and, in this sense, one student reinforces it by stating, "We always have to share what we know so that others can also learn and learn from each other" (ACD004, 2020, 00:51:53, interview 1). Another student said it was relevant "to listen to everyone's opinion. I also think it's important listening to what others say, listening to the speech of others until the end because it's a part of respect for others and shows that we are listening and that we are attentive". (ACR001, 2020, 00:47:30, interview2). In addition, this student mentions that she likes to talk with her classmates and also with colleagues from other classes about the projects they are developing,

> "I like to do that with other people from another class too, with classmates X and Y; that is talking about our projects. And listening to others talking about our project always seems to bring a new perspective that we are not expecting. I think that helps a lot. They are also people who are in the same position as us, we are all students, and it's fun to see what others think about our work and what we think about theirs" (ACR001, 2020, 00:34:52, interview2).

Reinforcing the idea of the contribution of other people's opinions, "even people who have a different perspective bring new cultural references and touch on issues that I might not have thought of (...) (ACR001, 2020, 00:40:51, interview 1). And, in this aspect, another colleague underlines the issue of "respect for the other and helping the other, I think this is quite significant, and I'm trying to follow these values, meet people, see new perspectives, accept opinions, agree, disagree (ABS006, 2020, 00:45:07, interview 1 The encounters with different perspectives presentations by students developed dialogues and promote learning to manage conflicts and solve confrontations. Students understand that communication is essential to facilitate peer interaction, foster the inclusion of all in a collective dimension that works the differences, that transforms constraints into opportunities for growth, changing the collective reality. In the opinion of the student AMM003 working together with classmates,

> "It teaches me to work in a group and teaches me how to face and solve those situations in which the group needs more help. Which are things I'm not used to, even because I feel more comfortable working alone. So, it also teaches me to try to find a comfort zone as I'm working in a group, and also the issue of helping me to develop to take the opinion of others into account and to interact more as well". (AMM003, 2020, 00:51:55, interview1).

Another colleague mentioned that it has great importance to perform individual work,

> "but [the work developed] in groups also helps us to know the other; (...), last year I had a colleague in a group, this year, I had another one, if another work comes, I'm sure I'll have other colleagues; so it's always good for us to know the person with whom we're working. Because if we work alone we can talk to others and get to know them, but we do not know people in-depth, nor their process, their perspectives and working in groups we always understand this a little better" (ACD004, 2020, 00:49:39, interview1)

Students consider group working necessary, whether "in the part of communication, of exchanging ideas, educating people. The attention, wanting to know about others and helping them even if they are not at work or not accepting [ideas] (AFC002, 2020, 01:50:20, interview2). Even, in cleaning the workshop space where they perform their plays, "we have to clean the [workshop] space, it also has to do with citizenship" (ACR001, 2020, 00:47:30, interview2). Therefore, it becomes apparent that "the way we share things, show



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our weaknesses and someone being there to help us, I think it shows a great citizenship" (ALA005, 2020, 01:09:53, interview2). Also, the importance of well-being is related to the fact that students are present to support their peers, as student AMM003 mentions, there are also times "that I think it's important for the others, to be there. There are days, for example, when someone in the group is not feeling so well, and I think it's important for the group to support that person" (AMM003, 2020, 00:54:16, interview1).

Providing support, helping others, having the sensitivity to share with others and to experience and reflect on these experiences, all these issues related to socialization between those involved in the activities identified by the students as most relevant for the construction of their social and cultural identity. They also said that human mediations transform them, as stated by student ALA005:

> "I think that the things that happen to us throughout life change a lot who we are and our perspective on things and; the more we have access to what is around us, see what is happening, don't let there be a veil that covers what is, okay, happening, for example, we have wars, we have a lot of things happening in our world and, simply if we accept how things are, it will not help us grow either as artists or as people" (ALA005, 2020, 00: 40:46, interview1).

Therefore, it's necessary to reflect on the world around us. Rethinking and putting into practice new guidelines to create new knowledge, underlying the thinking and actions of those involved (agent/subject and situation/context); with greater emphasis on cooperation and sharing learning experiences, constituting art education practices promoters of the valorization of the individual and the social, without devaluing one or the other (Sacristán, 2003), understanding them from the uniqueness and difference (McLaughlin, 1992).

*b) Cultural citizenship*

i. - *in artistic production elaboration, the right to freedom of expression.*

Most of the students who participated in this study underline the right to the creative freedom of expression as a simple right to individual, meaningful manifestation and reflect on issues related to human rights, alerting society to the constraints of these rights.

The idea shared by a student who also mentions that "everything we do is an artistic manifestation, be it a panel, be it a sculpture, whatever and so, I think we have our way of seeing things. We may even be working on the same thing, but we have different ways of expressing ourselves" (ACD004, 2020, 01:29:36 interview2). The students recognize that each has unique expressiveness inherent and highlight the concern identified with the message to conveyed about "how other people will see your work and, how you can help others. For example, in the Frontiers work, [in my work] because they were social frontiers, how can I help, give my opinion, share my opinion? (AMVB007, 2020, 00:42:22, interview2). The idea reinforced by another student, which expectation is that the creative work developed "changes someone, someone's mentality. That's my goal and the goal of any artist, to change someone's mind" (ALA005, 2020, 01:11:38, interview2).

In general, students recognize that interaction with others is something constant and daily, and the possibility of achieving artistic production that addresses, reflects, and recreates issues that affect them, in addition to being a right to expression, helps them to know and understand what disturbs them, as one student states,

> "interacting with other people, outside, thinking about things that are happening...or something like that (...) It's life. (...) because basically, we live with that during our whole life and, to understand and make works about this I think it improves a lot and, to make works about these subjects forces us to do research and understand what bothers us" (ABS006, 2020, 01:25:05, interview2).

This right to artistic expression is associated with meaningful work with which students can communicate, drawing attention to problems and situations that are happening, involving societies, and the arts are very relevant for students. Still, it's also fundamental to challenge through the arts our perspectives about the various ways of acting on freedom of expression.

ii. - *in artistic production elaboration, constructing with others*

Artistic production is determinant as communication with others, dialoguing with the audience when presented. But it's also decisive in creative and construction processes result from the inter-relations and intra-relations between all intervenients. The learning process valuates respect and help between students and teachers, either in the individual way of working or in the perception of a colleague needing help, in some stage accomplishment. As stated by the student AMM003: "[We can] work as we want to work, but taking into account how it will affect the others and then, also (...) the help part, because if we see that someone is having difficulties, we try, even if it's for a very short time, to help that person (AMM003, 2020, 00: 48:09, interview1). Communication with others, also highlighted by students, whether in respect and help when someone needs it, or in the perception that living with others is a constant learning process, as one of the female students points out,

> "[in] growing as a citizen, you have to learn to live with other civilians. You have to learn to work with many people because you live in a society with people. Even if you work alone, you will always be in contact with other people. Yes, because in group work you always learn things that you never expect to learn. Because there is always someone



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who remembers something that connects to this but has nothing to do with it, so it's always fun to find things that have nothing to do with it, but that connects in a certain way... [I] make some associations and other people make others..." (AMVB007, 2020, 00:21:34, interview1).

Student's observation indicates the importance of the other for their individual and collective growth, knowing how to listen, reflect and be aware that other people also have something to communicate. The communications add and help reformulate ideas based on each person's questions, contributing to their own cognitive, emotional and creative transformation.

iii. - *in the development of artistic production, the themes themselves*

In this cooperation, students also mentioned that citizenship values might be associated with the themes of the educational practices. It means the activities subject contribute to creating artistic production with the idealization of a more balanced society with respect for gender and cultural diversity. For example, "I think that within each of the themes, each one should work on what they think they have to be and what they want and, people give us the opportunity. It's not something that people want us to do. It's something [through which] we manifest ourselves and try to transmit" (AFC002, 2020, 01:51:45, interview2). Another student mentions the importance of reconciling these themes with ceramic production, as according to her, "everything we do is an artistic manifestation, whether in panels, sculpture, whatever (...) We may even be working on the same thing. Still, we have different ways of expressing ourselves" (ACD004, 2020, 01:29:36, interview2) and of expanding the possibilities in artistic and creative practices with relevance to the communities where they occur, in a dimension that gives rise to productions that reflect on the different existing realities.

## IV. Discussion

The artistic practices settle on joint discussions to awake and foster the interest of students in their learning, communication arises by individual interpellations, monitoring the various stages of activities, attention, and sensitivity to generate a working environment of equality, flexibility, and freedom of creation, requires a watchful eye, active listening and involvement, and participation by all involved, whether teachers, students, and other educational agents (Kinchin, 2004; Klimenko, 2008; O'Toole, 2008; Beghetto & Kaufman, 2014). This reflection argues that joining citizenship, values such as respect, solidarity, mutual aid, collaboration, among others, need to be promoted to the human being. Through singularity, communicational and dialogical skills are developed with others. Also, new possibilities generate development in intellectual, emotional, and creative processes, either individually or collectively (Alencar, 2007; Alencar et al., 2018; Burnard & Dragovic, 2015; Eça, 2010; Gläveanu & Clapp, 2018), defining themselves as factors that influence and constitute the practices of art education in the development of possible paths for life in citizenship (Caetano, Freire & Machado, 2020; Kuttner, 2015; Oliveira, 2010; Ramirez, 2016).

*a) Social citizenship*

The understanding of the concept of citizenship and its dimensions shows the continuous difficulty in its definition. Although clarifying its meaning is complex, students show common aspects, namely the importance of peer interactions. In the artistic practices, all those involved shared opinions and demonstrated divergent points of view, which enabled an exchange of ideas and a flow of dialogical dynamics that led to a growing collective sharing, based on the "culture of the other" (Vasconcelos, 2007), cooperation, involvement and commitment in the activities. Based on data collection, students mentioned some citizenship values as the most important for their social and cultural development, namely: mutual respect, helping each other, not judging others, and respecting each other's different ways of working. In a sharing space, where each participant interacts with the collective group, forms of action should correspond to each circumstance. Also, issues associated with ways of being, ways of being, and acting, which helps them build their identity (Dewey, 2007), were also mentioned as secondary citizenship values. Students understand not only the right to be respected but also the duty to respect others (Ross, 2008). It is necessary to consider other opinions, respect freedom of expression, listen, reflect, and act appropriately. Students learn to make choices, with critical awareness and responsibility for actions and attitudes, creating relationships and interactions attentive to the events that surround them, translating into an improvement of their lives, enriched by the experiences and understandings shared in the collective sphere (Burnard & Dragovic, 2015; Kuttner, 2015; Ramirez, 2016). Students revealed commitment, involvement, and responsibility in the implementation of creative practices, in the communication between peers and teachers, in the interviews carried out, contributing to an environment of trust, respect, and sharing of ideas within the learning communities. These factors promote students' autonomy, self-esteem (Klimenko, 2008; O'Toole, 2008). Therefore, social coexistence based on cooperation develops autonomy and responsibility as commitment encouraging greater participation in active life, whether in a school environment, family, or friends (Vasconcelos, 2007; Eça, 2010; Martins & Mogarro, 2010; Freire & Caetano, 2014; Ramirez, 2016). The whole educational, family, and friendships framework and other agents determine affectivities that influence



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the processes of the progressive evolution of individuals. The whole educational, family, and friendships framework and other agents determine effectiveness influence on the progressive evolution of individuals. School is a multicultural space that promotes socially shared learning. She holds a social and relational role essential in citizens consciousness developments that allow them to integrate experiences, correlates ideas, understands, reflect and intervene responsibly (Eça, 2010; Vasconcelos, 2007; Sacristán, 2003; Freire, 1967; Niza, 2012). In this context, reflect and question what society we want is crucial because the conception of education "as a social process and function is meaningless until we define the kind of society we have in mind" (Dewey, 2007, p.95). These reflections and debates should bring together students, educators, and citizens in general, in a broad and open dialogue that, besides questioning existing methods, can identify processes that do not work and change them to have better operationalize the practices (Dewey, 2007; Freire, 1970). In this framework, creative processes realization enables the participation of individuals in collaborative experiences in art education, valuing citizenship and the active and responsible role of all those involved. Also, reinforced by Niza, "we believe that dialogue is the applicable method to help reflect, enrich the proposals, raise solutions to how much there is to rethink about Education" (2012, p. 42).

In these practices and reflections, students also recognized that, although the dynamics for human interactions are constantly changing according to circumstances and contexts, collective work is necessary for transformations to occur. Without devaluing the individual, there must be mutual respect between human relationships to contribute to personal, social, and cultural growth. The individual ability to act, consciously and critically, to transform divergences into resources for new socio-cultural forms and practices (Oliveira & Freire, 2009) matches learning processes. That promotes a collective openness to listen, to receive ideas from others, without fear of difference and critical thinking, treading paths of flexibility, freedom, autonomy, and responsibility in choices and actions (O'Toole, 2008). Bandura also highlights that the synergies existing in learning communities reflect their social and cultural relationships, which are the product "not only of the sharing of knowledge and skills of its different members but also of the interactive, coordinating, and synergistic dynamics of their transactions" (2000, p. 75). In these mediations of human action, the interactions between participants involved develop transforming interpersonal and personal relationships, which enhance creative collaboration (Sullivan, 2007; Burnard & Dragovic, 2015; Gläveanu & Clapp, 2018; Branco, 2018), as drivers for social transformation that values human rights and a culture of citizenship.

*b) Cultural citizenship and the rights associated with artistic expression*

In creating artistic production activities, students highlight the right to freedom of expression. Also, identify the importance of working and building with others to develop their cognitive, aesthetic, and creative skills. In addition to these, they mention that artistic manifestations can also reflect themes associated with citizenship.

Regarding the right to freedom of creative expression and manifestation, correlated with citizenship values, art education practices develop the socialization of children and young people, in addition to promoting the internalization of fundamental individual and social values, in a culture of collective responsibility, capable of reflecting and actively participating in the world around them (Dewey, 2007; Eça, 2010; Martins & Mogarro 2010; Kuttner, 2015; Oliveira, 2017). In this context, activities can contribute to greater involvement and participation of all stakeholders aiming to educate for a culture of citizenship. Students should identify themselves as intervening active life agents, with responsibility and commitment in the performance of their activities, reflecting and acting upon the circumstances and contexts in which the artistic manifestation takes place (Sullivan, 2007; Ramirez, 2016). The school has a decisive role in the education of individuals (Vasconcelos, 2007; Eça, 2010), in the creation of possibilities of experimentation and learning exploring for the development of students, in the promotion of social and cultural relationships among all its agents, in the valorization of multicultural diversity, in defense of human rights. These characteristics articulate with the practices of art education providing a reflection, design, and development of manifestations that can transmit and communicate issues related to equality rights, the right to education and freedom of expression (Ramirez, 2016), among other themes, capable of transforming thoughts and actions in the promotion of a more egalitarian society and with a greater appreciation for social issues (Dewey, 2007). All artistic and creative manifestations constitute a means through which students communicate thoughts, transpose emotions, interpretations, and understandings. The students understand that creative processes and practices transform them within the communities where they learn and grow. Their interests, sharing ideas, selecting projects to be produced, and subsequently, in their realization and exhibition to a public that establishes new perceptions of the ceramic pieces.

The students' commitments translated into a constant challenge of potentialities, reflecting aesthetics and sensibilities to achieve shapes and textures resulted in artistic expression creative ceramic panels (Ostrower, 1984; Sullivan, 2007). Contact with artistic references was also determinant, not only for the development of

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the creative process but also to build a cultural breadth and acquisition of knowledge associated with specialization, to strengthen cognitive, emotional, and technical skills. Therefore, understanding artistic practices as a "process of developing young people's orientations towards the arts as a form of cultural production" (Kuttner, 2015, p. 70) that, in the conjunction of different associations, results in artistic manifestations with the capacity to modify thoughts, expose conflicts and constraints correlated with infractions and human rights violations. Artistic production understands socio-cultural empowerment starts from individual contributions resulting from the synergies of learning and places them in a broader understanding of community and society where it occurs (Gläveanu & Clapp, 2018, p. 60). These human mediations with an appreciation for otherness and collective learning, in a social sharing, reveal that all involved are agents that enhance joint growth (Bandura, 2000; Burnard & Dragovic, 2015, Varela, 2018). In turn, these conditions are essential characteristics for individual and collective evolution, for the development of creative skills and artistic production, in the construction of identities (Burnard & Dragovic, 2015; Eça, 2010; Oliveira, 2017; Ramirez, 2016).

Artistic production under construction with others, throughout the process of conception, research, reflection, and maturation, until it reaches a form that communicates with the audience, reveals itself to be a living organism nourished by human mediations. In these relationships, through dialogical learning that allows a diversity of situations, with different ways of seeing, the relationships and the communications establishes, shape, and consolidate ways of being, of being, and acting. The students' perception, independently of their freedom of expression and creativity, of sharing their ideas with other classmates, recognizing their duty to know how to listen to others, to collaborate and build with their peers, aims at the expansion of knowledge and development of skills, together with stimuli for collective awareness and empathy. Moreover, other perspectives highlighted by Sullivan (2007) advocate the sharing and confrontation of ideas in the construction of new knowledge. Ramirez (2016) highlights the multiple possibilities of artistic practices to developing approaches on citizenship (civic, political, social, and cultural dimensions) because it's in the sharing of knowledge and experiences that other realities presented.

> Arts education as a citizenship approach promotes a reflection on the dominant concepts of person, culture and society, and on ways in which the stories, visualities and sounds that compose them influence the construction of our socio-cultural identity (Ramirez, 2016, p.15).

Throughout the activities, reflection and intervention with others take place, discovering through social relationships the mediation in the process of cultural appropriation, guaranteed by the involvement in learning, interconnected to the common well-being (Bandura, 2000; Klimenko, 2008, Burnard & Dragovic, 2015; Branco, 2018). Thus, in the educational sphere, in the correlation between the different agents involved, the creative processes should also be seen as part of a whole that operates collectively. Therefore, reflecting on creative potential will be the one who, considering the environment and social interaction with others, gets involved and participates in the learning process to expand and diversify knowledge. Also, to elaborate and convert complex cognitive experiences into opportunities to appeal to creativity, convey meanings and connotations in recreations of artistic nature, in a path of transcendence, of opening to the unknown, reinforcing discoveries at the level of imagination, affectivity, and cognition (Ostrower, 1984; Klimenko, 2008).

In these networks of connection between participants, resources, and environment, the dynamics of dialogue with respect for the other highlight the very social and emotional relationship between peers (Burnard & Dragovic, 2015; Ramirez, 2016), which according to the constructivist theory of learning, constitute essential factors in the construction of the individual's identity as a result of their interaction with the environment. The situations providing conflict and divergence increase the effectiveness of learning, developing social skills among young people. Where students have space to think, reflect, disagree, and address issues freely, without judgment, that encourages them to share in a social way and gain awareness of themselves and the other. Also underlined by Agirre (2005), when he argues that the student should become aware of the other: colleague, teacher, artist, spectator, critic, etc., this can learn from other work.

Artistic production correlating subjects concerning citizenship and human rights context constitutes an approach to learning processes, with educational activities fostering not only social coexistence but also known and develop students' interest in social and political issues (Shor, 2004). A constant exchange of ideas with divergent thoughts between peer interaction provides new reformulations and stimulates respect for the individuals' freedom and autonomy (Freire, 1967).

Through arts, we can transmit new perspectives, such as climate change, talk about the present global crisis in terms of refugees, discrimination, racism, war, intolerance, violence, among others subjects. The possibilities to reflect on how artistically express something that affects us are potentiated to encourage others on reflection and intervention in social change, in favor of equality, freedom, solidarity, and the defense of human rights for an egalitarian and democratic inclusion of our societies.



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## V. Conclusions

The way we socialize with others defines our practice of citizenship. Our experiences and dialogues make us understand how we can break down barriers of social and cultural differentiation. Develops our abilities to empathy, solidarity, and tolerance for difference, stimulating active and interest participation cultivating common welfare. Therefore, providing an alterity education enable us to see ourselves as beings in relationship with others. Where tolerance, interculturality, and construction collectively identity are fundamental. An education-oriented towards "transformative" citizenship argues individual rights, alongside social and community development, whose artistic practices enable individuals to achieve something meaningful, in a commitment to production directed distributed towards others, towards society. The challenges concerning human rights have not challenged only artists, individually and collectively, but also highlight the importance of education in rethinking the role of art as an agent of "social transformation". This context recognizes art education to promote learnings to enable multiple creativity communication and artistic expression reflecting issues related to human rights, alerting society about violations of those rights. Dialogues should enable cooperation between all stakeholders to challenge them to emancipation, integration, and social interaction. Also, to encourage them questioning and participating critically and reflectively in the communities in which they live. The school environment that incentives feelings of trust, belonging, and solidarity, creates collective well-being, improving freedom of choice, flexibility, and experimentation to increase students' participation, involvement, and commitment in their realizations. The creative freedom embodied in freedom of expression happens when students are given support in their decision-making. In this context, the role of teachers is essential because, through mediated communication between students and teachers, learning takes place. Although, it's known that the beliefs and values applied in educational strategies by teachers promote dialogical dynamics that affect their interactions and social relationships. Therefore, providing well-being activities develop students' cognitive, affective, and emotional skills, which enhance creative practices, along with their training for a culture of citizenship, where each one matters, for their uniqueness and differences, in the constitution of the collective.

