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Incorporation of GTM and CLT

Objectivity of Psychological Language

Highlights

Higher Education Systems in Kenya

Revitalization of Cameroonian Languages

Discovering Thoughts, Inventing Future

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Contents of the Issue

i. Copyright Notice
ii. Editorial Board Members
iii. Chief Author and Dean
iv. Contents of the Issue

1. The Revitalization of Cameroonian Languages in an Era of Global Language Extinction through the Translation of Selected Official Documents: The Case of Kom in Boyo Division. *1-18*
2. The Availability of Teaching Materials Alone in Tropical African Government-Aided Primary Schools has not Yet Facilitated Teacher Instructional Effectiveness. *19-22*
3. Francis B. Nyamnjoh's *Intimate Strangers*: Mapping "Fragmegration" in Botswanan Urban Centres. *23-33*
4. Intelligibility and Objectivity of Psychological Language. *35-40*
5. Prenasalisation in Tonga (M64): A Morphosyntactic Perspective. *41-45*
6. Incorporation of GTM and CLT: An Effective Way to Teach & Learn English in Bangladesh. *47-51*
7. Institutional Coma, the Effect of Capitalism: An Empirical Quality Review of Higher Education Systems in Kenya and Uganda. *53-62*

v. Fellows
vi. Auxiliary Memberships
vii. Preferred Author Guidelines
viii. Index

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The Revitalization of Cameroonian Languages through the Translation of Some Official Documents: The Case of Kom in Boyo Division

By James N. Tasah
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Abstract- In the discussions of the status of African languages today, especially among linguists, one of the problems that keep coming up is the need for the revitalization of endangered languages threatened by the current trend of globalization. Most Cameroonian languages are used only for local socialization in the respective communities, but not in official domains in the administration because foreign languages have overshadowed them; and become the preferred mode of communication among the younger generation. This paper argues that the revitalization of Kom through the translation of some official documents will enable the language not only to assume some of the prestige-conferring and valorizing functions, but also penetrate new domains in the local municipality hitherto monopolized by colonial languages. This strategy is proposed based on the argument that once a language's status is raised through any revitalization technique, the speakers will perceive it on more equal ground with official languages albeit as a 'Local Official Language' (LOL). It uses the UN's 1948 Universal Declaration of Human Rights as the conceptual framework.

Keywords: *translation, revitalization, official, documents, vitality, domain.*

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The Revitalization of Cameroonian Languages through the Translation of Some Official Documents: The Case of Kom in Boyo Division

James N. Tasah

Abstract- In the discussions of the status of African languages today, especially among linguists, one of the problems that keep coming up is the need for the revitalization of endangered languages threatened by the current trend of globalization. Most Cameroonian languages are used only for local socialization in the respective communities, but not in official domains in the administration because foreign languages have overshadowed them; and become the preferred mode of communication among the younger generation. This paper argues that the revitalization of Kom through the translation of some official documents will enable the language not only to assume some of the prestige-conferring and valorizing functions, but also penetrate new domains in the local municipality hitherto monopolized by colonial languages. This strategy is proposed based on the argument that once a language's status is raised through any revitalization technique, the speakers will perceive it on more equal ground with official languages albeit as a 'Local Official Language' (LOL). It uses the UN's 1948 Universal Declaration of Human Rights as the conceptual framework. The bilingual documents originally established in French and English that have been translated into the Kom language constitute data for this study. The documents that are used to argue for the revitalization of the language include a Baptism card, Medical certificate, Bachelor's Degree Success Testimonial, a Civil Status Register center, Marriage Certificate, National Identity card, Birth Certificate, Registration card, and Tax payer's card.

Keywords: translation, revitalization, official, documents, vitality, domain.

I. Introduction

It has long been recognized that the lack of investment and official recognition of minority languages is one of the main barriers to citizens' participation in local administration and development. A majority Africa countries have adopted an exoglossic language policy in that they rely heavily on an ex-colonial language for their official or national communication. Only a small percentage of languages seem to use an indigenous language, either exclusively or dominantly in their formal functions. Such countries have traditionally been considered as model countries in using local media in formal domains such as South Africa, which has recognized 11 languages as official (Lüpke 2019:2).

In Cameroon, the establishment of all official documents is still carried out in French and English which are the country's imported languages although the majority of the population are illiterate. The result is the exclusion of many people in the nation who cannot contribute to the economy other than as consumers. Suppose the situation is reversed and Cameroonian languages are also employed in the formal administration, education, judiciary, politics, agriculture, economy etc., it is obvious that the level of participation will increase as well as the productive capacity. This is one of the reasons why we argue for the revitalization of the Kom language through the translation of some documents for citizens' entrenched attitudes towards their language. But why use this approach in the revitalization of the language? This will be answered after the definition of some concepts. What is language revitalization?

According to (Chumbow 2009, 2010a), *revitalization* refers to all measures and actions necessary to ensure linguistic vitality and language maintenance, leading to the preservation of the remarkable quality and degree of cultural and linguistic diversity that characterizes the rich heritage of African nations. This is envisaged in terms of, and in consonance with the recommendations of UNESCO (2003a).

Closely linked to revitalization is *revalorization,* and Chumbow also notes that it pertains to all those provisions in the action plan that are geared towards ensuring added value for African languages, beyond their basic communication and identity functions within the ethno-linguistic group. This is achieved, for instance, by giving such a language supplementary, economically valorizing functions as a language of education, official or public affairs in the local government councils and mass communication, etc. (Chumbow 2009, 2010a).

Since all Cameroonian languages are not official except English and French that are used in conducting all official government transactions in the public administration, UNESCO (2013) defines an official language as "*one* designated by law to be employed in the public domain." This is distinct from a national language, which is a "language spoken by a large part of the population of a country, which may or may not be designated an official language" (UNESCO, 2013).

Concerning an official language that results from the work of revitalization, it is one that is used by

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the administration (mostly by the government in the courts of law and for official business) within a country and sometimes it is used as a means of international communication. An official language has 'its restriction to 'the secondary domain cluster' consisting mainly of administrative, economic, political and educational uses' Bamgbose (2000:104). Very often, the role of an official language is enforced by legislation or decree and to a large extent, it is restricted to formal settings. It has been noted that its function is primarily utilitarian rather than symbolic (Holmes, 1992). For example, the Cameroonian Constitution stipulates the use of English and French as the official languages. In addition, Bamgbose (2007) notes that an "official" Language of a country generally appears to be one in which the laws of the country are made and publicized, whereas the "national" language is the one which is used, more often orally, in the administration, mass-media, primary education, and literacy campaigns; but laws do not have to be passed nor published in them.