Students can be encouraged to develop their aesthetics, sensibility, and interest in social, political, ethical issues, establishing permanent deliberations concerning learnings theory and practice to promote active participation in social and cultural ideologies of democratic societies, which reflect in education systems. We need to continue discussing conditions of citizens' freedom; not in the sense of showing what kind of education builds a 'good society', as this is always debatable; but insofar as education enables and encourages citizens to participate in the reflections and debates that make the societies' transformation possible.

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# Women Empowerment through Mobile Phone: Case Study of Bangladesh

By Dr. Mizanur Rahman

*Abstract-* Telecommunication particularly Mobile technology is one of the most powerful tools worldwide. Mobile phones play a foremost part in development programs around the world. The diffusion of mobile phones performs a great role in development programs along with overall empowerment in developing countries. Telecommunication is most powerful to combat poverty and give the people a chance to change their fate, their economy, their society and to empower themselves to change the world, especially for women. Large sections of women in Bangladesh are living in rural areas. The majority of them are still tradition-bound and are in a disadvantageous position. Because of inequality in women's access to and participation in all communication systems and their lack of sufficient mobility to promote their contribution to society, women are deprived in every aspect of life. Mobility is a very important factor for women's empowerment. The Mobile phone revealed the opportunities and freedom for women to make their own choices, improve their social network, change their attitudes and change their life.

*Keywords: empowerment, women empowerment, telecommunication, mobile phone, sustainable development, mobility, power, choice, dimensions, and indicators of empowerment.*

*GJHSS-C Classification: FOR Code: 160899*




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# Women Empowerment through Mobile Phone: Case Study of Bangladesh

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*Abstract-* Telecommunication particularly Mobile technology is one of the most powerful tools worldwide. Mobile phones play a foremost part in development programs around the world. The diffusion of mobile phones performs a great role in development programs along with overall empowerment in developing countries. Telecommunication is most powerful to combat poverty and give the people a chance to change their fate, their economy, their society and to empower themselves to change the world, especially for women. Large sections of women in Bangladesh are living in rural areas. The majority of them are still tradition-bound and are in a disadvantageous position. Because of inequality in women's access to and participation in all communication systems and their lack of sufficient mobility to promote their contribution to society, women are deprived in every aspect of life. Mobility is a very important factor for women's empowerment. The Mobile phone revealed the opportunities and freedom for women to make their own choices, improve their social network, change their attitudes and change their life. The objective of the study is to identify the impacts of mobile phones on empowering women of Bangladesh. Some successful case studies of women empowerment in Bangladesh are also discussed in the study

*Keywords: empowerment, women empowerment, telecommunication, mobile phone, sustainable development, mobility, power, choice, dimensions, and indicators of empowerment.*

## I. Introduction

Mobile phone is most powerful to combat poverty and give people a chance to change their fate, their economy, their society and to empower themselves to change the world, especially for women. Mobility is a very important factor for women's empowerment. The Mobile phone revealed the opportunities and freedom for women to make their own choices, improve their social network, change their attitudes and change their life. The diffusion of mobile phones performs a great role in development programs along with the social, economic, political, and overall empowerment of women in developing countries. Women contribute a lot to improve the well-being of families, communities, and society. Empowering women through mobile phones can accelerate social and economic development individually, nationally, and globally.

The use of mobile phones by women has improved expressively in the past decade. In the early days of the introduction of the mobile phone, it was perceived as a symbol of luxury for urban users in wealthy countries. But now mobile phone becomes a part and parcel of every day's life that touches the lives of women from remote farming societies to swarming megacities.

*Author: Executive Director, Governance Policy Explore Center, Bangladesh. e-mail: mizanur10@gmail.com*

## II. What is Women Empowerment

'Empowerment' has been used to represent a wide range of concepts and to describe a proliferation of outcomes [1]. Women's empowerment is found to be a multidimensional process having a considerable impact on many aspects of life, including social standing, family relationships, and emotional and physical health conditions along with financial stability [2]. The empowerment of women is an important and most substantial approach to development. Projects, Policies, and their implementation without concerning the female position and their empowerment in the society have an adverse impact on development globally. The empowerment of women is an important and most substantial approach to development. Empowerment has turned out to be one of the most widely discussed 'development terms' over the decades. Worldwide different groups, governments, and non-government organizations, international aid agencies are working from their respective fields to promote the empowerment of women. Women's empowerment is one of the most important elements for the development of any nation.

One of the leading and frequently cited conceptual thinkers on women empowerment is Professor Naila Kabeer. [3] Prof. Kabeer defines power as the capacity to make choices. Hence, those who are disempowered are either deprived or limited in their choices. Empowerment is a process that gives power to the underprivileged and deprived in society and increases their ability to make strategic choices. Dr. Kabeer's definition is parallel to the World Bank's understanding that empowerment enhances an "individual's or group's capacity to make choices and transform those choices into desired actions and outcomes." [4] [5] [6] Empowerment is a process that occurs over time, making women agents who formulate choices, control resources, and make strategic life choices [4] [5] [6] Consequently, the existence of feasible choices to accomplish desired outcomes is central to the concept of empowerment. Dr. Kabeer explains that some choices have greater significance in



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terms of consequences than other choices [5] [6] [7] and makes a distinction between first and second-order choices. First-order choices are strategic life choices that are critical to how we want our lives, for instance, the choice of livelihood, whom to marry, whether to have children, etc. Second-order choices are often framed by first-order choices and are less consequential. They are important for life quality but do not define life's parameters [8] Kabeer also explains that exercising strategic choices should not limit one's ability to make future decisions [7] Kabeer outlines three dimensions of empowerment, explaining these are the pathways through which empowerment occurs [7] The first of these three dimensions is resources, which can be understood as the conditions of choice, meaning one recognizes and can choose alternative options, or as this referred to in Kabeer's diagram, pre-conditions. The second dimension is the agency, which is a process by which one distinguishes between strategic life choices and second-order choices and makes choices in either arena [8] Resources and agency are thought of as substances for empowerment. Some of the other literature and writers define these terms are often referred to as control, awareness, or power [9] And lastly, the third dimension is achievements, which refers to the consequences of the choices made [8] Change in one dimension can lead to changes in the others [7] These three dimensions can be seen as interacting in the figure below.




*Figure 1:* Prof. Naila Kabeer's Conceptual Framework of Women's Empowerment.

Women empowerment is a process, through which women achieve the ability to control, take ownership over resources and make strategies of life choices [Kabeer, 2001].

a) *Women Empowerment: Framework of Dimensions and Indicators*

The stated table incorporated the list of most commonly used dimensions of women's empowerment. The contexts recommend that women's empowerment needs to occur along the following dimensions: economic, socio-cultural, familial and interpersonal, legal, political, and psychological. [10]

*Table 1:* Measuring Women Empowerment: Framework of dimensions and indicators.

| Dimension | Household | Community | Broader Arenas |
|---|---|---|---|
| Economic | Women's control over income, ownership of assets, relative contribution to family support; access to and control of family resources. | Women's access to employment, ownership of assets and land; access to credit; involvement and/or representation in local trade associations; access to markets | Women's representation in high paying jobs; number of women CEO's; representation of women's economic interests in macro-economic policies, state and budgets. |
| Socio-Cultural | Women's freedom of movement; lack of discrimination against women and girls; commitment to educating girls/daughters, Participation in domestic decision making, control over sexual relations, contraception, time of marriage, spouse selection, ability to make childbearing decisions, freedom from violence. | Women's visibility in and access to social spaces; access to modern transportation; participation in extra-familial groups and social networks; shift in patriarchal norms (such as son preference); symbolic representation of the female in myth and ritual. | Women's literacy and access to a broad range of educational options; Positive media images of women, their roles and contributions. Regional and national trends favoring women in things like age of marriage, political, legal and religious support for such shifts, health systems providing easy access to contraception, reproductive health service. |



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| | | | |
|---|---|---|---|
| Familial and Interpersonal | Participation in domestic decision-making; control over sexual relations; ability to make childbearing decisions, use contraception, access abortion; control over spouse selection and marriage timing; freedom from domestic violence | Shifts in marriage and kinship systems indicating greater value and autonomy for women (e.g. later marriages, self-selection of spouses, reduction in the practice of dowry; acceptability of divorce); local campaigns against domestic violence | Regional/national trends in timing of marriage, options for divorce; political, legal, religious support for (or lack of active opposition to) such shifts; systems providing easy access to contraception, safe abortion, reproductive health services |
| Legal | Knowledge of legal rights and mechanisms; domestic support for exercising rights. | Community mobilization for rights; campaigns for rights awareness; effective local enforcement of legal rights. | Laws supporting women's rights, access to resources and options; Advocacy for rights and legislation; use of judicial system to redress rights violations. |
| Political | Knowledge of political system and means of access to it; domestic support for political engagement; exercising the right to vote. | Women's involvement or mobilization in the local political system/campaigns; support for specific candidates or legislation; representation in local bodies of government | Women's representation in regional and national bodies of government; strength as a voting bloc; representation of women's interests in effective lobbies and interest groups |
| Psychological | Self-esteem; self-efficacy; psychological well-being | Collective awareness of injustice, potential of mobilization | Women's sense of inclusion and entitlement; systemic acceptance of women's entitlement and inclusion |

*Source: Malhotra, A., Schuler, S. R. and Boender, C. (2002), "Measuring Women's Empowerment as a Variable in International Development". Working paper. Washington, DC: World Bank. (Background Paper for the World Bank Workshop on Poverty and Gender: New Perspectives, Final Version: June 28, 2002)*

These dimensions are very broad in scope though, and within each dimension, there is a range of sub-domains within which women may be empowered. The table cluster commonly and potentially useful indicators within various arenas and spheres of life.

Empowerment has turned out to be one of the most widely discussed 'development terms' in present days. Empowerment is a process that gives power to the underprivileged and deprived in society and increases their ability to make strategic choices. Women empowerment is dynamic, multidimensional, interlinked approach and an all-inclusive concept and having a considerable impact on women's life. It contains many aspects of life, including social status, family relations, emotional, psychological, and physical conditions, the financial situation of women. Empowerment of women is the process of enriching economic, social, and political status along with the psychological deliverance of women, the traditionally underprivileged segment in society.

## III. Mobile Phone and Women: Global Scenario

Evidence has been mounting for decades that empowering women leads to positive economic and social changes globally. The most powerful ways to spread development, by increasing women's access to information, education, health care, and financial services, which in turn allows them to improve their quality of life, their families, and communities. Empowering more women with mobile phones can accelerate social, political, psychological, and economic development.

As per GSMA intelligence, the world-renowned, and industry-leading audit and consultancy firm Deloitte in 2007 found that a 10% increase in mobile phone penetration rates is linked to an increase of 1.2% of GDP in a low and middle-income country. [11] [Women and Mobile: A Global Opportunity, 2010]

In low and middle-income countries there is a direct relationship between a mobile phone with economic & business growth accompanied by social development. This is also admitted that empowered women play a substantial role in enlightening and improving standards of living for members of society. People at the base of the economic pyramid especially women need to be empowered with the right tools to find employment and build businesses that will enable them to eventually escape poverty. Among the foremost important of these tools is a mobile phone. In the past few years, mobile phone ownership between women in low and middle-income countries has increased rapidly.

To better understand the extent of the mobile usage of women, GSMA Connected Women in conjunction with Altai Consulting with the help of the U.S. Agency for International Development (USAID), the



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Australian Department of Foreign Affairs and Trade (DFAT), and the GSMA conducted a massive research work and analysis on the report "Connected Women 2015: Bridging the gender gap: Mobile access and usage in low and middle-income countries". [12]

The findings focus points and highlights of the research were very ingenious. The results clearly indicated that the use of mobile phones ensured women's empowerment. The key highlights of the research are stated below.

## IV. Research Methodology

The research was based on underneath main sources of primary and secondary information, explicitly: 11,000 closed-ended, face-to-face interviews with both men and women conducted in 11 countries: (Niger, India, the Democratic Republic of the Congo (DRC), Mexico, Indonesia, China, Turkey, Kenya, Colombia, Egypt, and Jordan.)

- 77 focus group discussions with both men and women were conducted in 11 countries.
- 123 expert interviews conducted at country and global levels.
- Market research and usage data from mobile network operators in more than 35 countries.
- Mobile operators voluntarily shared anonymous, gender-disaggregated data at their disposal.
- Research reports and secondary data sets on gender and ICT from the mobile industry, international development organizations, academics, and other sources.

According to the report of GSMA Connected Women 2015, some of the highlights are:

## V. Mobile Phones Empower Women

In the report, there are thousands of women were interviewed across 11 countries, including both mobile phone users and non-users:

- ❑ At least 89% in every country said mobile phones help them stay in touch with friends and family;
- ❑ At least 74% in every country said it saves time;
- ❑ At least 68% in every country reported that they feel safer with a mobile phone;
- ❑ At least 58% in every country said they felt more autonomous and independent; and
- ❑ At least 60% of women in 10 out of 11 countries said mobile phone ownership save them money, And
- ❑ At least 60% of women in every country claimed that a mobile phone helps make running errands (shops/Grocery shopping-bargaining) either more convenient or less expensive.
- ❑ Among all the participating countries, at least 64% of working women say they have greater access to business and employment opportunities due to mobile. And this is consistently higher than non-working women.
- ❑ Female students report that mobile phones give them or would give them comparatively easy access to mobile internet. And the mobile internet gives them better access to educational opportunities at higher rates than both working and non-working women in all countries.

Earlier in 2010, to apprehend the range of the mobile phone usage, together, the GSMA Development Fund, the Cherie Blair Foundation and Vital Wave Consulting have produced the groundbreaking report "Women and Mobile: A Global Opportunity: A study on the mobile phone gender gap in low and middle-income countries". The report reveals for the first time the magnitude of impact of the mobile phone between women in low and middle income countries. [11] [Women and Mobile: A Global Opportunity, 2010]. Some of the key findings of the groundbreaking survey are:

- ❑ Among the mobile user, nine in ten women feel safer because of their mobile phones.
- ❑ Across the world, women are using the power of mobile phones to unlock economic opportunities.
- ❑ Women business owners especially perceive the mobile phone as a very essential productivity tool for their business, with more than half of the respondents saying they have used a mobile phone to earn additional income;
- ❑ About 85% of women report that they feel more independent because of their mobile phones.
- ❑ In all the countries, mobile ownership provides distinct benefits to women including better access to health, education, business, and employment opportunities.
- ❑ Women surveyed across low and middle-income countries on three continents believe that mobile helps them lead a more safe, secure, connected, and productive life.

## VI. Women Empowerment: Benefit for Women to use Mobile Phones

Across the world mobile phone ownership provides distinct benefits to women such as improved access to education, health, business and employment opportunities along with empowered them economically, socially, politically and psychologically. According to the survey conducted by GSMA intelligence on women across low and middle-income countries on different continents and more than 2,000 women were participated in the survey, believed that a mobile phone helps women lead more secure, connected and productive lives. The women surveyed across the countries have responded the below statements absolutely.

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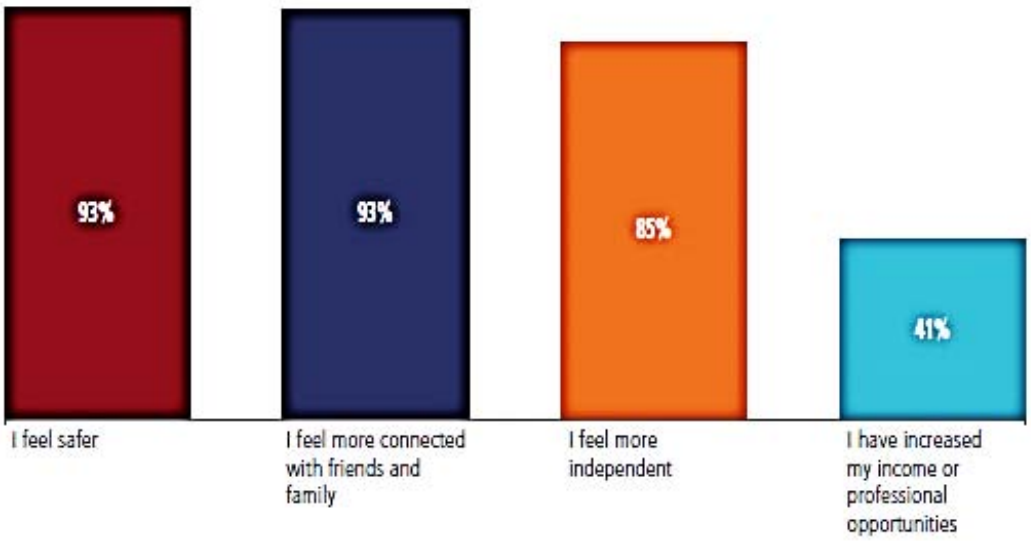


*Source: GSMA Development Fund, Cherie Blair Foundation, and Vital Wave Consulting, 2010, "Women and Mobile: A Global Opportunity: A study on the mobile phone gender gap in low and middle-income countries". Web: http://www.cherieblair foundation.org/women-and-mobile-a-global-opportunity/*

*Figure 2:* Positive outcomes and feelings associated with mobile phone ownership.

a) *"I Feel Safer Because I Own a Mobile Phone"*

As seen in the figure above, nine in ten women reported feeling safer and more connected because of their mobile phones. The need for safety can be high for women in some areas of low and middle-income countries. Situations that may have previously provoked anxiety for women have been reduced or eliminated through the presence of a communication channel. Women mobile users and owners of each age, location, and socio-economic status mention the increased feeling of safety and security that comes with mobile phone uses and ownership. Reinforcing how mobile phones address this universal need is a compelling way to communicate the benefits of a mobile phone to women.

b) *"I Feel More Connected Because I Own a Mobile Phone"*

Communicating with family and friends is a core activity of everyday life. At the same time, development and globalization are making individuals more mobile, reducing the time family members spend together at home. In many countries, migration of family members to different places, cities, or even abroad is distancing these individuals including women from their families and friends. In this situation, a mobile are often an important tool for maintaining contact with the family member. Nine in ten women surveyed report feeling more connected with friends and family because they own and use a mobile phone.

The men within the family also appreciate this level of connection. Almost all of the homemakers who received a mobile phone from their husbands note that it was given to them so that they could better stay connected with family and friends.

c) *"I Feel More Independent Because I Own a Mobile Phone"*

Due to continuous growth and expansion of economy in low and middle-income countries, more opportunities are created for women both inside and outside of the home. Women increasingly have the chance to go to school, work outside their homes or even find employment outside of their immediate towns and villages. Ownership and uses of mobile phone help to raise a sense of independence. Women need to take advantage of these opportunities by using the mobile phone as a tool to stay in touch with their family at home. Among the women mobile owners surveyed, 85% report feeling more independent because of their mobile phone.

## VII. Contribution of Mobile phone for Empowerment of Women in Bangladesh: Case Study

In Bangladesh, women's engrossment in telecommunication technology changes the behavioral aspect of women's lifestyle and thereby affects the society and economy as a whole. Mobile telecommunication introduces inordinate advancement and new development of women's empowerment, which refers to using, exchanging, and producing information and knowledge to advance women's status and quality of life.

Bangladesh is the second leading exporter of textiles and garments in the world. Though the majority



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of employment is in agriculture, comprising nearly 50% of the workforce and contributing 17% of the country's GDP. The country has diversified its economy through a growing industrial sector which contributes 29% of GDP. Another significant contributor to the development of the economy has been the propagation of telecommunications.

*a) Case Study of Bangladesh: the Village Phone Program*

The Village Phone Program, started in 1997, with the assistance of Grameenphone, Grameen Telecom operated the national Village Phone program, alongside its own parent Grameen Bank. Grameenphone acting as the sole provider of telecommunications services to rural areas of Bangladesh. Most Village Phone operators are women living in rural and remote areas. According to Grameenphone and Grameen Telecom till September 2006, there were more than 255,000 Village Phones in operation in 55,000 villages around Bangladesh and among them 97% were women. The village phone program provides a good income-earning opportunity to rural women of Bangladesh. This program has given economic freedom to more than 400,000 Village Phone Operators and their families who were women. Moreover, the Program is a unique initiative to provide universal access to telecommunications services in remote, rural areas. The Program enables rural people who normally cannot afford to own a telephone to avail of the service while providing the Village Phone women operators an opportunity to earn a living. [13]

i. *The objectives of "Village Phone Program"*

The key objectives of the village phone program are as follows:

- ✓ To provide easy access to telephones when needed all over rural Bangladesh specially for women;
- ✓ To introduce a new income-generating source for women;
- ✓ To bring the potential of the "Information Revolution" to the doorsteps of women and villagers;
- ✓ To introduce telecommunications as a new weapon against poverty for women and rural people.

ii. *The uniqueness of the Village Phone Program*

The Village Phone program contains many rural developments to empowered women:

- ❑ The program was the first rural development micro-credit facility for women in a developing country. The target of the program was to create micro-enterprises based on information and communication technology (ICT) and services
- ❑ The program was the first rural development micro-credit facility for women in a developing country to support the creation of businesses using digital, mobile telephony for their benefit.
- ❑ The program was the first private sector rural telecom initiative for establishing micro-enterprise that specifically targets poor village women.
- ❑ The program was the first telecommunications sector initiative with an unequivocal purpose of rural poverty reduction. [13]

iii. *Impacts on Women empowerment and poverty reduction*

- The Village Phone program yields significant positive social and economic impacts, including relatively large consumer surplus and immeasurable quality of life benefits for the women.
- The main reasons the village phone owners stated for using the mobile phones are discussions of financial matters with family, including discussions of remittances (42%) and social calls to family and friends (44%), accounting for 86% of all calls. This was reported by Grameen bank.
- Bangladesh is a labor-exporting country with many rural villagers (predominantly men) working in the Middle East Countries. The Village Phone acts as a powerful instrument to reduce the risk involved in remittance transfers to their family members, and assist in obtaining accurate information.
- Using a mobile phone for social calls to family and friends frequently involves the share of information about market prices, market trends and currency exchange rates, etc. These make the Village Phone an important tool for enabling household enterprises to take advantage of market information to increase profits and reduce production expenses for women.
- Significantly, the income that women owners generate from the Village Phone is about 24% of the household income on average. In some cases, it was as high as 40% of the household income. Village Phone women operators have become socially and economically empowered with the uses of their mobile phones. [13]

*b) Community Information Centers*

To empower rural communities particularly women, the most important issue is access to unrestrained communication to the world for advancing social and economic developments. Technologies particularly telecommunication can create new types of economic activities, innovate employment opportunities and enhance social interaction and networking among people.

To create a sustainable structure that equally entails the utilization of significant resources to alleviate poverty, empower women, and develop a culture of education and information, Grameenphone- the leading mobile operator of Bangladesh has developed shared premises to promote social entrepreneurship. This initiative has been developed to alleviate poverty by enclosing the gap in communication through the

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provision of access to information to rural people, especially for women.

Grameenphone Community Information Center (CIC) is aimed at providing internet access and other communications services to rural areas. In February 2006, 16 CICs were established across the country as a pilot project. In this project, Grameenphone provides GSM along with internet services i.e. EDGE/GPRS/3G infrastructure and technical support, and others partners are involved in selecting and training entrepreneurs to run the village centers. In the respective areas, these CICs are used for a wide diversity of business and personal purposes. From accessing health and agricultural information to using government services to video conferencing with relatives overseas, CICs are used. Here mobile operator also trains the women entrepreneurs so that they can give people advice on how to set up an e-mail account and best make use of the Internet.

Grameenphone CIC project is giving more than 20 million people the chance to use and access to internet and e-mail for the first time. Following a successful pilot project, Grameenphone planned to launch 560 centers in communities throughout Bangladesh by the end of 2006. Within a very short period, the project has become a massive operation with over 500 Community Information Canters operating in nearly 450 Upazilla's (sub-district). The centers are now located almost in each Upazila (sub-district) of Bangladesh. As a result, up to 15 villages containing up to 40,000 people including women are within the reach of each CIC. In this information center, there are desktop computers connected to Grameenphone's existing GSM mobile network as well as available GPRS/EDGE/3G technology to offer voice, data services, and internet uses.

This initiative by the mobile operator through mobile communication serves local community needs. Bridging the "digital divide" by providing information access to rural people including women. Alleviated poverty and empowered women. [14][15]

*c) Empowering women through JITA (A Care –Social Business)*

JITA – Bangladesh a Care –Social Business, is dedicated to empowering women through a network of enterprises, creating employment opportunities, and improving access to markets for underprivileged consumers through a mobile communications channel. [16] To create a replicable network that will help generate income opportunity for rural destitute women, JITA, a joint venture social business of CARE International and Danone Communities, was originated in 2004 as Rural Sales Program which was driven through Grameenphone's strong sales network and product. The project has been designed in a way that helps to empower women. JITA creates consumer impact on health-hygiene-energy through an innovative network of enterprises of women entrepreneurs selling door to door. This allowed companies and products to reach out to the remotest areas of the country where it was difficult to reach communities by traditional means. The project accomplishes an innovative system of enterprises consisting of distribution hubs, delivery service persons, and sales ladies branded as Aparajitas. Its marketing channel of women who purchase stock from the hubs and sell door to door to the rural base of the consumers through this project. JITA has enabled women to have a stable livelihood through the sale of particular products like Grameenphone's mobile scratch card or recharge services (mobile electronic recharge), in addition, selected products of BATA, Unilever, etc. [16].

Within a year JITA has reached 3 million consumers, all by empowering 7,650 women across 48 districts and helped in developing 255 enterprises with base employment of 510. Grameenphone has also taken initiative in providing the women with training on selling mobile electronic recharge (mobile scratch cards and mobile Flexiload) systems which helped them have a sustainable livelihood.

i. *Objective achieved*

- ❑ 11,000 underprivileged women empowered through income and employment.
- ❑ 450 enterprises developed through increased linkages with companies.
- ❑ 1,000 of employment creation.
- ❑ Improved access to markets for 7 million underprivileged consumers mostly women. [16]

In Bangladesh, the current doctor-patient ratio is only 5.26 per 10,000 population. In rural areas, the ratio is far worse. Moreover in rural areas patients live far away from health care delivery sites along with a great shortage of doctors and physicians. Different medical service through mobile phones by the ministry of health & family welfare Bangladesh are:

*d) Health Service through Mobile Phone for women*

The main challenges of the health system of Bangladesh are accessibility and affordability for rural and remote areas. The same goes for women as well.

Considering the issue in mind and a mobile phone has been given to each district and sub-district hospital of Bangladesh as a Mobile hotline for health service. The numbers of these mobile phones have been publicized locally. Doctors receive calls and provide services in these numbers 24 hours a day. Local people including women get free health advice and services by calling these numbers without coming to hospitals in person. Mobile communication has created the opportunity to get medical advice and services for women who are living in rural and remote areas.



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After launching this mobile support for medical service, communication with doctors is instantly available no matter whether it is late night, an acute health problem, or a long distance from the hospital. Patients including women who are not able to come to a hospital can take advice from the doctor through mobile phone.

*e) Telemedicine Service*

With the instruction and help of the Ministry of health & family welfare, Bangladesh, high-quality telemedicine service has been provided in different highly specialized hospitals in the country. Among these, there are 2 specialized hospitals namely "Bangabandhu Sheikh Mujib Medical University" and "National Institute of Cardiovascular Diseases". In addition, 3 district hospitals i.e. Shatkhira, Nilphamari, and Gopalganj, and 3 sub-district hospitals i.e. Pirgonj, Dakope, and Debhata are also providing this service. Through this service, admitted patients in district and sub-district level hospitals can take necessary suggestions from the doctors of specialized hospitals. In addition, web-camera has been given in each sub-district, district, medical college, and post-graduate institute hospitals, so that rural people especially women can get support easily. These hospitals, therefore, can also give telemedicine service through video conferencing platform with the help of mobile data service i.e. 3G/EDGE. Which is very helpful for women also.

*f) Pregnancy Care Advice for Women through SMS*

Women in remote, rural areas along with urban areas as well are not able to visit the hospital for many reasons. It is even more difficult for pregnant women. Considering the fact in mind Ministry of health & family welfare, Bangladesh launches the "Pregnancy Care Advice for Women through SMS". Here the pregnant woman can get appropriate advice through SMS if she registers herself with the service through her mobile phone. This pregnancy care advice service is operated by the MIS unit of DGSH (Directorate General of Health Service).

The registration process of this service is easy. In the SMS option of the mobile, she needs to type the following codes and send them to 16345 to avail of the service. The format is: *"dghs reg lmp_date mobile_no. name"* Example: *dghs reg 14082016 01713XXXXXX Tahmina* (Explanation: lmp is the last menstrual period in the format of ddmmyyyy. Mobile number is that the phone number where she wants to receive the SMS advice. Name is her name.)

On successful registration, she will receive an instant SMS reply from the shortcode, which will thank her for registration, inform her expected date of delivery, and advise for the following. Afterward, she will receive SMS with medical advice and suggestions automatically from time to time. The advice is jointly developed by doctors, a group of subject experts from academic institutions, WHO, UNICEF, and the reproductive health program of the ministry.

*g) Health Care Call Centre 16263*

Along with SMS-based Pregnancy Care Advice for women, the government of Bangladesh has launched a mobile-based health care call center and helpline in a bid to provide cost-effective, equitable, and quality healthcare service to the people including women with 24-hour services and advice from doctors. The call center number is 16263 and anyone can reach this health care service from their mobile whenever required. The service has been introduced by the DGHS (Directorate General of Health Services) with funding from UKAID in Bangladesh.

*h) Safe Motherhood and Infant Care (SMIC)*

Everywhere motherhood is notable as one of the most extraordinary times in a woman's life. Safe motherhood is not only vital to avoid premature and painful maternal and child deaths, but also to nurture a healthy and prosperous nation. As a result, reducing the infant death rate and improving maternal health were identified as two of the United Nations' eight-millennium development goals. Grameenphone's Safe Motherhood & Infant Care Project is meant to make sure, moreover to ensure free yet quality safe motherhood and infant care services to poor mothers and their infants throughout Bangladesh. The SMIC project also aims to support necessary infrastructure development and the expansion of basic healthcare services, especially in hard-to-reach and remote areas of the country. The project was launched in 2007.

The program has launched in partnership with Pathfinder International and USAID's network of Smiling Sun clinics in 61 districts. In this SMIC project, free primary healthcare services are being provided by health professionals via 318 static clinics, 8000 satellite clinics, and 6000 community-based health workers across the country. In addition, Grameenphone has introduced clinics-on-wheels (i.e. mobile mini-hospital) to enrich these existing service touch-points, to reinforce the accessibility of services in remote areas. During the project period (2007-2010) a complete of 1,703,767 maternal and child care services were provided to economically disadvantaged mothers and infants. [17]

*i) Education through Mobile*

Mobile phones ensure inclusive and equitable quality education for all including women. Mobile technology promotes lifelong learning opportunities for women. This technology support students and teachers in integrating mobile technologies into the classroom. Mobile also enables access to greater learning opportunities for women in urban hubs and remote locations.



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BBC Janala, Bangladesh is a large-scale mobile-based English teaching tool, which is very helpful for women. This opportunity has effectively transformed mobile phones into a low-cost educational tool. Any mobile user can dial a short code from her mobile to access bilingual audio lessons and can learn and improve their English language.

*j) Procedures of online school*

The idea of "Online School" is that the teacher conducts class from a distant location using video conferencing technology with the help of moderators within the actual class environment. The main objective of the Online School is to ensure quality education for underprivileged and isolated children living in the urban slums and remote areas. In August 2011, the first online school has started with 80 Students. The program was very successful, an assessment of performance was done among similar types of schools (Banani School and Rayerbazaar School) and Online School. The findings were clear and very positive. The mobile operator has already launched this "Online School" program in 10 schools located in Gazipur, Gaibandha, Rajshahi, Madaripur Bandarban, Teknaf, Rangpur, Dinajpur, Hobigonj, and Laxmipur. [17]

*k) Mobile Helpline Centre for Violence against Women*

Research conducted by the UN in 2006 on gender-based violence reported that one in every three women in the world was the victim of violence. Correspondingly a nationwide study conducted in Bangladesh in 2008 by the "Multi-Sectorial Program" on "Violence against Women" reported that 58 percent of the respondents between the age of 10 and 49 were the victims of violence.

The most common form of violence is physical assault which is followed by sexual assault and harassment against women and girls. Psychological or mental violence either separately or inclusively occurs with other forms of violence. Though this type of is high but the victims are not aware of such violence. In addition, the social stigma, sense of insecurity, ignorance about the legal provisions, supports, and services of the women victims remain silent. To break the silence, stop violence against women, and empower women psychologically 'The Ministry of Women and Children Affairs' established the National Helpline Centre for Violence against Women and Children.

This mobile helpline is a toll-free number and available 24 hours a day, seven days a week. It is accessible from all parts of Bangladesh and any woman can make a call from her mobile phone. It's a confidential service that offers legal advice, police assistance, telephone counseling, referrals to other organization's services, information regarding violence and psychological harassment issues against women. [18]

*Main Features of the Helpline Centre*

According to the Bangladesh Ministry of Women and Children Affairs the main features of this helpline center are:

- Centre remains open 24/7 and 365 days of the year.
- Confidential Helpline for one-to-one communication to get support for women.
- The hotline agents maintain a database of GO and NGOs who can provide various support instantly.
- Referral support for women in making links with other relevant services and stakeholders.
- The program develops social network and raise awareness between mass people to combat Violence against Women. [18]

*Service and Supports*

As per the guideline of the Bangladesh Ministry of Women and Children Affairs the main support and services provide by the helpline are:

- ✓ Rescue
- ✓ Legal Aid
- ✓ Police assistance
- ✓ Give suggestions
- ✓ Counseling Service
- ✓ Medical assistance
- ✓ Awareness raising
- ✓ Help to arrange arbitration
- ✓ Link-up victims to other services
- ✓ Protect and prevent Early marriage
- ✓ Provide authentic information and contact details for various supports to women.

*Types of call attend by helpline center*

National Helpline center for violence against women and children attends the following types of calls: [18]

- Early Marriage
- Psychological Torture
- Harassment over Phone
- Pornography
- Marital Rape
- Extra Marital Relationship
- Dower
- Custody of Children
- Physical Assault
- Burn
- Eve Teasing/ Sexual Harassment
- Rape
- Polygamy
- Divorce
- Maintenance
- Kidnapping



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- Rescue
- Property Related
- Missing
- Threats
- Betray
- Trafficking, etc. [18]

*Helpline category wise calls statistics (report up to January 2021)*

| Types of Services | June to Dec'12 | 2013 | 2014 | 2015 | 2016 | 2017 | 2018 | 2019 | 2020 | January 2021 | Total Number |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Medical Facilities | 103 | 101 | 394 | 356 | 312 | 398 | 1283 | 3051 | 2020 | 101 | 8099 |
| Counseling | 174 | 156 | 760 | 453 | 1124 | 1476 | 1373 | 2319 | 679 | 32 | 8546 |
| Police assistance | 263 | 257 | 713 | 1471 | 4108 | 4730 | 22812 | 51276 | 13938 | 883 | 100451 |
| Legal Help | 1615 | 1420 | 2726 | 3163 | 8761 | 12307 | 63827 | 129071 | 22967 | 2220 | 248077 |
| Information | 1784 | 9039 | 36927 | 67228 | 94803 | 370613 | 551342 | 162352 | 318246 | 5872 | 3058206 |
| Others | 885 | 1604 | 2965 | 3308 | 4650 | 3734 | 10111 | 23788 | 963337 | 71617 | 10853999 |
| Total | **4824** | **12577** | **44485** | **75979** | **113758** | **393258** | **650748** | **1811857** | **1321167** | **80725** | **4509378** |

*Source: Ministry of Women and Children Affairs http://www.mspvaw.gov.bd/ and (http://nhc.gov.bd/index.php?option=com_content&view=article&id=39* )

*l) e-Krishok*

Bangladesh is an agricultural country and most of the people are small and marginal farmers. The future of sustainable agricultural growth and food security in Bangladesh fully depends on the performance of small and marginal farmers. But still, they are not able to maximize the benefits of its full potential due to lack of availability and access to relevant information on agriculture, extension, and market.

Mobile operator Grameenphone, in association with the Bangladesh Institute of ICT in Development (BIID) and Department of Agricultural Extension (DAE), launched a campaign named "Smart Farmer, Smart Future" to empower the farmers. The project was basically on the use of ICT-enabled extension and market linkage services on mobile and internet-based advisory services. The program was rolled out under BIID's 'e-Krishok', an innovative tool pioneering the application of information technologies in agricultural practice in remote rural areas that connects illiterate, semiliterate, and literate farmers from remote areas to an expert in their districts for seeking personalized advice for their agricultural activities.

The "Smart Farmer, Smart Future" campaign was designed by BIID to promote awareness, training, and idea generation in the field of agriculture. The campaign leads to the Smart Village initiative to ensure the demonstration of the power of the Internet to the rural communities to improve livelihood and empower people including rural women.

The program represents an enormous breakthrough that goes beyond the delivery of price and market information through mobile phones. It has become a source of knowledge, data, and information transfer for farmers from agriculture scientists, functionaries, and markets through the use of mobiles. The program increases efficiency, productivity and improves their livelihood. It's being believed that increasing their productivity and income will make a major contribution towards the reduction of hunger and poverty, empower women and, in the long term, support rural development in Bangladesh.

*m) Krishi (Agricultural) Call Centre 16123 by Ministry of Agriculture*

The Department of Agricultural Extension (DAE) has launched an agriculture call center for farmers to provide information on agriculture, fisheries, livestock, or any other agriculture-related problems to the farmers on dated June 14, 2014, officially. The Call Center number is 16123. The women who are involved in agricultural activities are now able to receive necessary information by calling 16123 from any mobile phone. They can reach this call center and may receive relevant and expert advice, information, and guideline regarding agriculture, fisheries, and livestock, or any other problems immediately. The call center executives are agriculture graduates who are responding to their queries. Thus the women who are involved in agriculture, fisheries or livestock, or any other agro product are directly benefited through their mobile phone.

*n) Mobile Technologies and Political Empowerment*

Democratic government and development organizations have promoted participation and participatory models in both policy advice and program implementation for years. At this time, mobile technologies are doing just that by offering new opportunities for enhancing access and participation for greater numbers of people, especially for women.

Access to and the use of mobile technologies opens the possibility of new communication channels



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and gives 'voice' to women who previously had none. M-governance initiatives through mobile phones provide greater inclusion and fostering broader participation of women. It is noteworthy that m-governance has its potential to strengthen the 'demand' side of the governance equation by giving people the opportunity to demand better services, while governments act as suppliers of both services and information. M-governance can thus provide women with critical tools to better engage with public institutions.

Mobiles are allowing women to be engaged in political and socio-economic decision-making processes, offering new avenues for achieving key governance goals related to elections, civic engagement, and access to information. Presently the most well-known and important platform for communicating, collecting, and mapping inputs from citizens is mobile phones. The mobile platform enables and includes women for election-related information and communication. Only a basic mobile phone with SMS capacity has allowed and aware them for this participation. Mobile phones have become an important tool for civil society organizations, advocacy groups, and individual activists including women of Bangladesh. Not only fostering local mobilization but also for national issues of the country. Civic campaigning and mobilization are being enhanced by mobile platforms that allow organizations to reach large numbers of women with new information with a simple SMS subscription which creates political awareness to women.

## VIII. Findings from the Case studies

Mobile Telecommunication has a profound impact on national economies worldwide. Both in developed and developing countries, mobile phones have contributed to too many aspects of economic, political, and social life. Women are about half of the Bangladesh population though, their social eminence and condition both in urban and rural areas remain very low. The lives of women in Bangladesh have engrossed around their traditional roles. During the period 1980s, 82% of the women lived in rural areas whereas only 10% of the women were involved in professional services. Today, Bangladesh stands globally as an example of women empowerment and leadership.

The contribution of women is evident in every sphere of society and it is perpetually increasing due to their empowerment. Their active participation in every sector of society has made a great impact on national development. Here mobile phone is playing a key role in women's empowerment. Mobile phones have been established to be one of the most powerful tools for their empowerment.

Women feel safer with a mobile phone in both urban and rural areas and communities. Women with a mobile phone feel more connected and can access any emergency numbers and contacts whenever required which makes them more psychologically empowered.

Mobile technology is used by victims of sexual and gender-based violence to report crimes and capture witness evidence. "National Helpline Centre for Violence against Women and Children" by the Ministry of Women and Children Affairs of Bangladesh is an instance of psychological empowerment of women. This mobile hotline line is helping to stop violence against women and to empower women psychologically.

Mobile technology can also be used to educate citizens including women about their legal rights and train them in collecting forensic evidence. Mobile technologies also enable women to communicate with law enforcement agencies whenever required and provide access to justice including seeking and receiving legal advice.

For female farmers, who rarely receive expert assistance from extension workers or other agricultural professionals, mobile phones are an effective tool for accessing "just-in-time information" to increase their productivity through different agriculture-related helpline from mobile operators and government organizations. Moreover, mobile phones are providing women with access to information about shifts in crop and weather patterns caused by climate change and natural disasters.

Mobile technology has been used to improve women's health including improving access to life-saving health services during delivery, increasing use of health information during and following pregnancy, and improving the availability and quality of health services in the community and health facilities through "Telemedicine Service", "Telemedicine Service in Community Clinics", "Pregnancy Care Advice for Women through SMS", "Health Care Call Centre", "Safe Motherhood and Infant Care" etc. by mobile operators, government and non-government organizations.