As indicated above, why should Kom among other Cameroonian languages be revitalized through the translation of some documents? This question can be addressed basically based on Bamgbose's (2011:2) argument that when people talk of a common language that will facilitate communication; they almost always refer to an official imported language, which, as is well known, is only truly common to perhaps 10-20% of the population**.** The argument about cost is that operating in a single language is more economical than operating in several. In addition, the existence of such a language avoids the problems of translation, interpretation, and production of documents in several languages. While this may be true, the real cost is a comparison between denying a citizen the right to be heard in his or her language as opposed to the so-called economy of operating in a language in which one is not competent. In Cameroon, English and French are invariably the only languages that enjoy official status according to the constitution. (Chumbow 2008) on his part maintains that the fact that the sum total of the knowledge, technology, skills and techniques relevant to and required for national development are confined to and transmitted in a foreign language used by a relatively small fraction of the population means that the majority (60 to 80%) who do not speak the official foreign language are literally marginalized and excluded from the development equation. It is on the bases of these arguments that this study uses the translation of selected documents in the Kom language as data to argue for an alternative strategy in revitalizing Cameroonian languages.

Generally, most Cameroonians cherish their indigenous languages and maintain them with pride in the primary domains of language, i.e., in family, community, religious and elementary school contexts. They do not, however, believe that these languages are capable of becoming languages of power, i.e., dominant in what Sibayan and other Philippine sociolinguists call "the controlling domains of language", such as government administration, the formal economy, secondary and tertiary education. Their disabling language attitudes are a reflection of what Bourdieu (1997) refers to as the linguistic market where ownership of cultural capital prescribes the rules of distribution. Moreover, the low status of the Kom language among others is manifested in their non-use or minimal use in education, administration, health, formal economy, judiciary etc. If the language's status is considered low, then it is crucial to address this issue and also look at what should be done to change this status. This lead us to ask the following questions:

a) What is the cause of low language status?
b) How can the status of the Kom languages be enhanced and revitalized?

The first question can be addressed by looking at the causes of low status of minority languages.

a) What is the cause of Kom low language status?

It is the government through its language policy that recognizes some languages as 'official' and 'national', and thereby according more value to such languages than others. The Cameroonian government accords official status to French and English by adopting them for use in administration, education, judiciary, parliament, media, etc. while at the same time excluding minority languages in these functions by way of policy following the 1996 Constitution. It makes policies on languages and enforces such policies through legislation. Often, government's policies on Cameroonian languages are reflected in the constitution and/or other documents such as the National Policy on Education. By adopting English and French as the language of education, government has raised the value of both languages over minority languages. When for instance, people in a given community like Kom perceive the learning of their language as the only means of obtaining access to education, health, administration etc. their demand for such a language may be translated into different actions for its development.

i. *Government's language policy through the Constitution*

The Constitution (the latest is that of 1996) which is the fundamental laws of Cameroon provide very little on the language policy. The only clauses on English and French in the Constitution are in Article I, Section 3, which stipulates that "The Republic of Cameroon shall adopt English and French as the official languages with equal status". This section further stipulates that the state "shall guarantee the promotion of bilingualism all over the territory" The indigenous languages are also provided for in the same Section, the only clause being the one-sentence stipulation that the state "shall work

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towards the protection and promotion of national languages" (national being the local label for the local/ indigenous languages) Simo Bobda (2004). In the absence of an inclusive favorable language policy for minority languages, the principle governing the use of language in the Cameroonian society is, predictably, that of the "survival of the fittest". The use of the Kom language in official documents is one of the strategies towards the revitalization and eventual emergence of the language.

According to Mackey (l984) quoted by Bamgbose (1991:741) "language is like a currency: the more it can buy, the greater value it has. 'If this assertion is established, the logical inference will be that the translation of all official documents in the Kom language will promote and give it a greater market value in the vital sectors of public life and public policy in religion, administration, health and politics etc. Put differently, the translation of the different documents in Kom has raised and revalorized the language's prestige.

Batibo (2005:47) also maintains that speakers of minority languages in most African countries are excluded from or marginalized with respect to national participation because of the use, by the ruling elite, of an ex-colonial language or of a dominant indigenous language, which may be used as a lingua franca while not understood by certain groups within the nation. Speakers of minority languages are thereby denied direct participation in public interaction, meaningful audiences with government authorities, and contact with other groups, or active contribution at public rallies. The exclusion of minority language speakers for these reasons is very common in Africa, as most countries either assume that all are able to follow discourse in those languages or insist that all official communication be made in them whatever the social cost. The immediate consequence is that nationalism, which is an economic necessity that can only be achieved by a communication that is capable of reaching all members of society in the economic process is not achieved.

b) *How can the status of the Kom language be revitalized?*

The language can be revitalized through different lexical expansion strategies and that is why this study focuses on translation as a technique in the intellectualization of the Kom language. It has been said that "Western Europe owes its civilization to translators" (Kelly 1979:1). Thus, if the speakers have to be civilized and emerge following vision 2035, then the translators from Kom and other languages should start translating key texts and documents from colonial languages into their respective languages. According to Mutasa (2006), African languages are viewed as not adequate as languages of tuition for other subjects because of linguistic deficiency. On the one hand, the constraint of terminology is real and the whole question of terminology is part of the overall cultural, economic and social subjugation of developing nations by the West. In this vein, the lack of terminology or academic register in Kom and other languages can be provided as the rationale for depriving their rightful roles in administrative and educational domains at all levels. Terminology should not only be regarded as an attribute that is characteristic of European languages but as an inherent element pertinent to all languages in the administrative, health, social, economic and scientific domains. Does English have terminologies for all African artifacts? English also needs elaboration in this regard but who says anything about its shortcoming?

The poverty or underdevelopment of the Kom language is due to deliberate refusal to enrich and use it in wider domains. When a language is revitalized through translation like Kom for instance, Fafunwa (1990) notes that the process becomes easier for other languages. However, the financial or the economic factor may pose a major problem for the development and wider use of Cameroonian languages to be revitalized and used in formal contexts. Nevertheless, the economic cost must not only be viewed in monetary terms but also with respect to the long-term effects on Cameroon resulting from her continuous use of imported foreign languages that disadvantage a greater section of the population. It is therefore important not to allow any language to be endangered and get extinct nowadays when it could be documented and revitalized by producing appropriate literacy materials or translating different documents for its enhancement and vitality. As pointed out in the introduction, this paper argues that the translation of some documents in the Kom language will greatly reinforce its revitalization but why should some documents be translated in this language?

i. *Justification for the Translation of some official Documents into African languages with Kom as a case study*

It has been argued that language rights are an integral part of well-established basic human rights widely recognized in international law, just as are the rights of women and children (Varennes 2001: 1). These rights are also enshrined in various articles of the UN by member states that cherish democracy. As a signatory to these UN articles, Cameroon is both politically and morally obliged both to observe the articles and enforce them for enhanced democratic citizenship of all communities.