In the case of education and literacy mobile phones are playing a very significant role through the online school, SMS, and IVR-based literacy programs. Which have become a very effective tool in teaching literacy and promoting girls' education in Bangladesh.

Mobility and Independence are ensured by using the mobile phone. Women of Bangladesh feel more independent with a mobile phone and can work with confidence. Women recognize mobile phones as a tool for improving their safety and peace of mind in Bangladesh.

## IX. Conclusion

Mobile phones play a foremost part in development programs round the world. The diffusion of mobile telecommunication performs a great role in development programs along with social, economic,



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political and overall empowerment in developing countries. Telecommunication is most powerful to combat poverty and give the people a chance to change their fate, their economy, their society and to empower themselves to change the world, especially for women. In Bangladesh, women's engrossment in mobile telecommunication technology changes the behavioral aspect of women's lifestyle and thereby affects the society and economy as a whole. The mobile phones introduces inordinate advancement and new development of women's empowerment. Women have used mobile phones to organize themselves, advocate change, and participate in civic and community affairs. Utilizing mobile technology becomes a powerful catalyst to advance women's status and their quality of life.

The study demonstrates women empowerment stories of Bangladesh through mobile phone. Here the main discussion point is how mobile phone ensures overall empowerment of women in Bangladesh. The case studies which are discussed in this section are: Village Phone program, Community Information Center (CIC), JITA a social business program, Mobile Health Helpline, The mHealth platform, Telemedicine Service by Ministry of Health & Family Welfare Bangladesh, e-Krishok by mobile operators, Mobile applications for Agricultures, 'Krishi Call Centre' by Ministry of Agriculture, Mobile Financial Service, National Helpline Centre for Violence against Women and Children by Ministry of Women and Children Affairs, etc. are the absolute example of women empowerment in Bangladesh. Mobile phone is transforming overall socio-economic, political and psychological lifespan of women in Bangladesh. And thus empowered women of Bangladesh inclusively.

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# Bill F. Ndi's *Peace Mongers at War*: Deuniversalizing Francophone Cameroon Pedigrees and Pluriversalizing Southern Cameroons Contagions

By Hassan Mbiydzenyuy Yosimbom
*University of Cape Town*

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*Keywords:* *pedigrees, contagions, pluriverse, hegemony, interconnectedness, power, powerlessness.*

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# Bill F. Ndi's *Peace Mongers at War*: Deuniversalizing Francophone Cameroon Pedigrees and Pluriversalizing Southern Cameroons Contagions

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*Keywords: pedigrees, contagions, pluriverse, hegemony, interconnectedness, power, powerlessness.*

## I. Introduction: The Birth of Francophone Pedigrees and Southern Cameroons Contagions

Most of the territory known today as the Republic of Cameroon was a German protectorate from 1884. This protectorate was divided into British and French Cameroons in 1916 and confirmed, with some slight modifications, by the Milner-Simon Agreement of 10 July 1919. British Cameroons was one fifth and French Cameroun was four-fifths of the entire territory. They were Class B Mandated Territories of the League of Nations until 1946 when they became United Nations Trust Territories. Britain and France instituted two different administrative styles and systems in British Cameroons and French Cameroun respectively and these have continued to impact the socioeconomic and politico-cultural lives of the two regions long after reunification into a republic. In present day Cameroon, former British-mandated Cameroon is represented by the Northwest and Southwest regions. Cameroonians from these regions are called Anglophones and they use English as their major official language. Former French-mandated Cameroun is represented by the remaining eight regions of the country. Cameroonians from this extraction are called Francophones and they use French as their main language of administration. The relationship between the Francophone majority and the Anglophone minority has been characterized by marginalisation in human resource development and deployment in the Anglophone region, mistreatment of the English language, flooding of Anglophone Cameroon with Francophone administrators, "Francophonization" of the English educational subsystem and the common-law system and the gradual erosion of Anglophone identity.[1]

Cameroon's checkered journey from a Federal State to the Republic of Cameroon created Francophone Pedigrees (FP hereafter) and Southern Cameroon Contagions (SCC hereafter). The former refers to Francophone-imposed hegemonic benchmarks by which Anglophone Cameroon culture and politics are condescendingly assessed and self-assertingly dismissed. The latter designates readily convivial pluriversal and accommodating Anglophone cultures and politics downgraded by Francophones as infestations or pestilences. The FP-masterminded change from a Federation to a Republic sacrificed the Anglophone peoples' sovereignty and since then, the foundations of Anglophoneness have continued to be eroded by the centralizing processes of nationalization without being synchronously reinforced by decentralizing tendencies wherein Cameroonians should have been shrinking "we" to likeminded others and enlarging "they" to everyone else thereby opening full accommodation to the realities of interdependence. A Francophone-Anglophone subgroupism has arisen out of those deep affinities that people have developed toward what Rosenau calls "close-at-hand associations, organizations, and subcultures with which they have

*Author: Postdoctoral Fellow Centre for African Studies (CAS), University of Cape Town, South Africa. e-mail: yoshassmbiy@yahoo.com*

[1] See "Memorandum presented to the Head of State, His Excellency President Paul Biya, by the Bishops of the Ecclesiastical Province of Bamenda on the current situation of unrest in the Northwest and Southwest regions of Cameroon, December 22, 2016" for a detailed delineation of the Francophone-Anglophone asymmetry.



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been historically, professionally, economically, socially, or politically linked and to which they attach their highest priorities" (2004, 33). That subgroupism values the Francophone or Anglophone in-group over the Francophone or Anglophone out-group, sometimes treating the two as adversaries and sometimes positing them as susceptible to extensive cooperation. Subgroupism has been sustained by Anglophone disappointment with – and alienation from – the performances of the Cameroonian system in which the Anglophone subgroup is located. Its intensities are the product of long-standing historical roots that span generations and get reinforced by an accumulated lore surrounding past events in which the Anglophone subgroup have continued to survive trying circumstances. Anglophone subgroupism has been begetting subgroupisms as new splits are occurring. This has culminated most recently in the restorationists, federalists, and unitarists divides that have been at the heart of the ongoing Cameroon Anglophone Crisis that started in 2016.

Throughout Cameroon or "The Cameroons" (TC hereafter), Anglophone minorities and Francophone majorities have been clashing over such ideological issues as bilingualism, federalism and regional autonomy, and political representation. An increasing chorus of voices from civil society, victims of diverse forms of discrimination, educationists, a huge range of social movements, sympathizers from some foreign governments, and individual authors such as Bill Ndi are insisting that the roots of many of the contemporary problems of TC, especially the conflict between FP and SSC, can be traced to the history, nature, and function of TC's current political cultures and institutions. Bill Ndi has affirmed this in several collections of poetry such as *Toil and Delivery* (2006), *Mishaps and Other Poems* (2008), *K'cracy: Trees in the Storm and Other Poems* (2008), *Waves of Anger* (2010), *Bleeding Red: Cameroon in Black and White* (2010), *Epigrams* (2012), *Vestiges* (2013), *Worth their Weight in Thorns* (2014), *One Eternal Sleep* (2015), *Pride Aside & Other Poems* (2016), *Barbed Forest* (2017), and *Peace Mongers at War* (2018). In all these collections, the absence of a much-needed Francophone Cameroon-Anglophone Cameroon multi-level dialogue and its disintegrating effects on peacebuilding and state-building are central to Ndi's thinking. The Cameroonian solidarity that Ndi's poetic vision envisages is not that of a national uniformity but that of a unity in diversity. His personae often insist that Cameroonians must learn to appreciate and tolerate pluralities, multiplicities, cultural differences, unity in diversity, and not uniformity and hegemony because every Cameroonian culture has something distinctive to offer for the solidarity and welfare of Cameroon.

In his 2018 collection, *Peace Mongers at War* (*PMAW* hereafter), Ndi depicts Cameroon as an oxymoron; the epicenter of all types of wars, an upside down, inside out country, a society where the innocents are in jail and the guilty are free with such Aesopian twists promoting hardened criminals to higher offices while petit thieves languish in jails. In the poems, the violation of human rights is an inherent and necessary part of the process of implementing a coercive and unjust political and economic structure on the Cameroonian world. In *PMAW* more than in any of the collections, Ndi depicts a Francophonecentric control hierarchy where the higher Francophone culture (pedigrees) has a significant degree of authority over the lower Anglophone culture (contagions). That hierarchy is characterized by downward causation, harnessing of the energy of the lower Anglophone culture, and the constraining of the degrees of freedom of microparts. The Anglophones are not allowed to exert any important control over the Francophones, leaving Francophones more or less, fully autonomous from the Anglophones, but the Francophones have the power to determine the Anglophones from above; they have a relation of authoritative supersession with the Anglophones (Kontopoulos 1993, 55). The relationship between Francophones and Anglophones swings between complete inclusion and supersession and partial inclusion and tangledness within structures of signification, domination, and legitimation. Francophone power has become a non-denumerable, unaccountable network of powers inscribed in all the different institutional settings and social spaces.

This paper argues that Ndi's *PMAW* attests to the fact that the Francophone Cameroon matrix of power is built and operates on a series of interconnected heterogenous historico-structural hierarchies, bounded by the "/" that divides and unites FP centres and cultures and SCC peripheries and cultures that are the consequences of Francophonecentric one-dimensional thinking. FP and SCC are entanglements or, to use U.S. Third World Feminist concept, intersectionalities (Crenshaw 1989; Fregoso 2003) of multiple and heterogeneous national hierarchies ("heterarchies") of cultural, social, political, epistemic, economic, linguistic, and regional forms of Francophone domination and exploitation. In Ndi's *PMAW*, the FP-SCC hierarchy is built on: a national division of labor of core and periphery where capital organizes labor at the periphery around coerced and authoritarian forms; a national or regional hierarchy that privileges Francophones and the Francophone half of the country over the Anglophones'. This epistemic hierarchy privileges Francophone knowledges and cosmologies over the Anglophones'. In addition, it is a linguistic hierarchy that privileges the French language over the English language with a constituent pedagogical hierarchy where the Francophone forms of pedagogy are considered superior over Anglophone forms. The Francophone controls the national media production and information technology while the

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Anglophone has very limited means to make their points of view enter the national media dialogue. The spatial hierarchy privileges the presumed Francophone urban over the supposed Anglophone rural. (Grosfoguel 2011, 9, 11). The complex multiplicity of power hierarchies at the national scale in the present Cameroonian world is not just a social or an economic system, but a Francophone civilization upon the Cameroonian.

Furthermore, anti-systemic decolonial struggles against the power hierarchies of TC are at the same time a civilization struggle for a new Cameroonian humanism and a new Cameroonian civilization. In a way, *PMAW* asserts that Cameroonians need to be hostile to easy relativisms and holisms built out of summing and subsuming parts because passionate detachment requires more than just acknowledged and self-critical partiality. Cameroonians are also bound to seek perspectives from those points of view that promise potent knowledge for constructing TC worlds less organized by axes of domination. Ndi acknowledges that the positionings of the subjugated SCC are not exempt from critical reexamination, decoding, deconstruction, and interpretation. The standpoints of SCC are not "innocent" positions. On the contrary, they are preferred because in principle they are least likely to allow denial of the critical or interpretive core of other Cameroonian knowledges. They are knowledgeable of Francophone modes of denial through repression, forgetting and disappearing – ways of being nowhere while claiming to see comprehensively. The SCC standpoints promise more adequate, sustained, objective, transforming accounts of the TC. The above consideration leads to the conclusion that because upholders of FP insist on the nationalization of Francophone ontologies and epistemologies and the denationalization of the Anglophone system, they are guilty of fundamentalizing the French "universe." Conversely, defenders of SCC (cf. Ndi's *PMAW*) advocate the contemporaneous nationalization of Francophone and Anglophone systems and are therefore veritable agents of the construction of the much-needed Cameroonian pluriverse.

Thus, the three points that the paper anchors on are first, that a Cameroonian pluriversal standpoint requires an SCC broader canon of thought than simply the FP. The next is that a truly Cameroonian national pluriversal stance cannot be based on an abstract Francophone universal that raises itself as universal national design, instead of being the result of a critical dialogue between Francophone and Anglophone critical political projects towards a Cameroonian pluriverse as opposed to a Cameroonian universe. Finally, de-Francophonizing pedigrees and de-Anglophonizing contagions would require that Cameroonians take seriously what Grosfoguel calls "the epistemic perspective/cosmologies/insights of critical thinkers from the [Anglophone community] thinking from and with subalternized spaces and bodies" (2011, 4). It is also worth noting that in the FP-SCC hierarchy, there is a difference between "epistemic location" and "social location." *PMAW* illustrates the fact that from an ontologico-epistemic angle, even though one is socially located in the oppressed SCC side of Cameroonian power relations, she/he does not automatically have to submit to thinking from a subaltern epistemic location (6).

Overwhelmingly, the success of the FP national system has consisted in making some subjects that are socially located in the oppressed SCC side of the national divide, to think ontologico-epistemically like the ones on the dominant FP positions. SCC ontologico-epistemic vantage points are knowledges and experiences coming from SCC that produce critical perspectives of Francophone hegemonic knowledge and experiences in the power relations involved. This is, in no way, a claim to an SCC populism where knowledge and experiences produced from SCC are automatically building blocks of the Cameroonian pluriverse. The claim, here made, is that all knowledges and experiences are ontologico-epistemically located in the dominant FP or the subaltern SCC side of the Cameroonian power relations and that this is related to the FP-SCC politics of hierarchies. Thus, "the disembodied and unlocated neutrality and objectivity" of the FP politics of Cameroonian leadership is a Francophone myth (Grosfoguel 6).

The above hypothesis will borrow critical perspectives from Mignolo's distinction between the universe and the pluriverse i.e., the difference between universality and pluriversality (2018, x-xiii). To Mignolo, the pluriverse consists in seeing beyond claims to superiority and sensing the world as pluriversally constituted. Pluriversality names the principles and assumptions upon which pluriverses of being and meaning are constructed. Mignolo argues that "[p]luriversality as a universal project is aimed not at changing the world but at changing the beliefs and the understanding of the world, which would lead to changing our (all) praxis of living in the world" (x). It consists of renouncing "the conviction that the world must be conceived as a unified totality in order for it to make sense, and viewing the world as an interconnected diversity instead, sets us free to inhabit the pluriverse rather than the universe" (x). Consequently, Cameroonian pluriversality as a national project would mean that the universal or the national cannot have one single Francophone owner. The universal or national can only be pluriversal, which also corresponds with this paper's vision of a Cameroonian world in which many worlds coexist. Francophone universalism has the right to coexist in the Cameroonian pluriverse of meaning, but it needs to be stripped of its pretended universality, i.e., Francophone cosmology. Such would be one of many Cameroonian cosmologies,



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no longer the one that subsumes and regulates all the others (x).

Thus conceived, Mignolo contends that "pluriversality is not cultural relativism, but the entanglement of several cosmologies connected today in a power differential" (x). A Cameroonian pluriverse would not be a world of independent units but a world entangled through and by the Francophone matrix of power. Pluriversality and the pluriverse of meaning would be connected to Humberto Maturana's idea of the multiverse, a world of truth in parentheses, while the universe is a world built on truth without parentheses – unqualified, unconditional (2004, 42). Whereas "universality is always imperial, and war driven, pluri-and multiverses are convivial, dialogical, or plurilogical, pluri- and multiverses exist independently of the state and corporations" (xii). Thus, pluriversity in the sphere of the de-Francophonizing pedigrees and de-Anglophonizing contagions project emerges out of Ndi's poetic vision which cautions that Cameroonians enter the domain of constituted ontologies wherein all being is constituted through observers. Were Cameroonians to follow that path, they would become aware that they can in no way claim to be in possession of the truth, but that there are numerous possible realities, and should they follow that path, they would not demand the subjection of fellow Cameroonians, but would listen to them, seek cooperation, and communication (Maturana 42).

## II. Overcoming Imperial Leadership, Rebuilding Pluricentric Interconnectedness

This section demonstrates that Ndi's poetic vision asserts that to overcome the imperial dichotomy between FP and SCC, Cameroonians need to confront alienation from their own individual power and reclaim it from those who have taken it from them on the pretext of representative democracy. They also need to rebuild the socio-economic and politico-cultural spaces from which they have been alienated. This process would foster an emancipatory politics that retraces the path to interconnectedness, conviviality, incompleteness, and pluriversality from which they have been disconnected for a long time. Such emancipatory politics needs to be combined with a constant striving towards a transformative social justice thereby fostering respect for multiple cultures and knowledge forms coupled with an insistence on the infiniteness of the diversity of the Cameroonian world. Succinctly put, TC is a multiplicity of worlds, ontologies, or reals that are far from being exhausted by the Francophonecentric experience or reducible to its terms (Escobar 2016). For Ndi's pluriverse proposal, there are multiple reals, yet it is not intended to "correct" the view on a single real on the grounds of being a truer account of "reality." Ndi's pluriverse is "a tool to first, make alternatives to the one world plausible to one-worlders, and second, provide resonance to those other worlds that interrupt the one-world story" (Blaser *et al* 2014, 22).

Paulo Freire argues that, "[h]uman existence cannot be silent, nor can it be nourished by false words, but only by true words, with which men and women transform the world" (88). To him, "[t]o exist is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. Human beings are not built in silence, but in word, in work, in action-reflection" (88). In line with Freire's postulation, Ndi sets the stage for his delineation of FP-SCC asymmetry through "Peace Warring War," a poetic piece that records a conversation in which a poet and an audience univocally name the world of peace they are longing for:

> *Poet: What do we want?*
> *Audience: We want Peace!*
> *Poet: What do we want?*
> *Audience: We want Peace!*
> *Poet: Where do we differ?*
> *Audience: They want war!* (20)

If one recalls that "Peace Warring War" was published in 2018, one could contend that the poem is a call for an end to the Southern Cameroons (SC hereafter) crisis and a return to lasting peace. Conflict and war rage across much of SC as a culture of entitlements has replaced one of responsibilities. The militarization of SC and the very real possibility of a genocide continue. A governance that maintains a nonpareil Francophone ancestry and celebrates Francophilia while bemoaning and promoting a worthless Anglophone lineage *cum* Anglophobia fuels this insecurity. Cameroonian politics and everyday life continue to drift apart as "emancipatory politics" disappears and is replaced by "lifestyle politics" (Giddens 1991). In line with these worrisome times, the poet and the audience in the above poetic conversation challenge silence and name peace as an act of empowerment. It is important to remember that renaming and renarrating (especially SC history) are an essential component of Ndi's poetic vision. By renaming peace, Ndi achieves what hooks calls "back talk," "a courageous act – an act of risk and daring" (hooks 1989, 22). In the world of the southern black community of the USA, "back talk" and "talking back" "meant speaking as an equal to an authority figure. It meant daring to disagree and sometimes it just meant having an opinion" (22). By naming what they want, Ndi's poet-persona and the poet-persona's audience, a microcosm of the macrocosmic Anglophone community, dare to speak; to speak back to the Francophone authority. Within FP-SCC circles, silence is often seen as the Francophoncentric right speech of Anglophoneness – the sign of SCC submission to FP authority. This emphasis on the Anglophone's silence may be an



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accurate remembering of what has taken place in TC since independence.

Certainly, for Anglophones, their struggle has not only been to emerge from silence into speech, but to change the nature and direction of their speech, to make a speech that compels Francophone listeners, one that is heard. Anglophone speech, the right or imposed speech of Anglophoneness, has often been the soliloquy, the talking into thin air, the talking to Francophone ears that do not hear them – the talk that is simply not listened to (hooks 23). Unlike the Francophone whose speech is to be heard, who is to be listened to, whose words are to be remembered, the voices of the masses of Anglophones – demanding to be heard, asking for equality, negotiating their Anglo-Saxon identity, etc., – have been tuned out, have become a kind of background music, audible but not acknowledged as significant speech. Dialogue – the sharing of speech and recognition – has been denied the Anglophone. For Ndi, like for most Anglophones, "true speaking is not solely an expression of creative power; it is an act of resistance, a political gesture that challenges politics of domination that would render [Anglophones] nameless and voiceless" (27). Speaking the truth is a courageous act, it represents a threat to those who wield oppressive power and "that which is threatening must necessarily be wiped out, annihilated, silenced" (27). Through the dialogue in "Peace Warring War," Ndi asserts that the movement from silence into speech is for the oppressed, the exploited, and those who stand and struggle side by side. This is a gesture of defiance that heals, that makes new Anglophone life and growth possible. The poem records that act of speech, of "talking back," that is no mere gesture of empty words but the expression of an Anglophone Cameroon movement from object to subject – the liberated voice. That is why in another poem, "Seeds of Peace," Ndi concludes that "True liberty knows and loves Peace/Not brutalities that them please" (24)!