The concept of participatory democracy goes beyond ritual voting to elect governments. It includes "a citizen's right to make his or her views and needs known as well as the right to be able to influence policy in so far as his or her welfare is concerned" (Bamgbose 2008:24). It follows, therefore, that "as long as the language of governance is accessible only to the

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educated elite, majority of the citizens will be excluded thereby making nonsense of participatory democracy" (Bamgbose 2008:31). Protecting these languages through the translation of relevant documents, then, is not simply a matter of preserving the country's linguistic and cultural wealth, it is also vital to ensuring equal access and opportunities for Kom people's linguistic rights.

(Bamgbose 2008:31) also points out two aspects of national life which are worth mentioning here such as justice and health. He states that in a system of justice in which a litigant or an accused has to be subjected to questioning through an interpreter, it is not unusual to discover that there is often miscarriage of justice arising from faulty interpretation. Similarly, information on health which is not presented in a language that the consumer understands can lead to failure or even disastrous consequences. The prevalence of HIV/AIDS in Africa has led to a realization that the war against the pandemic can yield no tangible results unless it is conducted in a language familiar to most people. At least in this respect, African languages are coming into prominence in terms of their role in this domain. But there is still much left to be done. Labels on medication continue to be mainly in the imported official language (or in the language of the country from which the medicines have been imported). Although pharmacists try to explain the use of the medication they dispense, there is no substitute for instructions in a language that patients can understand on the basis of these arguments, some materials should be produced or translated into translated into minority languages for such information to be available to the illiterate population.

National languages are never used in situations where the State is involved except during electoral campaigns (Bitja'a Kody, 2001a) while English and French are used in all documents, written and oral communications. Persons employed by the State are forced to use either English or French in their communication with clients even if they know the client's national language and thus creating communicative problems. In most African countries, the formal economy (banking, commerce and industry, mining, manufacturing, and multinational corporations) is dominated by the imported official languages hence the need to translate official texts and documents in local languages.

Although there is wider effect of using imported foreign languages in Cameroon, it can be contended that knowledge and skills are imparted to Cameroonian citizens almost exclusively in foreign languages while the majority of the population are farmers and craftsmen, and perform their daily tasks in local languages. The question is: why not help them to improve their social, economic and political activities via the mother tongue? Why continue to disseminate information on different domains or establish official documents only in English or French when local languages can be used as exemplified in this study with the Kom language.

The dominance of French and English can be traced back to colonial language policies, which gave pride of place to their use in formal administration, legislation, communication, education, and the economy. Post-independence administrations have largely continued these policies and relegated local languages to informal and non-official domains. Coupled with the dominance of the foreign languages is the hegemony associated with them, which generally translates into their aggressive promotion, particularly by agencies devoted to the propagation of these languages. Aid in form of personnel, materials, training, and funding is easily available for them, while African languages have to make do with meagre resources Bamgbose (2011). As a result, it is critically important now for all national languages to be developed and also used formally in formal domains.

Another motivation is to create value through the translation process in the language for the speakers and those of other languages. Although there are some emerging intervention strategies, generally most Cameroonian languages are not accorded sufficient attention in other domains. Since the effect of low status affects practically all of them as well as growing population of speakers of these languages, the translation of these documents in Kom is useful in awareness creation and grassroots involvement of the speakers in their development.

As minority languages are becoming increasingly marginalized and endangered in this era of globalization in terms of schooling, legal systems, and social services, the revitalization of the Kom language through the translation process is an alternative process of broadening its scope of usage.

Following the President's decree, No: 2017/013 of the 23rd January 2017 creating the National commission for Bilingualism and multiculturalism (NCBM), linguists, researchers in Cameroonian languages can cease the opportunity to promote them through different intellectualization processes with a view to proposing their use both in local administration and education among others. That is why it is necessary for linguists to empower them so that they will not continue to be endangered and stigmatized by the speakers.

To meet the needs for curriculum and resource development, translation of already approved and available learning material for various subjects is one approach that has been used effectively in some locations. For example, the Kenya Institute of Education produced one book and had it translated into the various languages, surmounting the economic obstacle of producing different books in every language of the students and satisfying the need for learning and

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teaching resources in a centralized curriculum. Translation played a similarly large role in the development of Kiswahili literature (Mulokozi, 2004). Translation is the key element in the intellectualization of African languages. Translation will also help both translators and readers to recognize important differences, similarities and universals in human experience, cultural perspectives, knowledge and conceptual systems" (Szanton, 2003:5).

It is also based on Alexander's (2007) observation that scholars who have focused on the issue of intellectualization of local languages agreed that one of the main mechanisms for bringing about and driving intellectualization is the translation of major works of literacy and scientific creation that exist in more developed languages. The Kom language is already reasonably developed and that is probably why in 2006, it was selected by Walter and Trammell (2008) for the Kom Experimentation Project (KEP) from right through to 2012.

The translation of some selected domains of national life into the Kom language will greatly enhance its intellectualization process in the language so that it can be used in wider domains and consequently, the speakers will regain confidence and develop more justified pride in using it in wider domains.

II. Conceptual and Theoretical Framework

One of the main pillars of language rights is the UN's 1948 Universal Declaration of Human Rights: Everyone is entitled to all the rights and freedoms set forth in this Declaration (of human rights) without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national, or social origin, property, birth or other status. It is clear that language rights are enshrined in the UN documents and scholars have researched and written about language rights (Blommaert 2003; Skutnabb- Kangas 1985; Skutnabb-Kangas & Cummins 1988; Skutnabb-Kangas 1990, 1995; UNEP 2001; Varennes 2001). A conceptual distinction ought to be drawn between the right to private and public use of language. According to Varennes (2001), private use of a language usually refers to the individual use of one's native language in family life, freedom of expression, non-discrimination or the right of persons belonging to a linguistic minority to use their language with other members of their group. Failure to guarantee such uses of language amounts to a breach of an individual's language rights. At another level, language rights can be explained by distinguishing language use in public. This includes the use of a language that an individual understands well both in court proceedings and court documents as universally recognized in international law as a basic "linguistic" right based on a fundamental human right (Varennes 2001:6). The language uses at this level are also understood to include uses by public authorities: such as public education using a minority language as a medium of instruction, public radio and television broadcasting in a minority language, use of minority language by public officials in the provision of services to the public (and therefore a major source of employment for individuals within the civil service) etc. (Varennes 2001:6).

III. Methodology

a) Data Collection Methods

This study is purely descriptive in nature in terms of data collection. The data was collected mainly through the translation of the selected bilingual documents from French and English into the Kom language and to ensure their accuracy, we translated them with an experienced native literacy teacher, and the translations were later crosschecked, corrected and approved by one of the Kom language committee members.

However, it is worth noting that in the course of translating the documents, Sager (1990) guidelines were respected by the researchers as well as the Kom Literacy instructors. The International Organization for Standardization (ISO) has been concerned with providing guidelines for the creation of terms, but a major problem that ISO has to contend with is the diversity of structures and term formation techniques in different languages (Sager, 1990:89). The ISO guidelines on a broad and general level are as follows:

- Terms should be created systematically with respect to their morphological, syntactic, semantic and pragmatic characteristics;
- A term should conform to the morphology, spelling and punctuation conventions of the languages for which is intended;
- Once a term has gained general acceptance, it should not be changed without compelling reason and strong certainty that the new term will be accepted as a full substitute;
- If a new term succeeds only partially in replacing an existing term, the confusion may become worse as this would amount to deliberate synonym creation.

Terminology is also seen as an activity which enhances translation. In Kom like other African languages, the common processes used in creating or standardizing terminology include paraphrasing, borrowing, compounding, semantic transfer and derivation. Bamgbose (2015:16) maintains that in coining new terms, the following principles must be observed: Transfer of concept, priority of internal resources, brevity and consistency. Since most technical terms needed were brought in mainly from English and French, care was also taken in the translation according to accepted principles.

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Presentation of the selected Translated documents in Kom

The translated documents that constitute data for this work are presented below as follows: A Baptism card, Medical certificate, Bachelor's Degree Success Testimonial, a Civil Status Register center, Marriage Certificate, National Identity card, Birth Certificate, Registration card, and Tax payer's card.

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OBSERVATIONS
REMARKS
Awo a li-a

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BAPTEME
BAPTISM
ɨmu

Nom _____
Name /lzɨyn
Père _____
Father /Bæ
Mère _____
Mother /nì
Natif de _____
Native of /wulɨntè'î
Date de naissance _____
Date of Birth /achiibzɨ-i
Baptisé à _____
Baptized at/fù mu a
Baptisé le _____
Date of Baptism/ achiifu i mu
N° du registre du baptême _____
No.L.B. /akôyn a ghelɨ mu
Ministre _____
Minister/NgàŋndôFɨyìnɨ
Parrents_____Spiri
tual father /bòbàbtìs_____
_____
Spiritual mother
/nàbàbtîs_____
_____
Sponsores _____

Sponsors /ntò'sɨ

Signé par_____

Signed by /Nchwæ wùl

PREMIERE COMMUNION
FIRST HOLY COMMUNION
Kóminyònɨyîàsɨ
Lieu _____
Place /alê'
Date _____
Date /achi

CONFIRMATION
CONFIRMATION/kómfèmishóyn
Lieu _____
Place /alê'
Date _____
Date /achi
Ministère_____
Minister/NgàŋndòFɨyìnì

MARIAGE
MARRIAGE/ichɨyntɨ
Lieu _____
Place /alê'
Date _____
Date /achi
Avec/With /ŋêyn
N° du registre du baptême _____
N°. L.B /akôyn a ghelɨ mu
Ministre _____
Minister/NgàŋndóFɨyìnì
Temoins _____
Witnesses/Nchwœnchwònsa'sɨ

DIOCESE DE
ARCHDIOCESE OF
Alê'achinɨ-a nɨBishob
CERTIFICAT DE BAPTEME

CATHOLIQUE

THE CATHOLIC FESTIMONIAL BOOK

ŋwà'lɨ mu nɨndôFɨyìnìkàtolikà

PAROISSE
PARISH
NdôFɨyìnìigha'nɨ

_____
_____
_____

OBSERVATIONS

REMARKS

Awo a li-a

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REPUBLIQUE DU CAMEROUN / Ila'iKàmàlûyn
REPUBLIC OF CAMEROON
PAIX – TRAVAIL – PATRIE / Mbôyni-Ifêl-Nse
PEACE – WORK – FATHERLAND

MINISTERE DE L'ECONOMIE ET DES FINANCES
MINISTRY OF ECONOMY AND FINANCE

Ndôàfyà' nɨgômnázɨ a yì n-kiawokûmɨkwo

MINISTERE DE LA SANTE PUBLIQUE
MINISTRY OF PUBLIC HEALTH

NdôÀfyà' nɨGômnæzɨ a yì n-kiawokûmɨwuyn two

N°: Akôyn:

E ŋwà'lɨNdôàfvɨ Ilêm i

In application of the laws and regulations in force,
Sɨ ni kɨ ta tɨsa'tnɨndyêyn

Je soussigné _____

I the undersigned
Ma ta màsàyn

Docteur en médicine en service à _____

Medical officer working in / ɨDôktàɨgha'nɨ a ifèl a

Certifie

Certify / bɨmimeyn na

Il résulte de cette visite que l'intéressé (e)

As a result of this examination the person concerned / Bómikininâyèniwulateynnɨnghɨ

En foi de quoi le présent certificat de visite médicale a été délivré pour servir et valoir ce que droit.