Furthermore, Ndi's use of the conversational style to distinguish between war and peace, monologue and dialogue, and silence and speech, is also a subtle way of asserting that FP foster monologue, silence, and war whereas SCC foster speech, dialogue, and peace. Through the poem, Ndi also affirms that while to say the true word – which is praxis – is to transform the Cameroonian world into a pluriverse, saying that word is not the privilege of a few persons, but the right of everyone. Consequently, no Cameroonian can say a true word alone – nor can she/he say it for another, in a prescriptive act which robs other Cameroonians of their words. The poem upholds that FP-SCC dialogue should be an encounter between men, mediated by the world, to name the world. Hence, FP-SCC dialogue cannot occur between FP who want to name the world and SCC who do not wish this naming – between FP that deny SCC the right to speak their word and SCC whose right to speak has been denied them. To Ndi, therefore, Anglophones who have been denied their primordial right to speak their word must first reclaim this right and prevent the continuation of this dehumanizing aggression. The question-and-answer conversation between the poet and the audience and the unanimous demand for peace fall in line with the argument that Cameroonians cannot solve the crisis that have been plaguing the SC if they are unwilling to talk to each other. Indeed, openness to dialogue and to cooperation is required of all people of good will, and of individuals and groups with specific responsibilities in the areas of politico-economics and social life, at both the national and international levels. If it is in speaking their word, "we want peace", that the poet and the audience (Cameroonians), by naming the Cameroonian world, transform it, then Ndi's argument is that dialogue imposes itself as the way by which Cameroonians can achieve significance as human beings.

Dialogue is thus an existential necessity, an encounter in which the united reflection and action of the FP-SCC dialoguers are addressed to the Cameroonian world which needs to be transformed and humanized. Ndi argues that such a dialogue cannot be reduced to the act of one group "depositing" ideas in another, nor can it become a simple exchange of ideas to be "consumed" by the discussants. The collegiality between the poet and the audience is Ndi's manner of affirming that for the Anglophone crisis to be resolved, dialogue must not be a hostile, polemical argument between those who are committed neither to the naming of the Cameroonian world, nor to the search for truth, but rather to the imposition of their own fundamentalizing truth. Because dialogue is supposed to be an encounter among Cameroonians who name the Cameroonian world, it must not be a situation where some name on behalf of others. It should be an act of creation; it must cease to serve as a crafty instrument for the domination of SCC by FP. That act of creation would result in a Cameroonian pluriverse which would be a rainbow of cosmologies, knowledges, and vital worlds (Mignolo 2018). In that pluriverse, Francophoneness and Anglophoneness would not be envisaged as distinct cultures or polities, each with its independent logic, but as multiple ways of being and knowing that have co-evolved in Cameroonian relations of power and difference.

In "The Fall of Bakassi," Ndi captures the irresponsibility of the patrons of FP by subtly arguing that when Nigeria claimed the Bakassi peninsula as part of her territory, France abandoned Cameroon at a time when she needed her most: "When Bakassi fell, France claiming Cameroon/Nothing did say that would his business maroon/A lesson our morons refuse to learn from/And would ties project to heights top in form/As the French his glass of wine savour/Poor cam marooned ions bleed in labour" (18). Ndi's argument is also that by



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abandoning the peninsula for several years at the mercy of the Nigerian government, the FP government of Cameroon was being politically irresponsible toward the peninsula's Anglophone community. When in June 2006 in Greentree, Cameroon and Nigeria signed a historic agreement under the auspices of Kofi Annan setting the modalities and time frame for the implementation of the 2002 ruling of the International Court of Justice transferring the Bakassi peninsula from Nigeria to Cameroon, President Biya achieved commendable success in international politics. That landmark event was a testimony to the determination and resolve of both countries to respect the rule of international law and address their border dispute in a way that secured lasting peace and good neighborly relations. Given France's abandonment of Cameroon at such a critical moment, Ndi calls on TC to cut ties of dependency with France: "Relations between states: interdependence/Yet the dependents joy with independence/Cameroon, Cameroon, forty-eight years running/Cameroon, Cameroon, forty-eight years crawling;/Sit up and stagger/For you're no toddler" (18).

Ndi's argument that Cameroonians should commission and decommission their relations with France demonstrates an awareness that in a bit to construct a pluriverse, Cameroonians must constantly remember that even though many words are walked in the world, many worlds are made, and many worlds make them, there are words and worlds that are lies and injustices (Blaser and de la Cadena 2018, 1). There are also words and worlds that are truthful and true but in the world of the powerful like France or Francophone Cameroon, there is room only for the big and their helpers. In the pluriverse world Ndi advocates, every Cameroonian would fit because it would be a world in which many worlds fit. Ndi, again, points out that the Cameroon government has not been able to extend the peace overtures of the Greentree accord to its Anglophone population over the years because by having adopted FP as its *modus operandi*, it has become a French slave thereby enslaving Anglophones: "As they've known all these years/They have spent shedding tears/You refused to wipe not being brave/For all you are is France's knave" (18)! Here, Ndi is saying that the Francophone matrix of power is an offshoot of France's neocolonial matrix of power.

In "Anthem for Essigang", a vitriolic distortion of TC's national anthem, the poet depicts the country as one that FP have turned into a Parisian sandwich cookie: "O, macaroon covered with poor chicks' feathers/Go sit down and pride yourself in thievery/Like the slums your disgraceful flag shall fly/With your havoc to your name ever true" (35). Ndi's gastronomical image of Cameroon as a sandwich is telling of the politics of the belly that France and Francophone Cameroon have been practicing on citizens of *La République du Cameroun* and those of SC extraction respectively. Cameroon has been France's sandwich from the colonial period to the present in the same manner that Anglophone Cameroon has been Francophone Cameroon's sandwich since independence. Further more, the speaker's assertion that a clan of bandits have turned his/her father's "house that once all tongue could tell [into] a house of thieves [and] the rest of the world can see the emblem of the tears of [his/her] people" is another instance of talking back (35). Ndi's back talk is not inherently a form of disrespect; it functions as a mode of self-assertion, a way of being agential, a way in which the marginalized Southern Cameroonians strive to make themselves known, recognized, and valued. In Ndi's poetic vision, back talk is a mode of SC coming to voice, a way of taking a stand, a species of fearless speech concretized in the promise: "With death and sadness in our store/Thine be disgrace, thine be great shame" (35). Hence, for Ndi, voice is a powerful vehicle in terms of which Southern Cameroonians name who and what they are.

Also, to Ndi, the inability to question, interrogate, problem-pose, articulate the layers of imaginative wondering and wandering that can kill the spirit of hope. As Freire reminds us, human existence, especially marginalized existence, cannot be silent. To exist is to stand out, to pose one's existence as an object of critical reflection and that is why Ndi's personae speak in and through multiple Cameroonian voices. They speak with the sort of polyvocality or multivocality that maximizes access to the variegated downtrodden of both SC and *La République du Cameroun* extractions. In "Our Leaders & Our Drums," Ndi tells us that the leaders "came with veils on their faces" and the people "greeted and drummed their praises" only to discover later that "the stench of their faeces" had infected the nation's health (31). The implication here is that the practice of naming and claiming is not just about allowing marginalized voices that have been historically relegated to the margins to be heard. Thus, the persona further tells us that to cling to power, the leaders crush the crowd "With their swords chiming a tune/To bash [their] hopes out of tune/Hopes whose strength in non-visibility lies" (31).

While Ndi's poetry speaks to the pain and suffering of all groups, his poetry is fundamentally inspired by his love of and for SC and her people. He speaks in a voice and writes in a poetry that is unabashedly Anglophone. Even though his message is for all people, he is concerned with the existential welfare of SC; it is a unique, rooted, and defiant concern. He encourages Anglophones to find the courage to resist the totalizing forces of FP marginalization: "With the lies they had veiled with promises to bring in/And unleash their hounds to bite within/Which they do but our hopes are the last words/To usher them out and bury their swords" (31). The persona's confidence that the leaders will be

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ushered out and their swords buried once more reminds us that naming in the Freirean sense is the active process of breaking through forms of imposed silence; naming reality is a mode of problem-posing, a way of calling attention to the Anglophone Cameroon social world and its appearance of fixity. Infused with the kind of hope that one finds in "Our Leaders & Our Drums," naming becomes a form of demasking, unveiling modes of FP's bad faith and ideological obfuscation. Ndi's naming, then, is both about renaming the self and renaming reality; "renaming the self and renaming reality are coconstitutive, hermeneutics of transformation that presupposes and valorizes the unity between" SCC and construction of the Cameroonian pluriverse (Davidson and Yancy 2009, 4).

In "His Victory," Ndi decries the phenomenon of contentious elections by taking a dig at presidential elections in TC akin to the October 2018 simulacrum of elections: "After promises so untrue and surreal/Smiling for being propelled to the helm to steal/From the miserable poor/The malapert having his way tricked to the helm/When the west his deeds greets those of a strongman/On them we trample as those of a hangman" (32). Having come to power through dubious means, Ndi, in "Really Odd," tells us that the bizarre activities of the leader have culminated in a series of odd murders while avoiding the real murder he was elected to commit, i.e., murdering corruption. Ndi writes: "Murderer, murderer kill your corruption/Sad sights on our streets with slain liberty/Murderer, murderer why not kill all wars/Murderer, murderer your acts kill true needs/For even madmen chastise your deeds" (23). In the former quotation, Ndi's contention that the malapert's ascension to power was greeted by the West as the deeds of a strongman demonstrates his awareness that questions of right and justice apply only to relations among equals in power. The double standards of the West, the haven of FP, affirm that for others, the strong do what they can and the weak suffer what they must. Bill Clinton said, at a private function in Los Angeles in October 2002, that as the top dog in the world, the USA faced a fundamental choice. It could either make every effort to stay as a top dog or it could use its unchallengeable dominance to create a world in which it was comfortable living when no longer as a top dog (qtd. Evans, May 8, 2013). The Western world under US leadership seems to have ignored Clinton's second laudable proposal to the detriment of societies like TC. One would have thought that as the top dog of the world, the West would have created a framework of complementary, mutually reinforcing institutions through interlocking structures, each with complementary roles and strengths that condemn and dethrone leaders who come to power through dubious means. But unfortunately, the West, by pressing such leaders encourages a form of liberal hegemony; an ambitious strategy in which the West aims to turn as many countries as possible into pseudo-liberal democracies like themselves while also promoting an open international economy and building international institutions that seek to spread its own values far and wide in the form of FP. The dubious ascension to power by the "hangman" leader continues to paint a rather grim picture of Cameroonian politics. The Cameroonian electoral system is thus portrayed as a brutal arena where undependable politicians look for opportunities to take advantage of the populace. Daily life has become essentially a struggle for power, where each politician strives not only to be the most powerful actor in the system, but also to ensure that no other politician achieves that lofty position.

This explains why, in "Really Odd", the leader has become an indiscriminate murderer who instead of killing wars and corruption, has slain liberty, and killed true needs. Ndi paints an appalling picture of the situation by telling us that even madmen chastise the leader's deeds. Just like in "Really Odd," Ndi in "Gimmicks King Commander" paints the image of a chief commander who "gerrymandered his way to the boxes leaving the masses with losses" (44). The commander is oblivious to the fact that the masses are neither blind to his gimmicks nor to his rendering the nation sick year in year out (44). Even though the commander thinks that his people are fools in a crowd, the speaker says that they "are a crowd conscious of being fooled/And out of the mess will have ourselves pulled/Even with all his riggings and gun-totting/Hoping we'll yield and yield; that's not our thinking" (44)! In the same vein, in "Master or Monster," the persona also laments that "When we brought him in, we hailed, "Master, Master!"/Now wanting him out, we cry, "Monster, Monster" (72)! The "slain liberty" in "Really Odd," the "riggings and gun-totting" in "Gimmicks King Commander," and the cry "monster, monster!" in "Master or Monster" remind one of Maurice Kamto's apprehension for controversially claiming to have been cheated out of the presidency in the 2018 elections.

Kamto's arrestment, like that of several Anglophones, is an FP universalism that is congruent with a total neglect of Ndi's call for a Cameroonian pluriversalism built on a true FP-SCC conversation – which is not to be confused with the idle chatter or the violent babble of competing voices of especially the Anglophone Cameroon elite and their politics of the six Cs: confrontation, collaboration, compromise, collusion, complicity, and co-optation. It is "an extended and open dialogue which presupposes a background of intersubjective agreements and a tacit sense of relevance. There may be different emphases and stresses by participants in the conversation, and in [that] living conversation there [will always be that] unpredictability and novelty" that reveal cracks and crevices in FP that have been hegemonically taken to be solid and secure (Bernstein 1983, 1). In both poems, Ndi



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indicates three foundations for the commencement of the construction of that pluriverse. These include the leader's usage of his position to stop the misery of the poor plebes in "His Victory" and the killing of corruption and receiving an ovation and the killing of all wars and having thanks from all Cameroonians in "Really Odd."

For that pluriversal construction work to commence, the leadership must start by establishing proper institutions with a set of rules that would stipulate the ways in which Francophones and Anglophones would cooperate and compete. Such rules would prescribe or proscribe acceptable or unacceptable forms of state behaviour. These rules would be negotiated by Francophones and Anglophones, and according to Ndi's poetic vision, they would entail the mutual acceptance of higher norms, which would be standards of behaviour defined in terms of rights and obligations. These rules would be typically formalized in national agreements and Cameroonians would be obliged to obey the rules they created. From that perspective, engaging with Ndi's pluriversal vision, tarrying in conversation, would be to move within the critical space of recognizing that Cameroonians are all fallible and yet it would be to avoid succumbing to a state of epistemological nihilism; it would also imply a commitment to Cameroonian epistemic practices without assuming that such practices are grounded upon either FP or SCC epistemological foundations that are indubitable and apodictic (Yancy 2017, xi). Recognition of every Cameroonian's fallibility would not mean that anything would go; and, being committed would not mean that Cameroonians must be dogmatic and unyielding. Rather, pluriversal conversations would demand that Cameroonians be willing to subject FP and SCC "assumptions and beliefs to open and often fragile dialogue, to engage those voices and perspectives that know otherwise than the *arrogant we*, to be epistemologically un-sutured/fissured as a condition for at least initially hearing the other and being prepared to examine and even revise one's views accordingly" (Yancy xi-xii).

This section thus asseverates Ndi's *PMAW* to be an SCC scream; a refusal to accept FP, a refusal to accept the unacceptable. A refusal to accept the inevitability of increasing inequality, misery, exploitation, and violence in SC. The poems demonstrate a refusal to accept the truth of the untrue, a refusal to accept closure (Holloway 2003, 11). Ndi's scream – also an Anglophone scream – is a refusal to wallow in being victims of oppression. It is a refusal to readily accept the role of Cassandra adopted by some collaborative, compromising, collusive, complicitous, and co-opting Anglophone Cameroon elite who predict the downfall of the Anglophone world and accept there is nothing to be done about it. The Anglophone scream is a scream to break windows, a refusal to be contained, an overflowing, a going beyond the pale, beyond the bounds of an impolite Cameroonian society (Holloway 11).

As demonstrated through the discussion of "Peace Warring War," "The Fall of Bakassi," "Anthem for Essigang," "Our Leaders & Our Drums," "His Victory," "Really Odd," "Gimmicks King Commander," and "Master or Monster," that SCC scream is two-dimensional: the scream of rage that arises from the present experience of the ongoing Anglophone crisis carries within itself a hope, a projection of possible otherness. The scream is ecstatic, in the literal sense of standing out ahead of itself towards an open future; Anglophones who have been screaming since October 2016 exist ecstatically. They stand out beyond themselves; they exist in two dimensions. Their scream implies "a tension between that which exists and that which might conceivably exist, between the indicative (that which is) and the subjunctive (that which might be)" (Holloway 12). They live in an unjust society, but they wish it were not so: the two parts of the sentence are inseparable and exist in constant tension with each other. Their scream does not require to be justified by the fulfilment of what might be. It is simply the recognition of the dual dimension of reality. The second part of the sentence (they wish it were not so) is no less real than the first. It is the tension between the two parts of the sentence that gives meaning to their scream (12). If the second part of the sentence (the subjunctive wish) is seen as being less real than the first, then their scream too is disqualified (12).

Some Anglophones may not even know what a true world of their scream would look like, but they all have a vague idea. It would be a world of justice, a world in which Cameroonians could relate to each other as people and not as objects, a world in which people would shape their own lives. The poems discussed above even suggest, rightly so, that Anglophones do not need to have a picture of what a true Cameroonian world would be like to feel that there is something radically wrong with the FPcentric world in which they live. Feeling that the world is wrong does not necessarily mean that they have a picture of a utopia to replace it with. This does not necessarily mean a romantic, some-day-my-prince-will-come idea that, although things are wrong now, one day they shall come to a true world, a promised land, a happy ending. They need no promise of a happy ending to justify their rejection of a world they know to be wrong. Their starting point is this rejection of a world that they know to be wrong, negation of a world that is negative. This is what they must cling to (Holloway 5).

*Excavating the Ruins of Francophone Pedigrees' Power without Responsibility, Scavenging for the Marbles Southern Cameroon Contagions' Responsibility without Power*

The central political dilemma that has confronted TC for more than fifty years now has been

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whether and how the principles and practices of Cameroonian liberal democracy, especially power and responsibility, can be extended and guaranteed to the people of the SC extraction. This question centres around two concepts: freedom and equality. Both were effectively denied to Anglophone Cameroonians within the 1984 constitutional amendment that changed the country's name from the United Republic of Cameroon to the Republic of Cameroon with Law No 84-1 of 4th February 1984 being incontrovertible evidence that the original intentions of the Francophones were to absorb SC and not to treat her as an equal. Thus, *PMAW* bears witness to more than 50 years of two major types of Cameroonian leaders. There have been Francophone plenipotentiaries who possess political power but deliberately shun leadership responsibility and accountability thereby ruining the nation in what could be termed power without responsibility. There have also been Anglophones who generally take up positions without portfolios and, therefore, they have leadership responsibility but lack the political power with which to accomplish that responsibility i.e., they have responsibility without power. In both cases, there has been a tradition characterized by an uncharismatic and unaccommodating political style marked by a subordinating repugnant presence and a lack of the ability to articulate deeply held grievances and hopes among their people. The power without responsibility and responsibility without power dialectic readily recalls what goes on in other postcolonial societies like TC.

In *PMAW*, Ndi's chef d'oeuvre for the delineation of the ruins caused by FP is "Litany of Lamentations," a 58-line single stanza poem through which the poet records a litany of 58 socio-economic and politico-cultural Cameroonian wreckages. In the poem, Ndi parodies the Book of Lamentations in the Old Testament of *The Holy Bible*; five poems that lament the destruction of Jerusalem in 586 BC; describing how city and country, palace and Temple, king and people, suffered under the terrible catastrophe. Ndi's poem captures a parallelism between the people of Judah and the people of TC. Like the Biblical lamentations, Ndi's poem displays the tension between the presumptuous completeness of FP and the convivial incompleteness of SCC in both its form and its content. The utter decimation of the Cameroonian society is reflected in the complete and indiscriminate destruction of the people of TC and their institutions, and in the incomplete and fragmented state of TC as a society. Thematically, Ndi first describes TC as a society without ethics and values. It is a polity cast as a vicious cycle, a spiral of violence, a psychological torture chamber, a nation run by thieves specialized in the crushing of youths' dreams, a wall made of gangsters, a nation constructed with their bricks of arrogance, a community with people who are haughtily bawdy, morally uncouth, devilishly cunning, satanically sly, a country bedeviled with the smell of "shit" and the stench of rottenness (81).

He then identifies the legalization of the politics of the belly that looks like political mishmash, political indigestion, misery in squalor, abjection in a quagmire, legalization of corruption, bastardization of impunities, condoning crime without punishment, consolidation of their heinousness, a throne and crown in decay, and their timeless putridity (81). Ndi also contends that Cameroon has been for so long in the hands of a gerrymandering king, a king noted for: sowing seeds of discord and dancing and rhyming with division. He is also a king who is clannishly sheepish, gangsterly arrogant, sloppily clumsy, a thousand headed hydra, monstrously ugly, a basking shark, and a symbol of the flames of passionate and unpardonable hellish hate (81). This king has established a culture of stagnation where his cronies cannot change because they have made their minds impervious, they will not look back and change because they are trapped in their quicksand of misery, poverty, and privation (82).

Ndi equally indicates that the king and his cohorts have sanctioned socio-economic deprivation. They are not a gang of petty thieves pushed by hunger, but highwaymen robbing for greed, not just a lazy stupid bunch at the helm but a lousy crazy bunch steering the ship aground (82). Lastly, Ndi affirms that Cameroon's is a leadership of unconscionabilities: not just a demagogue thinking he is a pedagogue, but a coward with demagogic delirium, not just fake politicians and statesmen but convoluted to the marrow bone, not just their disorderly debauchery but chaotic apocalypse now, not just driving the nation into her grave, but making of every life living hell, not just through blind and questionable greed but through reckless and unthinkable felony, not just by burning and burning with fire but burning and burning to ash all hopes (82). Ndi ends the poem by promising that "When the gangster in chief has to this listen/I would the world ask him what he has learnt as a lesson" (82).