In witness whereof this medical examination certificate has been issued to serve where and when necessary / ŋwà'lɨyèynnɨnghɨsɨtimisɨ a nchwònsa' nômɨ wo ta ghɨn-kɨŋ

A Yàmàndè , le _____ 2012

At theBèŋnkamsɨbónɨbèŋsɨnjvàsɨbò

A achi

Le Praticien

(Doctor) Dôktà :

REPUBLIQUE DU CAMEROUN / Ila'i Kaèmaèluêyn
Paix-Travail-Patrie / Mboêyníè-Ifeêl-NseBæ

UNIVERSITE DE YAOUNDE I

CAB/VDPAC/VDSCOL/CSS/CI

Peace-Work-Fatherland

THE UNIVERSITY OF YAOUNDÉ I / YùnivesitiYàmàndèɨyîàsí

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ATTESTATION DE REUSSITE / ŋwà'ɨ̀imèsi
AU DIPLOME DE LICENCE
BACHELOR'S DEGREE SUCCESS TESTIMONIAL / Dɨgɨlî̀ɨyî̀àsí

N° /Akôyn**_____ UY/FALSH/VD/PAC/CSDPP**

Le Doyen de la Faculté des Arts, Lettres et Sciences Humaines de l'Université de Yaoundé I atteste que :
The Dean of the Faculty of Arts, Letters and Social Sciences of the University of Yaounde I certifies that
NtisɨFakoltiŋwà'lisiníèSoshalSayànsYùnivesitiYàmàndè ɨ yî̀àsí ɨ bimîna
M./Mlle Matricule:
Mr./Miss / Bobe/Ngóyn Registration Number / akôyn a inyà' izɨyn
Né(e) le
Born on / Ghɨtî̀bzɨ a At / A
a subi avec succès les épreuves sanctionnant l'examen de fin de troisième année et a capitalise un total
has successfully fulfilled the requirements for the award of the Bachelor's Degree Having earned a total
wùnimeynnôàwo à jɨmkî a ghɨ n-kelɨsinîsɨchwóimômsɨnâyèynî ɨ kèlimâksɨɨvinɨmɨvimnfamaaleñ a digɨlî
De 180 crédits pour le cycle de LICENCE
of 180 credits.
Filière: Session: Cote:
In / lye'i *Session* / ɨlvɨiye'i *Grade* / ífyê'
Spécialité : Moyenne Général Pondérée (MGP)
Specialisation /Awo a ni nɨ-a *General Point Average* /mâksîsɨ a wùchɨyntɨkèli
En foi de quoi la présente attestation lui est établie et délivrée pour servir et valoir ce que de droit
In witness whereof the present testimonial is given with the privileges theretopertaning. / ŋwà'lɨyèynɨnghɨsɨtimisí a nchwónsa' nômɨ wo ta ghɨ n-kɨŋ

Système de notation / Grading / Ifê'		
MGP/4	Cote	Mention /Drade / Ifê'
[2-2.3[	C	Passable /Pass /Chwomeyn
[2.3-	C+	Assez-Bien /Fair / Chwomeynajû ŋ
2.7-3[	B-	Assez-Bien /Fair / Chwomeynajû ŋ
[3-3.3[	B	Bien /Good /Faytɨmeynchwòajûŋ
3.3-	B+	Bien /Good /Faytɨmeynchwòajûŋ
[3.7-4[	A-	Très-Bien /Very Good /Faytɨmeynchwò nô ajûŋ
4	A	Excellent / Chwomeynàmǽnkàyn

Yaoundé, le
Yaounde, the /Yaèmaèndeè, achi

Le doyen
The Dean /NtîsɨFakoltì

N.B. Il n'est délivré qu'une seule attestation de réussite, le titulaire pourra en faire établir autant de copies certifiées conformes qu'il voudra. Le diplômelui sera délivréultérieurement.

Only one success testimonial is issued; it is in the interest of the owner to make as many certified true copies as he/she mlay desire. The Certificate will be issued later/ Ghɨ n-fukɨŋwà'lɨyèynìmó'; yi tifaŋkisɨwùlvzɨ a wù n-kelɨnawùfaytisɨlisɨfùisa'isayn.

DEPARTEMENT DIVISION
Divishóyn

ARRONDISSEMENT SUBDIVISION
SobDivishóyn

REPUBLIQUE DU CAMEROUN
Paix – Travail – Patrie
REPUBLIQUE OF CAMEROON/ Ila' iKàmàlûyn
Peace – Work – Fatherland/ Mbôynɨ-Ifêl-NsêBǎè

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CENTRE D'ETAT CIVIL
CIVIL STATUS REGISTRATION CENTER
alê' a ŋwà'li afavtɨniɨ-a

De – of -a----------
Acte de naissance n°/akôyn ----------
BirthCertificate / ŋwà'lɨibzɨ-i
Nom de l'enfant ----------
Name of the child / Ibzɨyniwayn ……
Le-on the – achi ……
Est né à ……
Was born at/ghibzɨtîbzɨ-i a
Nom de l'enfant ----------
Name of the child / Izɨyniwayn ……
De sexe – sex – ɨwayngha----------
De– of – Izíynibòwàyn----------
Né à – Born at – ghɨbzɨ-i a ----------
Domicilié à ----------
Resident at / alê' a chinɨ-a

Profession – Occupation – atuifèl----------

Dressé le ----------
Drawn up on the / ghífàytɨ a

Sur la declaration de ----------
In accordance with the declaration of / kɨibènɨghelighèyntêyn

---
Lesquels ont certifié la sincérité de la présente declaration
Who attested to the truth this declaration / ɨàŋenaghi a ghɨbènanômɨ ghà a ŋwà'linâghàynninghɨkɨsamo'

Par nous ----------
By us / a nighès ----------
Le déclarant, Signature de l'officier de l'Etat Civil
The declarent, Signature of registrar
Wulɨnɨɨ nchwæwùlvzɨ a wù n-lemŋwa'lɨsɨ

REPUBLIQUE DU CAMEROUN
PAIX – TRAVAIL – PATRIE

REPUBLIC OF CAMEROON – Ila'iKàmàlûyn
PEACE – WORK – FATHERLAND - Mbôynɨ-Ifêl-NsêBæ

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CARTE D'ÉLECTEUR ŋwà'lɨvɨt

Registration card – ŋwà'lɨìzɨyn i nya'nɨ-i

……

Ministère de l'Administration territorial et de la décentralisation

Ministry of territorial Administration and decentralization

Ndôàfyà'ɨtísɨnɨnɨìgwôsɨ-iadya'i a gômnæ

N° /akôyn……

Bureau de vote /ndozɨ a ghɨ n-ma'ɨfɨñwà'lɨateyn

Pulling station/Alê' kì a ghɨ n-vîtateyn……

Ressort ……

Area of jurisdiction /alê'aisa' …… ……..

Nom ……

Surname /lzɨynila' ……

Prénoms ……

First name /Izɨyn I yiasɨ-i……. ……

Nom du père ……

Father'sname /lzɨyn i Bæ……

Nom de la mere ……

Mother's name /izɨyninì …… ……..

Date de naissance ……

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Date of birth /achiibzɨ-i…….

Lieu de naissance ……

Place of birth /alê' ibzɨ i

…….

Profession ……

Occupation /atuifèl

CNI N° ……

NIC /akôyn a nchwæŋwà' lɨàlɨŋsɨ

Le ……

The /achi

…….

Signature de l'électeur

Elector's signature
Nchwæwùlvzɨ a wù

Signature de l'autorité

Authority Signature
Nchwæwùlàdyà'

……

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REPUBLIQUE DU CAMEROUN
Paix – Travail – Patrie
REPUBLIQUE OF CAMEROON/ Ila' iKàmàlûyn
Peace – Work – Fatherland/ Mbôyni-Ifêl-NsêBæ

ACTE DE MARIAGE

Mariage certificate / ŋwà'liichiyntɨ N° / akôyn ----------

Mariage de ----------
Marriage of / ichɨyntɨi
Et – and of – nɨ ----------
Le – on the – achi ----------
Devant nous ont comparé publiquement
Before us, appeared publicly / asɨnɨghès a ndayn
M. Boèbe / nàwàyn ----------
Âgé de ---------- ans, né le ----------
Aged / ɨlwema years, born on the / bèŋsɨ, achiibzɨ-i
A – at – a ----------
Profession – occupation – atuifèl ----------
Domicilié à ----------
Resident at / alê' a chinɨ-a
Fils de ---------- et de ---------- d'une part
Son of / ɨwâyn and of/ nɨon the one part/ abàs a li a
Et **Mlle** – miss – ngòyn ----------
Âgé de ---------- ans, né le ----------
Aged /ɨlwema years, born on the / bèŋsɨ, achiibzɨ-i
Profession – occupation – atuifèl ----------
Domicilié à ----------
Resident at / alê' a chinɨ-a
Fille de ---------- et de ---------- d'une part
Daughterof / ɨwâyn and of/ nɨon the other hand/ abàs a li a
Les futurs époux déclarent que le contrat a été établi comme suit :
The bride and the bridegroom state that the marriage settlement has been established as follows: /
Lûmwinɨwîlum be meynnadzɨichɨyntɨnɨàŋenana
ghɨ a dzɨghàyntèyn:

Régime matrimonial – Type of antenuptialsettlement – inkiichɨyntɨ

Il n'a été constaté aucune opposition
No objections to marriage have been recorded
Ituynsɨinɨnghɨwi a ichɨyntɨnâghàyn
M. / wulɨlûmnɨ ---------- et Mlle / ñgòyn ----------
And Miss
On déclare l'un après l'autre vouloir se prendre pour époux et nous avons prononcé au Nom de la loi qu'ils sont unis par le mariage.
Both declared they wish to be husband and wife in accordance with the law and we

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pronounce that they are united by the marriage. / aèñenabímimeynsínaèghí Lumnɨwi ta isa'inɨndyêyn, ghèsɨbênaàŋenagvimeynchɨyntɨsɨafo à mò'.
En presence de – In presence of – antêynɨnɨghelighèybtêyn:
M. ---------- Chef de famille de l'époux ou son représentant
Bóbe/nàwàyn Head of the family of the wife or his representative
Atuisasindonɨwùlɨwikèsawuluzɨ a wù n-lîalê' a ŋweyn.
Qui consentent au mariage, et de
who agree to the marriage, and of: /a ghɨbɨmiichɨyntɨ i:
M. ---------- témoin de l'époux et de :
Bòbe/nàwàyn Witness of the husband, and of: / nchwònsa' ɨwùlɨlûmnɨɨ
M. ---------- témoin de l'épouse.
Bòbe/nàwàyn Witness of the wife / nchwònsa' ɨwùlɨwi:
Le présent acte a été dressé par Nous, ----------
The present certificate has been drawn by Us,
ŋwà'lɨyèynnɨnghɨ ma à nyà'ghès:

Signature des époux A/a----------le / achi ----------
Bride and bridegroom's signature Signature des témoins
nchwæLûmwinɨnɨyîwîlumWitnesses signature : /Nchwænchwònsa'

Signature de l'Officier d'Etat Civil :
Signature of registrar:
nchwæwùlvzɨ a wù n-lemŋwà'lɨsɨ

RÉPUBLIQUE DU CAMEROUN

REPUBLIC OF CAMEROON /Ila'iKàmàlûyn

CARTE NATIONALE D'IDENTITE /NATIONAL IDENTITY CARD /ŋwà'lɨàlièñsí

Autorité /Autority

N°
Date de délivrance **Date d'expiration**
Date of issue Date of expiration
Achi kì a ghɨfàytɨateynachikì a kɨn-làmæateym

IDCAM ----------« ----------« « « « « « « « « « « « « « «
NOM
SURNAME / izɨynila'

Prénoms
Given Names /Azɨyn a li a

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Né(e) le
Born on /Achi ibzɨ-i
A
At /A

Père
Father /Bæ

Mere
Mother /Ni
Profession
Occupation /atuifèl

Adresse /Alê' a chinɨ-a
Address

Tail
Height /idyêf
Sexe /wayngha?
Sex

S.P
S.M /Alas

Signature du Titulaire / Signature of Bearer
Nchwǽwùlvzɨ a wù
N-kelɨŋwà'lɨàlɨŋsɨnâyèyn

RÉPUBLIQUE DU CAMEROUN
Paix– Travail – Patrie

REPUBLIC OF CAMEROON /Ila'iKàmàlûyn
Peace – Work – Fatherland /Mbôynɨ-Ifêl-NsêBæ

CARTE DE
CONTRIBUABLE
TAXPAYER'S CARD /ŋwà'lɨtâks

N° CONTRIBUABLE ----------
Taxpayer's N° / akôyn a wùlvzɨ a wùmâ'ítâks

CENTRE DES IMPOTS
Tax center /ndôtaks /alê'kɨ a ghɨ n-lâ'ítaksateyn

NOM/RAISON SOCIALE ----------
Surname /Business name/ izɨynindômbêy'lɨ

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PRENOM
First name /Acronym /lzɨyniyiasɨi/nchwæ

SEXE : ---------- nationalité :
Sex / wayngha? Nationality /ila'

DATE (1) /Achi ---------- A/at/a ----------
N° CNI ou RC: ----------
Id N° /Business Register /akôyn a ŋwà'lɨàlɨŋsɨkèsaŋwà'lɨzɨ a ghɨ n-wesɨawo a mbêy'lɨateyn
REGIME FISCAL ----------
Taxe schedules /Dzɨzɨ a ghɨ n-lâ' taksateyn

ACTIVITÉ PRINCIPALE:
Main activity /Iwo itoi

ADRESSE ----------
Address / Ghíkà'aghɨkelitivâ a?