The above thematic summary indicates that "Litany of Lamentations" is a communal lament that Ndi uses as a way of maintaining community cohesion during crisis. The litany of 58 laments are not merely the speaker's personal expressions of emotion, but socio-economically and politico-culturally sanctioned, controlled ways of expressing grief. Functionally, the 58 laments are meant to contribute to Cameroonian social cohesion in the face of a leadership catastrophe. Second, it is Ndi's way of elevating the voices of Cameroonian survivors before the Cameroonian world and before the international community. Third, the laments provide some sense of completion of the tragedy of failed FP leadership and therefore points at SCC ways for individuals and communities, especially the Anglophone community, to move forward beyond



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tragedies such as the Reunification tragedy. The speaker repeatedly uses "Not just…" for the commencement of the first line and "I would say…" or "But I would say…" for the beginning of the second line of each pair of lamentations: "Not just a demagogue thinking he's a pedagogue/I would say a coward with demagogic delirium" (82). The second lines of each pair of lamentations repeats and intensifies the thought of the first line in different words (synonymous parallelism) or develops further the thought of the first line (synthetic parallelism) or negates the thought of the first line (antithetic parallelism). Through a division of "Litany of Lamentations" into a six-point thematic focus: the absence of ethics and values, the legalization of the politics of the belly, political gerrymandering, cultural stagnation, socio-economic deprivation, and unconscionable leadership, Ndi asserts that the poem is much more than a cheerless essentialist critique of the inequities of Cameroonian life. It is more than a cloudburst of SCC grief, a river of SCC tears, or a sea of SCC sobs conditioned by FP.

The poem captures the pervasive FP of Cameroonian society and the anti-Anglophonism of the Francophone community. It is difficult for critical space and insurgent activity and by extension, Anglophone power and responsibility, to be expanded. That expansion "will only occur more readily when Anglophone intellectuals take a more candid look at themselves, the historical and social forces that shape them, and the limited though significant resources of the community from whence they come" (West 1987, 52). A critical "self-inventory" that scrutinizes the social positions, class locations, and cultural socializations of Anglophone political elite is imperative; and Ndi affirms that such scrutiny should be motivated by neither self-pity nor self-satisfaction. Rather, that self-inventory should embody a sense of critique and resistance applicable to the Anglophone community, Francophone society, and the Cameroonian civilization. Given that the Anglophone politician has been a bastardized form of the Francophone, the future of Anglophone power and responsibility lies neither in a deferential disposition toward the Francophone parent nor in a nostalgic search for the Anglophone one. Rather it resides in a critical negation, wise preservation, and insurgent transformation of an Anglophone lineage which protects the Anglophone and projects a better Cameroonian world (Doh 2008). And indeed, Ndi's persona initiates that journey towards SCC self-scrutiny and FP accountability by promising that "When the gangster in chief has to this listen/I would the world ask him what he has learnt as a lesson" (Ndi 82).

Judging from the cavalierism with which the Francophonized and Francophonizing Anglophone elite and the government of TC have treated the Anglophone crisis, it is obvious that "the gangster in chief" would say that he has not learnt anything because TC of Ndi's poetic depiction is not TC he knows. But "Whose Cameroon?" and "Whose knowledge?" In Ndi's poetry the Cameroonian leadership's "knowledge" about TC is subtly framed "within the context of the epistemology of ignorance, whereby the leaders are blinded by a certain historically structured and structuring [Francophone] opacity" (Yancy 2005, 1). It is "'a particular pattern of localized and global cognitive dysfunctions, producing the ironic outcome that [Francophones] will in general be unable to understand the world they themselves have made'" (1). The Cameroonian leadership's refusal of Ndi's depiction only further confirms the Anglophone's conviction that critics and pundits have failed to explore and interrogate the subtext of power without responsibility that led to the escalation of the Anglophone crisis. His exploration of themes such as agnotology and epistemological fragmentation, sadistic brutality, sexual violence, xenophobic paranoia, the reduction of fellow Anglophone beings to brute beasts, plays itself out against a silent, though familiar, backdrop of a long history of *La République du Cameroun's* assimilationist drama of stigmatizing and brutalizing the marked Anglophone "Other" (2). Thus, when Ndi identifies "Not just the flames of passionate hate/I would say unpardonable hellish hate" (82), he is asserting that TC that he or Anglophones know is a Cameroon that paints the world in Manichean divide(s): us/them, civilized/barbaric, peacekeepers/warmongers. The divide that is most important to the task at hand, and within the body of Ndi's poetry, is that between FP and SCC.

In "String Puller," Ndi laments that because of their selfish economic interests, the French have continued to nurture and sustain this Manichean divide in TC by ensuring the continuity of a leadership of brigands: "The French… are good/To get us, they hoard… our petrol/And pay patrol/To put on our thrones brigands/Well trained in their bands/To play just the music they love to hear" (65). The involvement of the French in the politics of Cameroonian petrol indicates that this divide is by no means uncomplicated, always fixed, and neatly delineated. Indeed, it has at moments like the ongoing Anglophone crisis, proven to be extremely murky, coalescing at significant points of shared interest, political struggle, and so on (Yancy 4). The French involvement reminds us that one of the major areas of Anglophone discontent has been the FP's mismanagement of West Cameroon's patrimony. Apart from the neglect of infrastructure in the SC and the mismanagement and ruin of the once buoyant companies like Cameroon Bank, West Cameroon Marketing Board, Wum Area Development Authority (WADA), Upper Nun Valley Development Authority (UNVDA) in Ndop, West Cameroon Cooperative Movement, etc., oil revenues from SONARA found in SC are alleged to be used by those in power to feed the "bellies" of their allies such as France, and to stimulate

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the economy in other non-Anglophone regions. In addition, there is also great anxiety in SC that its major agro-industrial enterprises, especially the Cameroon Development Corporation (CDC) and Plantations Pamol du Cameroun Ltd (Pamol), have been sold or their headquarters have been moved to *La République du Cameroun*.

The mismanagement of the West Cameroon patrimony argument does not claim to lose sight of the fact even within each hemisphere of the FP-SCC divide, there are elite-induced tensions, contradictions, fundamental differences, rivalries, schisms, and further complex divisions and splits as has been demonstrated by historic events such as the Foumban Conference of 17th-21st July 1961, the appointment of Honorable Solomon Tandeng Muna to replace Honorable Augustine Ngom Jua in 1968, the Referendum of 20th May 1972, the constitutional amendment that changed the country's name from the United Republic of Cameroon to the Republic of Cameroon in 1984, and most recently, the restorationists, federalists, and unitarists divides within Anglophones. However, the utter self-centeredness of the French is heightened by the fact that Ndi had earlier told us, through "The Fall of Bakassi", that when Nigeria claimed the oil rich Bakassi Peninsula, France did nothing to help Cameroon regain that territory. This is Ndi's way of reminding us that capitalist exploitation and cartels and monopolies are the enemies of underdeveloped countries because they thrive on the dependency syndrome. Ndi's pluriversal argument, therefore, is that if the regime were completely oriented towards the wellbeing of its citizens, it would not allow France to "hoard' Cameroon's petrol, and thus make impossible that caricature of a Cameroonian society where all economic and political power is held in the hands of a few "brigands" who have been put there to use FP to safeguard French interest.

Also, the presence of French petrol barons in Cameroon reminds one of a few verses from one of Pablo Neruda's early poems called "Standard Oil Company." In the poem, Neruda tells us that the obese Standard Oil "emperors from New York/are suave smiling assassins/who buy petty tyrants and dictators/They buy countries, people, seas, police, county councils/Standard Oil awakens them/clothes them in uniforms, designates/which brother is the enemy" (qtd. Roy, 12 March 2012). The parallelism between the French who put brigands on Cameroonian thrones to play just the music the French love to hear and the Americans who buy petty tyrants and dictators, countries, and county councils demonstrates both Ndi's and Neruda's awareness that the predatoriness of Empire power and bimetallism is the same everywhere, especially when petroleum is concerned. The parallelism also asserts that just as there are FP in Cameroon, there are American Pedigrees in other countries suffering from US neocolonialism. By indicating that Cameroon "brigands" exchange Cameroon petrol for power, Ndi is saying that more than 50 years after independence, the truly vanquished who look upon the Cameroon government as *mai-baap* – the parent and provider have been disappointed and disillusioned. The somewhat more radical, like the persona in Ndi's poem and most of the Southern Cameroonians have identified it as *chor* – the thief and snatcher-away of all things. But, unfortunately, the Anglophone elite, like the elite anywhere in the postcolonial world, find it hard to separate itself from the state. It sees, thinks, and speaks like the state. The diversion of Cameroonian resources over time is maintained not only by the power of France, but also through the power of elite in TC. These elite maintain a dependent relationship because their own private interests coincide with the interests of France. Most of these elite were typically trained in France and share similar values and culture with the elite in France. Both Ndi and Neruda are, therefore, saying that in a very real sense, a dependency relationship is a voluntary selfish relationship.

Until quite recently, it was sometimes difficult for some Cameroonians to see themselves as victims of the conquests of Empire and consequently victims of FP. But now, local struggles have begun to see their role with increasing clarity. However grand it might sound, the fact is, they are confronting Empire in their own, very different ways. This explains why Ndi ends "String Puller" by reminding us that: "When the French had invited us/All we left behind was curse/Now with knowledge they feed our killers/That's why they can't save us from these killers/That's why they are… ubiquity/Outright excuse from responsibility" (65). The speaker's declaration that the French feed their killers reminds one of France's ominous silence throughout the now-more-than three years of the Anglophone Cameroon crisis. The fact that a French invitation was answered with a curse demonstrates that the urge for hegemony and preponderance by the French patrons and FP are being matched with greater intensity by the longing for dignity and justice by others. Ndi's argument is that there are several avenues of protest available to people who wish to resist Empire.

By resisting, he does not mean only to express dissent, but to effectively force change. France's hoarding of TC's petrol, her putting of brigands on Cameroonian thrones, and her refusal to free SCC from their FP killers demonstrate that Empire has a range of calling cards. It uses different weapons to break open different resistance. For poor people like Cameroonians, Empire does not always appear in the form of cruise missiles and tanks, as Neruda insinuates it has in Iraq or Afghanistan or Vietnam. To Roy just like to Ndi, it appears "in their lives in very local avatars – losing their jobs, being sent unpayable electricity bills, having their water supply cut, being evicted from their homes and uprooted from their land" (12 March 2012). All this is



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overseen by the repressive machinery of the Cameroonian state, the police, the army, and the judiciary. As Ndi points out, their "ubiquity" ensures a process of relentless impoverishment and the entrenchment and exacerbation of already existing inequalities. Several of the struggles against these inequalities have been radical, even revolutionary when they began, but, Ndi's persona's SCC steadfastness in the face of French neocolonialism is a reminder that Cameroonians must watch against a situation where the brutality of the repression they face pushes them into conservative, even retrogressive spaces in which they start using the same violent strategies and the same language of cultural nationalism being used by the FP state they seek to "deFrancophonize" or "deFrenchify".

In "Burning Hate," Ndi bemoans the Cameroonian leader's transformation from a "head of state" to "hate of state." Like in "Litany of Lamentations" and "String Puller," "Burning Hate" is about failed leadership: "Hate of state dressed in ostrich feathers/ Fooling us he's better than burglars/In his pride unwilling to see any triumph/Good reason all should stand and chant/Until he slops down from his lying seat/Shedding off those ostrich feathers" (90). In the above cited lines, the leadership of burglars whose pride prevents them from permitting anyone to triumph anywhere near or around the village trough coupled with their blatant refusal to heed the plight of the people is a true reflection of what has been going on in TC. By acknowledging that the people were deceived by the "hate of state's" ostrich feathers, Ndi is saying that it is never easy to live with a sense of one's fallibility and genuine openness to what is other and different from us; especially when that genuine openness is taken for granted. Even though the people's openness and fallibility were exploited by the leader, Ndi's persona does not see this as a reason for despair or cynicism. On the contrary, because of the fragility of political openness in the face of the leadership's incommensurability, there is a need for passionate commitment to the task of achieving concrete freedom. The symbol of a personalized "village trough" (90) whether viewed as a container from which animals feed or a period of little economic activity, reminds one that Anglophones have been complaining that in human resource deployment, there is a gaping inequality in the distribution of posts of responsibility between Anglophones and Francophones. For instance, of the 36 Ministers who defended the budgets for the Ministries in November 2016 shortly after the commencement of the Anglophone crisis, only one was Anglophone. In addition, their cry has been that there seem to be key ministries that have been reserved for Francophone Ministers only and Anglophones do not even qualify to be Secretaries of State under them. These include, but are not limited to, Defense, Finance, Territorial Administration, and Economy. This perhaps explains why the persona in "Their Gift" affirms that "In… darkness we grope/While they laugh at our hope/Attempting to fly without wings/For they've impressed on us new kings" (100). And the one in "Coming of Vultures" concurs that "Realising we won't succumb to being their spoil/They did work out a way, a way to recoil/Leaving us assassins to make sure we toil/Toil we do toil day and night on our own soil" (96).

Pluriversalism has become a basic fact of modern Cameroonian life, and the "hate of state's" abandonment of his people is an indication that pluralism can take a great variety of benign and malignant forms. *PMAW* asserts that the key issue would be how Cameroonians and their leaders respond to pluralism. They can seek to deny it or to eliminate it. But Cameroonians can also, like the speaker in "Burning Hate," seek to engage critically with what is really different, what strikes them as incommensurable and attempt honestly to further the task of critically understanding what is other than them without denying or distorting its "otherness." Unfortunately, by metaphorically killing streams and their banks, the regime has constantly passionately refused to seek to bring about the material conditions that are the necessary condition for forthright critical pluralistic engagement (Bernstein, 2016:2). Ndi's pluriversal contention in "Burning Hate" is that pluralism is important for society and politics. The type of pluralism Ndi defends is "engaged fallibilistic pluralism" that is not confused with "bad relativism" (Bernstein 2016, 3). Engaged Cameroonian pluralism would always involve critique, where there is both understanding and critical evaluation. Engaged pluralism rejects the very idea of a single FP Cameroonian universal, a "God's-eye point of view." There are (and ought to be) a competing variety of philosophical perspectives. Regardless of the depth with which one holds one's most basic FP or SCC convictions, Cameroonian pluralists ought to have the obligation and responsibility to be open to learning from radically different perspectives. At the practical level – in politics and society – engaged pluralism should involve much more than passive tolerance of what is strange and different. It should demand a serious attempt to achieve mutual understanding. Engaged fallibilistic Cameroonian pluralists should reject the quest for certainty because as fallibilists, they believe that inquiry is essentially a communal self-corrective process (Bernstein 3) based on what Aturo Escobar calls "civilizational transition(s)," the complex movement from the dominance of a single FP model of life "to the peaceful, though tense, co-existence of a multiplicity of models, a pluriverse" (2019, 121).

## III. Conclusion

This paper has demonstrated that Ndi's *PMAW* attests that the history of FP is fundamentally linked to



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the history of SCC, primarily as FP are expressed in the form of fear, sadism, hatred, brutality, terror, denial, solipsism, policing, politics, and the production and projection of FP fantasies. From the perspective of FP, SCC are criminality themselves. They are the monstrous; they are that which is to be feared and yet desired, sought out in forbidden FP political, economic, social, and cultural adventures and fantasies; they are constructed as a source of FP despair and anguish, an anomaly of nature, the essence of vulgarity and immorality. The SCC are deemed the quintessential objects of the FP's universalist or fundamentalist gaze, the strange, exotic, and fascinating object of fundamentalism. To paraphrase Yancy, the SCC are constructed as antithetical within a binary logic that points to the FP's own signifying [and material] forces to call attention to themselves as normative (Yancy 2017, xxx). Indeed, "FPness" is deemed the transcendental norm, the good, the innocent, and the pure, while "SCCness" is the diametrical opposite. This is the twisted fate of SCC vis-à-vis FP forms of disciplinary control, processes of FP hegemonistic embodied habituation, and epistemic FP world-making. The paper has also demonstrated that barbarism threatens when men cease to talk together according to reasonable laws of argument and that argument ceases to be civil when it is dominated by passion and prejudice; when its vocabulary becomes solipsist, premised on the theory that my FP or SCC insight is mine alone and cannot be shared. That is, "when [national] dialogue gives way to a series of [FP] monologues; when the parties to the conversation cease to listen to one another, or hear only what they want to hear, or see the other's argument only through the screen of their own categories; conversation becomes merely quarrelsome or querulous [and] civility dies with the death of dialogue" (Murray 1960, 14).

Horace Kallen criticized the idea of America as a society that obliterates cultural differences by arguing that an American "melting pot," just like the present Cameroonian "Republic," suggests that all elements are put into the pot and to become a single homogenous mass. Drawing on a figure of speech that William James had used in his lectures on pluralism, Kallen, like Ndi, recommends the "form of a Federal republic; its substance a democracy of nationalities, cooperating voluntarily and autonomously in the enterprise of self-realization through the perfection of men according to their kind" (Kallen 1915, 92). Using a musical metaphor, Kallen concludes his article with an extended analogy of the USA to a symphony orchestra where just like every type of instrument has its specific timbre and tonality and its appropriate theme and melody in the whole symphony, each ethnic group is a natural instrument, its spirit and culture are its theme and melody, and the harmony, dissonances, and discords of them all make a symphony of civilization whose playing is the writing with nothing so fixed and inevitable about its progressions (Kallen 92). This paper affirms that Kallen's orchestra society would be a wonderfully befitting adoption for a Cameroonian polity mired in unrest. However, Ndi's *PMAW* takes a step further to caution that the Kellenian model would only be appropriate upon the condition that Cameroonians really get a symphony and not a lot of different FP and SCC instruments playing simultaneously but out of tune.

But where does this leave Cameroonians today in confronting their historical situation? This paper concurs with Habermas' declaration that our situation is one in which "*both revolutionary self-confidence and theoretical self-certainty are gone*" (Habermas 1982, 222). But, like Habermas, Ndi stresses the danger of the type of "totalizing" critique that seduces Cameroonians into thinking that the forces of FP and SCC at work in TC of today are so powerful and devious that there is no possibility of achieving a communal life based on undistorted communication, dialogue, communal judgment, and rational persuasion. What Cameroonians desperately need today is to learn to think and act more like the fox than the hedgehog – "to seize upon those experiences and struggles in which there are still the glimmerings of solidarity and the promise of dialogical communities in which there can be genuine mutual participation and where reciprocal wooing and persuasion can prevail" (Bernstein 1983, 228). For what is characteristic of TC's present situation of the ongoing Anglophone crisis is not just the playing out of powerful FP forces that are always beyond our control, or the spread of FP disciplinary techniques that always elude our grasp, "but a paradoxical situation where [FP] power creates [SCC] counter-power (resistance) and reveals the vulnerability of [FP] power, where the very forces that undermine and inhibit communal life also create new, and frequently unpredictable, forms of solidarity" (Bernstein 228).

Ndi's *PMAW* helps Cameroonians to think about their situation, their history, and their prospects. Ndi is constantly directing Cameroonians to a critical appropriation of the traditions that have shaped TC, but he is motivated by the practical-moral intention of searching for ways in which Cameroonians can here and now "foster a 'reawakening consciousness of solidarity of a humanity that slowly begins to know itself as humanity, for this means knowing that it has to solve the problems of life [in TC]'" (Bernstein 228). Preoccupied with trying to comprehend the darkness of Cameroonian times, Ndi seeks to reclaim the "lost treasure" of the revolutionary spirit of public freedom, to remind Cameroonians of the spontaneity and the miraculous quality of action in times of crisis. Without suggesting or supplying any FP-like blue-prints for action, he directs Cameroonians toward the tasks in which they seek to overcome systematically distorted communication and to develop the types of communities in which they can reason and discuss



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together. And although he is sensitive to the plurality of forms of life and life histories rooted in the different Cameroonian traditions, he is always reminding us that the ideal of unconstrained communication is a pluriversal ideal that embraces all Cameroonians. In "Peace Warring War," "The Fall of Bakassi," "Anthem for Essigang," "Our Leaders & Our Drums," "His Victory," "Really Odd," "Gimmicks King Commander," "Master or Monster," "Burning Hate," "Litany of Lamentations," "String Puller," "Burning Hate," "Their Gift," and "Coming of Vultures" Ndi stresses that Cameroonian democratic politics needs to become an encounter among people with differing interests, perspectives, and opinions – an encounter in which Cameroonians reconsider and mutually revise opinions and interests, both individual and communal through governing by obeying. That democracy needs to continuously happen in a context of conflict, imperfect knowledge, and uncertainty, but where community action is necessary. The resolutions achieved need to always be temporary, subject to reconsideration, and rarely unanimous because what matters is not unanimity but discourse. Ultimately, *PMAW* is a treatise on the fact that "[t]he substantive common interest is only discovered or created in democratic political struggle, and it remains contested as much as shared. Far from being inimical to democracy, conflict – handled in democratic ways, with openness and persuasion – is what makes democracy work" (Pitkin and Schumer 1982, 47).

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# Chilling Effects on Freedom of Speech and Expression in the Digital Age: A Comparative Study on the Role of the US and Indian Supreme Court

By Dr. M. Abdul Alim
*University of Rajshahi*

*Abstract-* The First Amendment to the United States Constitution is an essential part of the Bill of Rights. The amendment prohibits making of any law respecting an establishment of religion, obstructing the free exercise of religion, infringing on the freedom of speech, infringing on the freedom of the press, interfering peoples assembling rights in a peaceful manner or prohibiting the petitioning for a governmental remedy of grievances. The guarantees of this Bill of Rights were subject to the limitation imposed by the free speech and press provisions of the First Amendment to the US Constitution as interpreted and applied by the Supreme Court and other courts. The United States and India are the largest democratic country and almost have similar free speech provisions in their Constitutions. This Article is intended to present the free speech provisions of the American and Indian Constitution as a basic fundamental right of human being. It is also to be examined that what is the role of Supreme Court in interpreting the freedom of speech and expression provisions. The study also tries to incorporate the comparison between the looms of both countries as far as freedom of speech is disturbed.

*Keywords: freedom of speech; freedom of expression; chilling effects; comparative study; indian supreme court; us supreme court.*

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# Chilling Effects on Freedom of Speech and Expression in the Digital Age: A Comparative Study on the Role of the US and Indian Supreme Court

Dr. M. Abdul Alim

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## I. Introduction

'I do not agree with a word you say,

but I will defend to the death your right to say it.' -Voltaire.

Silence is an ocean. Speech is a river. Silence is the language of God.[1] To the Sherlock Holmes observation, in a silent mode dog's failure to bark during the night was significant and suspicious.[2] People are sovereign in a democratic republican form of government. [3] It looks as if self-evident that the electoral procedure can have meaning only if voters can engage in a open and vigorous dialogue about the merits of the candidates, including criticism of incumbent government officials. As we know neither the government nor the government officials are sovereign, people should criticize any act of those officials' activities. [1] The United States Constitution is what the courts holding in pronouncing judgment about presidents, congressmen, State officials, or bureaucrats; and all other Americans are obligated to act in accordance with court interpretations of the Federal and State Constitutions. However, in *Nebraska Press Association v. Stuart* (1976)[4] the United States Supreme Court held that State courts were bound by the Supreme Court decisions on judicial matters.[5] If the courts interpret the Constitution to say that judges may not exclude the press from open hearings, no judge may do so. [6] Since *Marbury v. Madison*[7] in 1803, United States courts have asserted the right to be authoritative interpreters of the Constitution, and the other political bodies have conceded them that power. At present, the role of the Supreme Court is the arbitrator of the Constitution announces with regard to the powers of the Executive and Legislative branch. The main feature of the 1st amendment right is

'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peacefully to assemble, and to petition the Government for a redress of grievances'.[8]

This Article is projected to analyze the free speech provisions of the American and Indian Constitutions as a basic fundamental right of human beings. It is also to be examined and also aims to make a comparison about the countries US and India what is the position of the Supreme Court in interpreting the freedom of speech and expression provisions.

## II. Indian and American Version of First Amendment Rights: The Philosophical Basis

Freedom of speech is a fundamental feature of each individual's right to self-development with knowledge and wisdom for self-fulfillment. According to Vedas[9] and the ancient Vedic world viewed witnesses of freedom of speech especially in the approach to religion and philosophy in the schools of thought like Jainism, Buddhism etc., in the post-Vedic period and their coexistence with Vedic schools points to a society that allowed free thinking and intellectual freedom.

*Lord Krishna* presents a comprehensive view of freedom of expression by saying 'Speaking words that are truthful, pleasant, beneficial, and not causing

*Author: Professor Department of Law, University of Rajshahi Bangladesh. e-mail: alimlaw05@gmail.com*

[1] Md Abdul Alim, retrieved from https://medwinpublishers.com/ABCA/ethical-principles-on-the-freedom-of-speech-and-expression-in-the-developed-and-developing-countries.pdf



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distress or anxiety, as well as the study and recitation of scriptures – this is the austerity of speech.' Fundamentally, the teaching of ancient India establishes truth was sacred. The foundations of Indian culture were arrived at not blindly, but by a combination of faith and reason. For instance, the Rig veda thought process which codification those mantras by a long time by about 2500 BCE. This oldest extant literature in the world gives us a glimpse of how their minds worked. Kauilya's Arthasastra prescribes specific monetary fines for false accusations and abusive language. Kautilya declares that slander is bad but abuse of money and property is worse. Basically, if we think the bad thoughts in our mind and with negative ideas, nobody can penalize that. However, if we speak bad speech, then that is punishable in small measure, and if we do bad deeds, then that is punishable in larger quantity. Manu says, 'Either you stay out of the court/assembly, or having entered, speak the truth. If you remain silent or if you tell a lie, you are a sinner.'[10] So, to maintain integrity is not only on the judges and law-makers but also on the individuals of a society. The philosopher of India encourages contemplation and freethinking.

The chilling effect on speech expresses people engage in self-protective censorship in fear of penalization. This concept has formed an essential part of First Amendment phraseology and jurisprudence in the United States since the 1950s, it was adopted into Indian free speech jurisprudence with the Delhi High Court. The Indian Supreme Court has now recognized this concept in several cases, such as *R. Rajagopal v. State of T.N* [11], where the Court modified the common law of civil defamation and noted the chilling effect caused by a no-fault liability standard. In the judgment of *Shreya Singhal v. Union of India*[12], the Supreme Court invoked the principles of 'vagueness' and 'overbreadth' in addition to the chilling effect to strike down Section 66A of the IT Act in 2015.

Freedom of expression means the right to articulate one's own passions and opinions liberally by words of lips, letters, printing, movies, or any other approach. Freedom of speech and expression is also an indispensable requirement for democracy. We will not find any country in the world where there are no media or press laws or where the press is not expected to operate within the ambit of the law. The laws and rules managing the press in genuinely democratic countries are only sought to protect the fundamental rights of individuals and ensure the upholding of peace and tranquility of the country. Ethics is the discipline dealing with what is good and bad, desirability or undesirability, and with moral duty and obligation. News shall be honestly ensured that truth and accuracy in respect of the information available. A Journalist's responsibility is to keep people informed of facts or issues, which persuade them or attract them. One should not reports based on rumors and not supported by facts shall be verified before publication.

*a) Media and Social Literacy*

Freedom of speech is to defend the right of all citizens to appreciate political issues so that they can participate in the horizontal working of democracy. Freedom of the press is the heart of a State and also in political institutions. The Facebook Company is working on appropriate e proactive measures to detect hate speech, rumors, and related substance. But the steps have taken are not enough to tackle the millions of texts and images uploaded by almost two billion users every day. Freedom of the press, like freedom of speech, is subject to restrictions on the basis such as defamation law. Media literacy awareness program is very much essential and to introduce the concept of media literacy to a textbook that people could think effectively help the younger generations to maintain responsible behavior on social media as well as the police, lawyers, Judge's legal mind could extend. Facebook would not able to tackle these situations if they are not aware of local laws also that considered the nature of society's customs. American judiciary has approved content-based regulation. In various cases of the Supreme Court carried out the content-based regulation of television and radio.

*b) Freedom of Speech in India*

The constitutional significance of the liberty of speech consists within the Preamble of the Constitution and is renovated as fundamental and right in Article 19(1) (a) as 'freedom of speech and expression'. Unlike the U.S. Constitution, the provisions of the Indian Constitution obviously set out limitations on free speech. The liberty of speech guarantee under Article 19(1) (a) will be subject to reasonable state restriction within the interest of decency, or morality. Moreover, it's important to notice that the liberty of one must not offend the freedom of others. In *A.K. Gopalan's* case, Justice *Patanjali Shastri* observed, 'man as a rational being desires to do many things, but in a civil society his desires will have to be controlled with the exercise of similar desires by other individuals'. Therefore, it includes the proper to propagate one's views through the medium or through the other channel e.g. the facebook, radio, and therefore the television. Every citizen of this country has the proper to air his or their views through the printing and or the electronic media subject in fact to permissible restrictions imposed under Article 19(2) of the Constitution. In sum, the elemental principle involved here is that the people's right to understand. Article 19(2) reasonable restrictions will be imposed on freedom of speech and expression within the interests of inter alia: (i) the sovereignty/ integrity of India; (ii) the protection of the State; (iii) morality, or decency; (iv) public order; (v) defamation; or (vi) incitement to an offense. However, the term

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'security' is an extremely crucial one. The term "security of the state" refers only to serious and aggravated styles of public order e.g. rebellion, waging war against the State, insurrection, and not ordinary breaches of public order and public safety, e.g. unlawful assembly, riot, disturbance.

*c) Main Features of First Amendment Rights in US*

The speech is any form of communication. This will include,

--verbal communication

--actions

--written words

--art and literature (painting, singing, dance)

Freedom of speech means people can speak freely, people can be free expressing an opinion. Free speech serves three values[13]:

1) Advances truth and knowledge in the marketplace of ideas.
2) Facilitates representative democracy and self-governing.
3) Promotes autonomy and self-fulfillment.

It is well understood that the right to free speech is not absolute at all times and under all circumstances. Throughout US history, the Supreme Court has time after time recognized at least two ways in which constitutionally protected the autonomy of speech is narrower than an unlimited license to talk. On the one hand, a certain form of speech, or speech in certain contexts, has been considered outside the scope of constitutional protection. The Court put forward the test for 'incidental limitations on First Amendment freedoms'. The First or Fourteenth Amendments prohibited Congress or the States to pass, when they have been found justified by subordinating valid governmental interests, a requirement to constitutionality which has essentially occupied a considering of the governmental interest involved. The First Amendment right is 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.'[14] First Amendment is incorporated into the Due Process Clause of the Fourteen Amendment and applies to State/Local Government. The First Amendment applies only to state actors; there is a common misconception that it prohibits anyone from limiting free speech, including private, non-governmental entities.[15] In *Everson v. Board of Education*[16] (1947), the Supreme Court incorporated the Establishment Clause (i.e., made it apply against the states): 'in the words of Jefferson, the [First Amendment] clause against establishment of religion by law was intended to erect 'a wall of separation between church and State' That wall must be kept high and impregnable. We could not approve the slightest breach.'[17]

## III. Role of Indian Supreme Court

Article 19 doesn't express provision for freedom of press but the basic elemental rights of the freedom of press inherently into the accurate freedom of speech and expression. In 2015 *Shreya Singhal v. Union of India* [18] the Supreme Court of India struck down Section 66A of the Information Technology Act, 2000 on the concern of online speech and intermediary liability in India. The Supreme Court, referring to restrictions on online speech, held that the Section wasn't saved by virtue of being a 'reasonable restriction' on the freedom of speech under Article 19(2). Section 66A of this Act was declared unconstitutional, has continued to be used as a penalizing determine against online speech in several cases. The case is taken into account a watershed moment for online free speech in India. [19] The Court followed the U.S. judicial example that holds that 'where no reasonable standards are laid down to define guilt in a Section which creates an offense, and where no clear guidance is given to either law abiding citizens or to authorities and courts, a Section which creates an offense and which is vague must be struck down as being arbitrary and unreasonable'.

*R. Rajagopal v State of Madras*[20] Indian Supreme Court had extended the rule of actual malice in civil defamation cases and also the *Sullivan* principle was applied during this case.[21]

In *Indian Express Newspapers (Bombay) Private Ltd. v. Union of India*[22], the Court reasoned that a government can levy taxes on the publication of newspapers, however within reasonable limits so on not go into freedom of expression. The Court accomplished with two basic principles must be borne in mind: first, newspapers benefit from the advantages of government services like all other industries and must accordingly donate an inexpensive share of government revenue through taxation; and second, the burden of taxation must not be excessive. Dr. Indranil Khan[23], was a health professional engaged in private practice. On March 28, 2020, Indranil made Facebook posts about the alleged wanting individual protective equipment (PPEs) supplied by the Indian Government to doctors in public hospitals who were about to COVID-19 affected patients. On the subsequent day, he was arrested under section 153A of the Indian Penal Code. Then within the police station he was subjected to lengthy interrogation, and his mobile phone and SIM card were seized. Justice *I.P. Mukherjee* of the Calcutta High Court delivered the order as one Single Bench order of the High Court operating through video conferencing. The Court held that there was no evidence that *Dr. Indranil* had spread 'facts maliciously,' like to sow fear or panic, 'with a view



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to causing damage to another person or to the public at large or the nation.' It observed that as per the protection of freedom of expression granted by Article 19 of the Constitution, the Government cannot intimidate an individual by subjecting him to lengthy police interrogations or seizures merely because that person expressed an opinion that brought disrepute to the Government.

In *Tax Practitioners Assn. vs R.K.Jain*[24], it had been held by court that, 'Truth based on the facts should be allowed as a valid defense if courts are asked to decide contempt proceedings relating to contempt proceeding relating to a speech or an editorial or article'.[25] The Supreme Court made it clear that the freedom of speech and expression has always been considered the foremost cherished right of each and every human being. Justice *Singhvi*, elaborated this position with these words: 'In the land of *Gautam Buddha*, *Mahavir* and *Mahatma Gandhi*, the freedom of speech and expression and freedom to speak one's mind have always been respected. After Independence, the Courts have zealously guarded this most precious freedom of every human being. Fair criticism of the system of administration of justice or functioning of institutions or authorities entrusted with the task of deciding rights of the parties gives an opportunity to the operators of the system/institution to remedy the wrong and also bring about improvements.'[26]

## IV. Role of US Supreme Court

*a) Fighting Words and Threats to the Peace*

True threat requirement is that the defendant intentionally or knowingly communicates the threat. In *R.A.V. v. City of St. Paul*,[27] the court had construed to apply only to the use of 'fighting words', proscribing fighting words that arouse of anger, alarm or resentment in others . . . on the basis of race, color, creed, religion or gender.'[28] In *Chaplinsky v. New Hampshire*m,[29] the Court unanimously sustained a conviction under a statute proscribing 'any offensive, derisive or annoying word' addressed to any person in a public place under the state court's interpretation of the statute as being bordered to 'fighting words'. The words or remarks made by individual have a direct tendency to cause acts of violence by the person use in a public place of words likely to cause a breach of the peace.

The Supreme Court has quoted three 'reasons why threats of violence are outside the First Amendment'. In *Watts v. United States*,[30] the Court held only 'true' threats are outside the First Amendment. The defendant in *Watts*, at a public rally, he was expressing his opposition to the military draft, said, 'If they ever make me carry a rifle, the first man I want to get in my sights is L.B.J.' He was accused of violating a federal statute that prohibited 'any threat to take the life of or to inflict bodily harm upon the President of the United States.' The Supreme Court overturned in its view. Interpreting the statute with the First Amendment clearly found that the defendant had not made a true threat, but had indulged in mere political hyperbole.[31]

In *NAACP v. Claiborne Hardware Co.*,[32] white merchants in Claiborne County, Mississippi, sued the NAACP to recover losses caused by a boycott by black citizens of their businesses, and to enjoin future boycott activity. During the boycott, NAACP Field Secretary Charles Evers had told an audience of 'black people that any 'uncle toms' who broke the boycott would 'have their necks broken' by their own people.'[33] The Court think the language might have been understood as inviting an unlawful form of discipline intending to create a fear of violence and no violence had followed directly from Evers' speech. At last the Court also declared *Watts*, thereby implying that Evers' language also did not represent a 'true threat.'

*b) Doctrine of Clear and Present Danger*

*Schenck v. United States*[34] was the one of the first important case where Supreme Court was first requested to strike down a law violating the Free Speech Clause.

During World War I, socialists Charles Schenck and Elizabeth Baer distributed leaflets declaring that the draft violated the Thirteenth Amendment prohibition against involuntary servitude. The leaflets urged the public to disobey the draft, but advised only peaceful action. Schenck was charged with conspiracy to violate the Espionage Act of 1917 by attempting to cause insubordination in the military and to obstruct recruitment.[35] Justice Oliver Wendell Holmes concluded that courts owed greater deference to the government during wartime, even when constitutional rights were at stake. Supreme court held in this case ' the question in every case is whether the words used are used in such circumstances and are of such a nature as to create a clear and present danger that they will bring about the substantive evils that Congress has a right to prevent." Thus in this case court evolved a new doctrine of 'clear and present danger'.

In 1984, in front of the Dallas City Hall, Gregory Lee Johnson burned an American flag where Republican National Convention was being held in Dallas, Texas. Johnson burned the flag to protest the strategies of President Ronald Reagan. He was arrested and charged with violating a Texas statute and was sentenced to one year in jail and assessed a $2,000 fine. After the Texas Court of Criminal Appeals overturned the conviction, the case went to the Supreme Court. Johnson appealed, arguing that his actions were "symbolic speech" protected by the First Amendment. So the case name *Texas v. Johnson* [36] the Supreme Court agreed to hear his case. The greater part of the Court agreed with Johnson and held that flag burning represents a form of "symbolic speech" that is protected

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by the First Amendment. The majority part note down that freedom of speech protects deeds that society may find very unpleasant, but society's outrage alone is not justification for suppressing free speech. In particular, the greater part noted that the Texas law discriminated upon viewpoint, i.e., although the law penalized actions, such as flag burning, that might provoke anger in others, it exclusively excepted from prosecution actions that were respectful of recognized objects, e.g., burning and burying a worn-out flag.

*c) Hate Speech and Group Libel*

In *R.A.V. v. City of St. Paul*, the Court, in an judgment by Justice Scalia, elucidated and qualified the clear-cut exclusions for defamation, obscenity, and fighting words. These categories of speech are not 'entirely invisible to the Constitution,' even though they 'can, consistently with the First Amendment, be regulated because of their constitutionally proscribable content.' [37] Content discrimination unrelated to that 'distinctively proscribable content,' however, runs entanglement of the First Amendment.[38] As a result, the city's bias-motivated crime ordinance, elucidated as banning the use of fighting words known to insult on the basis of race, color, creed, religion, or gender, but not on such other possible bases as political affiliation, union membership, or homosexuality, was quashed for its content discrimination. The First Amendment does not permit to impose special prohibitions on those speakers who express views on disfavored subjects.[39]

In *Virginia v. Black*, [40] the Court held that its opinion in *R.A.V.* did not make it unconstitutional for a state to proscribe burning a cross with the intent of intimidating any person or group of persons.[41] Such a ruling out does not discriminate on the basis of a defendant's viewpoint: as a realistic matter it is not true that cross burners express their intimidating conduct solely to racial or religious minorities. The First Amendment permits Virginia to outlaw cross burnings done with the intent to intimidate because burning a cross is a predominantly dangerous form of intimidation. Instead of prohibiting all intimidating messages, Virginia may choose to control this split of intimidating messages.[42]

*d) Speech on Public and Private Interest*

Freedom of Speech it expresses thoughts may not be prohibited on the ground that it hurt somebody's feelings.[43] Over the last five decades, the Court has developed a progressively more complex set of standards governing who is protected to what degree with respect to in what issues of public and private interest. Criticism of government is at the very center of the constitutionally protected area of free discussion. Criticism of the responsible for government operations must be free, lest criticism of government itself be penalized. Consequently, an extensive range of reporting about both public officials and candidates is protected. Certainly, the conduct of official duties by public officials is subject to the widest scrutiny and criticism.[44] The Court has held as well that criticism that reflects generally upon an official's integrity and honesty is protected.[45]

During the Civil Rights movement of the 1960s, in the case *New York Times Co. v. Sullivan* [46] the New York Times published an advertisement for contributing donations to defend Martin Luther King, Jr., on lying under oath charges. The ad contained several minor realistic inaccuracies. L.B. Sullivan, who is the Public Safety Commissioner, felt that the criticism of his subordinates reflected on him. It was though he was not mentioned in the ad. Sullivan sent a written request to the Times to publicly apologize for the information, as required for a public figure to search for punitive damages in a libel action under Alabama law. Then the Times rejected and claimed that they were puzzled by the demand, Sullivan filed a libel action against the Times and a group of African American ministers mentioned in the ad. A jury in state court awarded him $500,000 in damages. The state Supreme Court affirmed and lastly the Times appealed.

In a unanimous opinion in US Supreme Court by Justice Brennan, the Court ruled for the Times.[47] The Court think when a statement concerns a public figure, it is not enough to show that it is false for the press to be liable for libel. As an alternative, the target of the statement must show that it was made with knowledge of or reckless disregard for its deceptiveness. The philosophy of Times and the cases following it is express on matters of public interest is protected by the First Amendment.

*Gertz v. Robert Welch, Inc*,[48] Gertz was an attorney hired by a family to sue a police officer who had killed the family's son. American Opinion is a magazine, in this publication the John Birch Society accused Gertz of being a "Leninist" and a "Communist-fronter". The reason was he chose to represent clients who were suing a law enforcement officer. Gertz won a jury verdict and an award of $50,000 but lost his libel suit because the trial judge found that the magazine had not violated the actual malice test for libel which the Supreme Court had established in New *York Times v. Sullivan*. The Court of Appeals for the Seventh Circuit affirmed the trial judge's ruling. The Court upturned the lower court decision, holding that Gertz's rights had been violated and ordering a new trial. Justice Powell declared that the application of the New York Times v. Sullivan standard in this case was improper because Gertz was neither a public official nor a public figure.