(1) Date de naissance personnes physiques /achiibzɨ-inɨwùlvzɨ a wù n-to kítêynnteŋ

Date constitution personne morale /achi a wulàtɨ-ati

As presented above, the translated documents clearly demonstrate that the Kom language like others can be used effectively in wider domains. If minority languages are generally stigmatized and even marginalized, it is because they are considered underdeveloped in official and scientific fields and they can only be useful and visible in different contexts through active use.

IV. Some Challenges and Perspectives

New words and expressions need to be urgently created in very large numbers in order to reinforce the existing literacy materials in the language and also facilitate the work of literacy instructors, students, and adult learners in the language so that people can use them effectively within the community wherever the need arises in different contexts.

Social media is one of the huge potentials that can also be used in the promotion of the Kom language; and since it is not used in this platform, more efforts need to be made to empower the language so that it can penetrate the domain of ICTs. The visibility of this language can also be enhanced through the institutionalization of viable codification measures and by improving the socioeconomic well-being of the speakers.

The translation of some of the documents in the Kom language clearly shows the possibility of developing vocabulary in all domains of life. In fact, as Bamgbose (2015:9) maintains, works carried out which require finding terminology in different domains have buttressed the position that terminology can always be found when the need to do so arises. Examples of such works, carried out by either interested individuals or committees engaged in vocabulary creation, which have exploded the myth of dearth of vocabulary to him include translations of two of Shakespeare's plays by the late President of Tanzania, Julius Nyerere, who translated *Julius Caesar* and the *Merchant of Venice* into Kiswahili. This feat is matched in the sciences by a remarkable translation of Albert Einstein's Relativity Theory into Bambara by Mamadou Doucoure and the compilation by J.A. Odetayo of a *Dictionary of Engineering Physics* in Yoruba.

The examples of works cited that have been carried out in Kiswahili and Yoruba is enough justification to undertake similar projects in Kom and other Cameroonian languages.

Since globalization seems to have led to the strengthening of the former colonial languages to the detriment of the Cameroonian languages like Kom, it is crucial to give value to the language by raising it to a LOL for the speakers to be more involved in its development.

Even though most of the speakers in the Kom language may not be sufficiently literate enough to read the translation of the documents or other materials in their language, many will be motivated to attend literacy classes if they are aware of the existence of such materials among others in the Kom language, and the transformational potential to their socio economic well-being.

In addition to translating only materials or information from French or English to the local languages, Szanton (2003:5) is of the opinion that "the translation of African texts into other languages including other African languages will be important to

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establish Africa's contribution to the world's literature. Translation will also help both translators and readers to recognize important differences, similarities and universals in human experience, cultural perspectives, knowledge and conceptual systems", original knowledge can also be translated from the indigenous languages like Kom into foreign languages in the domain of medicine particularly with regards to traditional medicine, indigenous knowledge collections of oral literature, creative literature etc.

Translating all relevant up-to-date information in various fields available in French and English languages into Kom particularly health related and socio economic documents for the improvement of the living standards of the indigenes.

There is also need for specialists in some technical domains to produce materials in all fields of knowledge in the community.

Although the translated documents presented above provide one of the options proposed for the revitalization of the Kom language, other linguists and researchers could begin such a process by translating materials that capitalize on local sources, traditional and verbal events that are deeply rooted in the culture of the speakers concerned or domain specific events (for terms relating to specific domains), if other researchers wish to carry out more comprehensive research issues that are related to this paper. Such materials that are based on the interest of a particular target audience would be more useful because the speakers would already be familiar with them.

The translation of such documents among others can result in the creation of a local community language industry and services for translators and interpreters in the different government administrative offices in the community to assist most of the illiterates who may be in need of some services for their children or for themselves. Since information is power, the provision of information to people who would otherwise not have been able to access it in their local language is one of the greatest benefits of translating documents or texts and using them to render services and for the empowerment of the population. This proposal is corroborated by Batibo (2005: 46) who notes that "all resources whether physical or human are only valuable if society recognizes their value, manages them properly and puts them to the right use". If properly planned for, the language sector can potentially be transformed into viable language industries capable of generating a lot of employment. In support of this view, Alexander observes that, if handled properly, languages, like all other resources, have a job-creating potential. In some countries, notably Australia, Canada, Belgium, Sweden, a language industry has been set up which caters for domestic as well as international linguistic needs. In this vein, hundreds and even thousands of translators and interpreters, terminologists, lexicographers, other language practitioners and professionals have to be trained and employed in order to make the multilingualism work smoothly (Alexander 2003: 34).

V. Conclusion

This paper looked at the revitalization of Cameroonian languages through the translation of some official documents in Kom. It examined the causes of low status and provided some arguments for the translation of selected official documents as a strategy for the enhancement and vitality of African languages that generally have low status. The creation of terminology from the translated documents followed the ISO and Bamgbose's principles, and Kom like other African languages, is capable of expressing advanced knowledge in all formal administrative domains. The translation of the language was carried out as a vicious circle technique since it cannot be used in formal domains if it is not translated, and the language will not be revitalized unless there is need to use it in a wider range of domains. The bilingual documents that were translated into the Kom language act as an effective strategy in language revitalization because they have the potential not only in raising and enhancing the status of the language, but also in shaping entrenched attitudes so crucial to language revitalization. Given that different proposals to widen the domains of Cameroonian language so as to extend their use to some of the domains currently dominated by French and English have often failed owing to their oral and limited use in the respective communities, the revitalization of the Kom language through the translation of selected documents as presented in this paper is an irreversible giant step towards its penetration into official domains.

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The Availability of Teaching Materials Alone in Tropical African Government-Aided Primary Schools has not Yet Facilitated Teacher Instructional Effectiveness

By Lubwama Joseph Ntege
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Abstract- North of the Tropic of Capricorn and South of the Tropic of Cancer are the countries geographically known as the countries within the tropics. There are such countries in South America, Africa and Asia too. Those of Africa include: Ghana, Chad, Central African Republic, South Sudan, Eretria, Malawi, Zambia, Tanzania, Zimbabwe and Uganda to mention a few. These countries visualize their development strategies through instituting strong education systems like it was with the already developed countries of the world (Nyenje, J. (2017).

It's believed that all countries' education systems are based on primary education. Further to this, the strength of a country's social- economic status explains how strong its primary education base is and therefore teacher instructional effectiveness is pivotal. Worldwide, it is believed also that Several factors like quality of teacher training, experience of teacher, teacher knowledge and collaboration, support supervision, attitude of teacher towards work and the environment in which work is conducted contribute to teacher instructional effectiveness (Lockeed & Vespoor, 1991).