*e) False and Reckless Disregard*

*Philadelphia Newspapers v. Hepps,*[49] in this case it was established the common law rule that defamatory statements are presumptively false must give way to the First Amendment interest that true speech on matters of public concern not be inhibited.



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The Gertz standard for evaluating potentially libelous speech required that "the plaintiff bear the burden of showing falsity, as well as fault, before recovering damages." In Philadelphia Newspapers, nonetheless, the Court expressly held in reserve the issue of 'what standards would apply if the plaintiff sues a non- media defendant.'[50]

Another new phenomenon was developed that 'actual malice' means the defamation was published with knowledge that it was false or with reckless disregard of whether it was false.[51] Reckless disregard is not simply negligent behavior, also its publication with severe doubts as to the truth of what is uttered.[52] However, *Times* or *Gertz* standard, defamation case has the burden of proving by 'clear and convincing' evidence, not merely by the predominance of evidence standard ordinarily borne in civil cases, that the defendant acted with knowledge of falseness or with reckless disregard.[53] Moreover, the Court has held, a *Gertz* plaintiff has the burden of proving the actual falsity of the defamatory publication.[54]

In *Hustler Magazine, Inc. v. Falwell*, [55] the Court applied the New York Times v. Sullivan standard to recovery of damages by public officials and public figures for the tort of intentional infliction of emotional distress. In November 1983, a story in the issue of Hustler Magazine featured a "parody" of an advertisement, modeled after an actual advertisement campaign, claiming that Falwell, a Fundamentalist minister and political leader, had a drunken incestuous relationship with his mother in an outhouse. Falwell sued to recover damages for libel, invasion of privacy, and intentional infliction of emotional distress. Falwell won a jury verdict on the emotional distress claim and was awarded a total of $150,000 in damages. Hustler Magazine appealed.

In an undivided judgment the Court held that public figures, such as Jerry Falwell, may not recover for the intentional infliction of emotional distress without showing that the offending publication contained a false statement of fact which was made with "actual malice." The Court emphasized that the interest of protecting free speech, under the First Amendment, surpassed the state's concern in protecting public figures from patently offensive speech, so long as such speech could not reasonably be construed to state actual facts about its issue.

In *United States v. Alvarez*,[56] Justice Anthony M. Kennedy, affirmed the categories of speech, such as defamation and true threats, present a grave and imminent threat, false statements alone do not present such a threat. Justice Marshall distinguished that the rights to receive information and to personal privacy were elemental to a free society. Marshall then told that "[i]f the First Amendment means anything, it means that a State has no business telling a man, sitting alone in his own house, what books he may read or what films he may watch. Our whole constitutional heritage rebels at the thought of giving government the power to control men's minds."

Media law covers an area of law which involves media of all types (TV, film, music, publishing, advertising, internet & Facebook media, etc.), and stretches over various legal fields, including but not limited to publicity and privacy, to corporate or finance or, intellectual property. As defamatory false statements can lead to legal liability, all criminal statutes punish false statements in areas of concern to the courts or agencies.

## V. Conclusion

Free speech is meaningless unless it has room to breathe. The United States and India almost have parallel free speech provisions in their Constitutions. Article 19(1) (a) of Indian constitution corresponds to the First Amendment of the US Constitution which says, 'congress shall make no law… abridging the freedom of speech or of the press'. However, the provisions within the US Constitution have two notable features a) freedom of press is specifically mentioned therein; b) no restrictions are mentioned on the freedom of speech. Within the famous case [57] Justice Bhagwati stated, " the fundamental right to the freedom of speech and expression enshrined in our constitution is based on Amendment I of the Constitution of the United States and it would be therefore legitimate and proper to refer to those decisions of the Supreme Court of the United States of America in order to appreciate the true nature, scope and extent of this right in spite of the warning administered by this court against use of American and other cases.' While similarities are in their constitutional provisions, the United States and India have their own unique jurisprudence on freedom of speech. It is important to notice that false statements made honestly are equally a part of freedom of speech. The supreme court of India applied the famous doctrine of *New York Times v Sullivan* standard of American constitutional law against public officials. Accordingly, statements made against persons in the public eye can't be considered defamatory unless they were made with 'actual malice'. The proviso of freedom of speech and restrictions are the result of that way of thinking, and this is the Indian way on the contrary American's have own way on freedom of speech and expression.

In conclusion Mahatma Gandhi says, 'one of the objects of a newspaper is to understand the popular feeling and give expression to it, another is to arouse among the people certain desirable sentiments, and the third is the fearlessness to expose popular defects.' As like diverse method, media (print & electronic, papers & magazines, Radio & Television, Internet & social Media) is the medium or instrument of storing or communicating information as the 'Fourth Estate' or the watchdog of the public affairs, informing the society and



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vice versa, acts as the forum to advocate the views of the society at immense to at the rudder of public affairs.

## References Références Referencias

[1] Jalal ad-Din Muhammad Rumi *or Rumi (30 September 1207 – 17 December 1273),* was a 13th-century Persian muslim poet, jurist, theologian, and Sufi mystic.

[2] A. Doyle, *Silver Blaze,* in The Memoirs of Sherlock Holmes (1894) (investigating the disappearance of a race horse, Holmes deduces from the watchdog's failure to bark that the horse was taken by his trainer with whom the dog was familiar).

[3] J. Madison, *Report On The Virginia Resolutions (1800)*, reprinted *in* 5 The Founders Constitution, (P. Kurland & R. Lerner eds. 1987), at 142-43, 145-47 (sovereignty of the people and elective nature of government requires freedom of the press).

[4] *Nebraska Press Association v. Stuart* (1976) 427 U.S. 539.

[5] The state courts were *de jure* subordinate to the Supreme Court in Federal matters; they retained a great measure of *de facto* independence.

[6] *Nebraska Press Association v. Stuart* (1976) 427 U.S. 539.

[7] *Marbury v. Madison* [1803] 5 U.S. 137. The case resulted from a petition to the Supreme Court by William Marbury, who had been appointed Justice of the Peace in the District of Columbia by President John Adams but his appointment papers was not delivered by the new Secretary of State James Madison. The Court, with John Marshall as Chief Justice, found firstly that Madison's refusal to deliver the commission was both illegal and remediable. Chief Justice Marshall wrote the opinion of the court. In deciding whether Marbury had a remedy, Marshall stated: "The Government of the United States has been emphatically termed a government of laws, and not of men. It will certainly cease to deserve this high appellation if the laws furnish no remedy for the violation of a vested legal right." One of the key legal principles on which Marbury relies is the notion that for every violation of a vested legal right, there must be a legal remedy. Marshall next described two distinct types of Executive actions: political actions, where the official can exercise discretion, and purely ministerial functions, where the official is legally required to do something. Marshall found that delivering the appointment to Marbury was a purely ministerial function required by law, and therefore, the law provided him a remedy.

[8] Erwin Chemerinsky. (2010). *Constitutional Law: Principles and Policies.* Newyork: Aspen's Introduction to Law Series, p. 203.

[9] Vidas is a Sanskrit work means knowledge, the four Vidas are the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. The various Indian philosophies have taken from Vidas.

[10] Manusmṛti 8.13-15.

[11] R. Rajagopal and Ors. vs. State of Tamil Nadu and Ors, AIR 1995.

[12] *Shreya Singhal v. Union of India,* AIR 2015 SC 1523

[13] *ibid.*

[14] It was adopted on December 15, 1791, as one of the ten amendments that constitute the Bill of Rights.

[15] "The Google memo is a reminder that we generally don't have free speech at work". *The Washington Post*. Archived from the original on January 25, 2020. Retrieved 21 March , 2020.

[16] *Everson v. Board of Education*, 330 U.S. 1 (1947)

[17] Daniel L. Driesbach. (2002) *Thomas Jefferson and the Wall of Separation between Church and State,* NYU Press, unpaginated.

[18] AIR 2015 SC 1523,

[19] However, in February 2019, almost four years later, the Supreme Court was presented with new litigation based on findings that the *Singhal v. Union of India* ruling was not being properly implemented. The Internet Freedom Foundation published a study in November 2018 on the continued use of the Section which found about 65 to 70 cases cumulatively in different legal databases and that fresh cases were being registered in police stations, investigated and thereafter, considered by lower Courts.

[20] *R. Rajagopal v State of Madras,* 1995 AIR 264

[21] In the American Supreme Court case of *New York Times v Sullivan*, to Indian law. The *Sullivan Rule (*whose evolution in the American Civil Rights movement was traced by Swaminathan J.) is based on the recognition that if free speech, and especially journalistic speech, is to survive, it must have 'breathing space.' In other words, mere inaccuracies will not subject the writer to defamation, unless it is shown that the writer either *knew* that they were making false statements, or made them with 'reckless disregard' for whether they were true or false.

[22] *Indian Express Newspapers (Bombay) Private Ltd. v. Union of India*, (1985) 2 S.C.R. 287.

[23] Khan v. State of West Bengal, WP 5326(W)/2020

[24] *Indirect Tax Practitioners Assn. v R.K.Jain* (2010) 8 SCC 281.

[25] interestingly, the judges found both Mr. Sibal and Mr. Jain not only not guilty of contempt of court but as having done real public service, each in his own way, as an advocate and as a journalist.

[26] *Indirect Tax Practitioners Assn. v R.K.Jain* (2010) 8 SCC 281.

[27] *R.A.V. v. City of St. Paul*, 505 U.S. 377 (1992).

[28] *Id.* at 391

[29] *Chaplinsky v. New Hampshire*m, 315 U.S. 568 (1942).

[30] *Watts v. United States*, 394 U.S. 705, 708 (1969).

[31] 394 U.S. at 708. In Virginia v. Black, 538 U.S. 343, 359 (2003), the Court, citing *Watts*, upheld a statute that outlawed cross burnings done with the intent to



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intimidate. A cross burning done as 'a statement of ideology, a symbol of group solidarity,' or 'in movies such as Mississippi Burning,' however, would be protected speech. Id. at 365–366.

[32] *NAACP v. Claiborne Hardware Co.*, 458 U.S. 886 (1982).

[33] 458 U.S. at 927

[34] *Schenck v. United States*, 249 U.S. 47 (1919).

[35] Schenck and Baer were convicted of violating this law and appealed on the grounds that the statute violated the First Amendment. The question was to US Supreme Court, did Schenck's conviction under the Espionage Act for criticizing the draft violate his First Amendment right to freedom of speech?

[36] 491 U.S. 397 (1989). Flag burning constitutes symbolic speech that is protected by the First Amendment.

[37] *R.A.V. v. City of St. Paul*, 505 U.S. 377, 383 (1992)

[38] 505 U.S. at 384.

[39] *Id.* 505 U.S. at 391. On the other hand, the First Amendment permits enhancement of a criminal penalty based on the defendant's motive in selecting a victim of a particular race. Wisconsin v. Mitchell, 508 U.S. 476 (1993). The law has long recognized motive as a permissible element in sentencing, the Court noted. Id. at 485. It distinguished *R.A.V.* as involving a limitation on speech rather than conduct, and because the state might permissibly conclude that bias-inspired crimes inflict greater societal harm than do non-bias inspired crimes (*e.g.*, they are more likely to provoke retaliatory crimes). Id. at 487–88. *See generally* Laurence H. Tribe, *The Mystery of Motive, Private and Public: Some Notes Inspired by the Problems of Hate Crime and Animal Sacrifice*, 1993 SUP. CT. REV. 1.

[40] *Virginia v. Black*,538 U.S. 343 (2003).

[41] 538 U.S. 343 (2003). A plurality held, however, that a statute may not presume, from the fact that a defendant burned a cross, that he had an intent to intimidate. The state must prove that he did, as 'a burning cross is not always intended to intimidate,' but may constitute a constitutionally protected expression of opinion. Id. at 365–66.

[42] 538 U.S. at 362–63.

[43] 538 U.S. at 1-2.

[44] *Rosenblatt v. Baer*, 383 U.S. 75, 85 (1966).

[45] *Garrison v. Louisiana*, 379 U.S. 64 (1964), involved charges that judges were inefficient, took excessive vacations, opposed official investigations of vice, and were possibly subject to 'racketeer influences.' The Court rejected an attempted distinction that these criticisms were not of the manner in which the judges conducted their courts but were personal attacks upon their integrity and honesty. 'Of course, any criticism of the manner in which a public official performs his duties will tend to affect his private, as well as his public, reputation……The public- official rule protects the paramount public interest in a free flow of information to the people concerning public officials, their servants. To this end, anything which might touch on an official's fitness for office is relevant. Few personal attributes are more germane to fitness for office than dishonesty, malfeasance, or improper motivation, even though these characteristics may also affect the official's private character.' Id. at 76–77.

[46] *New York Times Co. v. Sullivan*, 376 U.S. 254 (1964), was a landmark decision of the US Supreme Court ruling that the freedom of speech protections in the First Amendment to the U.S. Constitution restrict the ability of American public officials to sue for defamation.

[47] Justice Black wrote, 'only a free and unrestrained press can effectively expose deception in government.'

[48] Gertz v. Robert Welch, Inc, 418 U.S. 323 (1974), was a landmark decision of the US Supreme Court establishing the standard of First Amendment protection against defamation claims brought by private individuals.

[49] *Philadelphia Newspapers v. Hepps,* 475 U.S. 767 (1986).

[50] 475 U.S. at 779 n.4. Justice Brennan added a brief concurring opinion expressing his view that such a distinction is untenable. Id. at 780.

[51] *New York Times Co. v. Sullivan*, 376 U.S. 254, 280 (1964); *Garrison v. Louisiana*, 379 U.S. 64, 78 (1964); *Cantrell v. Forest City Publishing Co.*, 419 U.S. 245, 251–52 (1974).

[52] *St. Amant v. Thompson*, 390 U.S. 727, 730–33 (1968); *Beckley Newspapers Corp. v. Hanks*, 389 U.S. 81 (1967). A finding of 'highly unreasonable conduct constituting an extreme departure from the standards of investigation and reporting ordinarily adhered to by responsible publishers' is alone insufficient to establish actual malice. Harte- Hanks Communications v. Connaughton, 491 U.S. 657 (1989) (nonetheless upholding the lower court's finding of actual malice based on the 'entire record').

[53] *Gertz v. Robert Welch, Inc*., 418 U.S. 323, 331–32 (1974); *Beckley Newspapers Corp. v. Hanks*, 389 U.S. 81, 83 (1967). *See New York Times Co. v. Sullivan,* 376 U.S. 254, 285–86 (1964) ('convincing clarity'). A corollary is that the issue on motion for summary judgment in a *New York Times* case is whether the evidence is such that a reasonable jury might find that actual malice has been shown with convincing clarity. *Anderson v. Liberty Lobby*, 477 U.S. 242 (1986).

[54] *Philadelphia Newspapers v. Hepps*, 475 U.S. 767 (1986) (leaving open the issue of what 'quantity' or standard of proof must be met).

[55] *Hustler Magazine, Inc. v. Falwell*, 485 U.S. 46 (1988).

[56] *United States v. Alvarez,* 567 U.S., No. 11–210

[57] *Express Newspapers (Private) Ltd. v. Union of India*, (1985) 2 S.C.R. 287.

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Career | Credibility | Financial

## Early Invitations

### Early invitations to all the symposiums, seminars, conferences

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Exclusive




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Exclusive | Financial

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Financial

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Career | Credibility | Exclusive | Reputation

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### Get access to scientific museums and observatories across the globe

All members get access to 5 selected scientific museums and observatories across the globe. All researches published with Global Journals will be kept under deep archival facilities across regions for future protections and disaster recovery. They get 10 GB free secure cloud access for storing research files.

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# ASSRC

## ASSOCIATE OF SOCIAL SCIENCE RESEARCH COUNCIL

ASSOCIATE OF SOCIAL SCIENCE RESEARCH COUNCIL is the membership of Global Journals awarded to individuals that the Open Association of Research Society judges to have made a 'substantial contribution to the improvement of computer science, technology, and electronics engineering.

The primary objective is to recognize the leaders in research and scientific fields of the current era with a global perspective and to create a channel between them and other researchers for better exposure and knowledge sharing. Members are most eminent scientists, engineers, and technologists from all across the world. Associate membership can later be promoted to Fellow Membership. Associates are elected for life through a peer review process on the basis of excellence in the respective domain. There is no limit on the number of new nominations made in any year. Each year, the Open Association of Research Society elect up to 12 new Associate Members.

# Benefit

## To the institution

### Get letter of appreciation

Global Journals sends a letter of appreciation of author to the Dean or CEO of the University or Company of which author is a part, signed by editor in chief or chief author.



## Exclusive Network

### Get access to a closed network

A ASSRC member gets access to a closed network of Tier 2 researchers and scientists with direct communication channel through our website. Associates can reach out to other members or researchers directly. They should also be open to reaching out by other.

Career | Credibility | Exclusive | Reputation




## Certificate

### Certificate, LoR and Laser-Momento

Associates receive a printed copy of a certificate signed by our Chief Author that may be used for academic purposes and a personal recommendation letter to the dean of member's university.

Career | Credibility | Exclusive | Reputation




## Designation

### Get honored title of membership

Associates can use the honored title of membership. The “ASSRC” is an honored title which is accorded to a person’s name viz. Dr. John E. Hall, Ph.D., ASSRC or William Walldroff, M.S., ASSRC.

Career | Credibility | Exclusive | Reputation

## Recognition on the Platform

### Better visibility and citation

All the Associate members of ASSRC get a badge of "Leading Member of Global Journals" on the Research Community that distinguishes them from others. Additionally, the profile is also partially maintained by our team for better visibility and citation.

Career | Credibility | Reputation

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### Get discounts on the future publications

Associates receive discounts on future publications with Global Journals up to 30%. Through our recommendation programs, members also receive discounts on publications made with OARS affiliated organizations.

Career | Financial



## GJ Account

### Unlimited forward of Emails

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Career | Credibility | Reputation



## Premium Tools

### Access to all the premium tools

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Financial

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### Organize seminar/conference

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Career | Credibility | Financial

## Early Invitations

### Early invitations to all the symposiums, seminars, conferences

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Exclusive




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Exclusive | Financial

## Reviewers

### Get a remuneration of 15% of author fees

Associate members are eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get a remuneration of 15% of author fees, taken from the author of a respective paper.

Financial

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| Associate | Fellow | Research Group | Basic |
|---|---|---|---|
| $4800<br>**lifetime designation** | $6800<br>**lifetime designation** | $12500.00<br>**organizational** | APC<br>**per article** |
| **Certificate,** LoR and Momento<br>**2** discounted publishing/year<br>**Gradation** of Research<br>**10** research contacts/day<br>**1 GB** Cloud Storage<br>**GJ** Community Access | **Certificate,** LoR and Momento<br>**Unlimited** discounted publishing/year<br>**Gradation** of Research<br>**Unlimited** research contacts/day<br>**5 GB** Cloud Storage<br>**Online Presense** Assistance<br>**GJ** Community Access | **Certificates,** LoRs and Momentos<br>**Unlimited** free publishing/year<br>**Gradation** of Research<br>**Unlimited** research contacts/day<br>**Unlimited** Cloud Storage<br>**Online Presense** Assistance<br>**GJ** Community Access | **GJ** Community Access |

# Preferred Author Guidelines

**We accept the manuscript submissions in any standard (generic) format.**

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

## Before and during Submission

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

**Declaration of Conflicts of Interest**

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

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Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

## Authorship Policies

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1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

**Changes in Authorship**

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

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**Appealing Decisions**

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

**Acknowledgments**

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

**Declaration of funding sources**

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

## Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

***Manuscript Style Instruction (Optional)***

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

***Structure and Format of Manuscript***

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

A research paper must include:

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

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

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

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

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

## Format Structure

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

All manuscripts submitted to Global Journals should include:

**Title**

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

**Author details**

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

**Abstract**

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

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

**Keywords**

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

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

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

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

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

**Numerical Methods**

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

**Abbreviations**

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

**Formulas and equations**

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

**Tables, Figures, and Figure Legends**

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

**Figures**

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

## Preparation of Eletronic Figures for Publication

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

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

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

## Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Informal Guidelines of Research Paper Writing

***Key points to remember:***

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

**Final points:**

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

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

**The discussion section:**

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

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

**General style:**

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

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



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*Mistakes to avoid:*

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

**Title page:**

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

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

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

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

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

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

**Approach:**

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

**Introduction:**

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

*The following approach can create a valuable beginning:*

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

**Approach:**

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

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

**Procedures (methods and materials):**

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

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

**Materials:**

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

**Methods:**

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

**Approach:**

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

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

**What to keep away from:**

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



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**Results:**

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

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

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

**Content:**

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

**What to stay away from:**

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

**Approach:**

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

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

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

**Figures and tables:**

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

**Discussion:**

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

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

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





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

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

**Approach:**

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

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| ***Methods and Procedures*** | Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads | Difficult to comprehend with embarrassed text, too much explanation but completed | Incorrect and unorganized structure with hazy meaning |
| ***Result*** | Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake | Complete and embarrassed text, difficult to comprehend | Irregular format with wrong facts and figures |
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| ***References*** | Complete and correct format, well organized | Beside the point, Incomplete | Wrong format and structuring |

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