Keywords: Teaching Materials: Materials carefully prepared to facilitate the teaching- learning process.

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THEAVAILABILITYOFTEACHINGMATERIALSALONEINTROPICALAFRICANGOVERNMENTAIDEDPRIMARYSCHOOLSHASNOTYETFACILITATEDTEACHERINSTRUCTIONAL EFFECTIVENESS

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Abstract- North of the Tropic of Capricorn and South of the Tropic of Cancer are the countries geographically known as the countries within the tropics. There are such countries in South America, Africa and Asia too. Those of Africa include: Ghana, Chad, Central African Republic, South Sudan, Eretria, Malawi, Zambia, Tanzania, Zimbabwe and Uganda to mention a few. These countries visualize their development strategies through instituting strong education systems like it was with the already developed countries of the world (Nyenje, J. (2017).

It's believed that all countries' education systems are based on primary education. Further to this, the strength of a country's social- economic status explains how strong its primary education base is and therefore teacher instructional effectiveness is pivotal. Worldwide, it is believed also that Several factors like quality of teacher training, experience of teacher, teacher knowledge and collaboration, support supervision, attitude of teacher towards work and the environment in which work is conducted contribute to teacher instructional effectiveness (Lockeed & Vespoor, 1991). Also, according to Glickman & Tashmaro, (1980) learner motivation, attendance, collaboration and constant practical work will promote teacher instructional effectiveness. Teacher instructional effectiveness means the effectively and efficiently conducted teaching or instruction that takes place and results in learners achieving the lesson objectives, perform well in tests and national examinations and the skills passed on to them are interpreted and applied in day to day life situations. The term effectiveness means total achievement of what is intended to be done. Instructional effectiveness is not only a task for teachers and learners *par se*, but for all stakeholders in the school setting like parents and community members (Gruwe, 2000).

Teaching materials are those carefully prepared items used by the teacher to teach well and learners to comfortably understand what is taught to them. No teaching can be effective unless the teacher uncompromisingly uses appropriate teaching materials like teaching- learning aids, chalkboard, dusters, markers, science apparatus, appropriate tables and chairs, chalk to list a few.

In the Tropical African Primary Schools like in Uganda, there are mainly two categories of primary schools namely, the private and public schools. The private are individually owned but the public ones may involve several hands like the community, religious foundation bodies, central and the local governments. The public primary schools with local governments' involvement are called government-aided because of the funding facilitation by both local and central governments. In public primary schools the central government is the sole provider of most facilities except the land on which the school is built. The local governments mainly play the management and supervisory roles.

For teacher instructional effectiveness to happen, it's true, as according to Sembirige (2009), teachers have to perform their instructional roles and responsibilities inevitably with use of teaching materials. There are comparative arguments where some scholars suggest that teaching materials in a Ugandan government-aided primary school matter more than anything else in teacher instructional effectiveness (Hargreaves, 1995).

It is here concluded that while teaching materials are key and are useful in making learning effective, their presence alone is not enough to justify teacher instructional effectiveness. There is need for a combination with other factors like teaching materials, teacher training levels, classroom environment, supervision, peer relations, assessment, stakeholder participation, teacher expertise and experience, teacher preparedness to teach and attendance are all key complementary factors.

It is recommended that teacher instructional effectiveness can be achieved through not only teaching materials but other factors like effective classroom environments, effective supervision, appropriate teacher training levels, constructive peer relationships, assessment, effective stakeholder participation in the teaching – learning process, use of teacher expertise and experience but not the presence of teaching materials alone.

Purpose: This article assess whether the availability of teaching materials alone can facilitate teacher instructional effectiveness in Uganda government-aided primary schools.

Keywords: Teaching Materials: Materials carefully prepared to facilitate the teaching- learning process.

Instructional Effectiveness: The effectively and efficiently conducted teaching or instruction that takes place resulting into learners achieving the lesson objectives, perform well in tests and national examinations and the skills passed on to them are interpreted and applied in day to day life situations.

Teacher Preparedness: A state where the teacher utilizes the scheme of work and all appropriate course books to prepare a lesson for the next teaching

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session. Teacher preparedness calls for an appropriate learning environment and teaching materials.

I. Introduction

North of the Tropic of Capricorn and South of the Tropic of Cancer are the countries geographically known as the countries within the tropics. There are such countries in South America, Africa and Asia too. Those of Africa include: Ghana, Chad, Central African Republic, South Sudan, Eretria, Malawi, Zambia, Tanzania, Zimbabwe and Uganda to mention a few. These countries visualize their development strategies through instituting strong education systems like it was with the already developed countries of the world (Nyenje, J. (2017).

In most of these countries there principally three languages besides the local authorized languages that are used for classroom instruction. These include: English, French, Arabic and the Portuguese language used in Mozambique to a small extent. Teaching, supervision and assessment are conducted in these languages which are either official or National languages (Nyenje, J. (2017).

For teaching to be effective, the teacher should facilitate it with appropriate teaching materials in the range of teaching- learning aids prepared so well to deliver home the purpose of the prepared and taught lesson, chalkboard, dusters, markers, science apparatus, tables and chairs, chalk to list a few. In other words teaching materials are those items used for enabling the teacher to teach well and learners to understand what the teacher presents to them. These materials are carefully prepared depending on teacher knowledge and expertise and following the aim and purpose of the lesson prepared (Aguti, 2015).

Teacher instructional effectiveness means the effectively and efficiently conducted teaching or instruction that takes place resulting in learners achieving the lesson objectives, perform well in tests and national examinations and the skills passed on to them are interpreted and applied in day to day life situations. The term effectiveness means total achievement of what was intended, MoES (2015).

Within the tropics for example, Uganda, there are mainly two categories of primary schools. There are private and also public schools. The private are individually owned but the public ones may have several hands in them like the community, religious foundation bodies and the central and local governments. The public primary schools with local government involvement are called government-aided because of the funding facilitation from both local and the central government, MoES (2015).

In public primary schools, the central government trains the teachers, pays their salaries and provides the funds for day to day management. It also provides textbooks and participates in the construction of classrooms and equipping them with furniture for learners and teachers to use. The local governments play the management and supervisory roles that see these schools execute their expected roles.

From the explanations made above, it's necessary to realize right away that although for instruction to happen teacher presence is key, teaching materials are profoundly needed for effective instruction. The question is whether teaching materials can stand independently or other factors are needed desperately for instructional effectiveness. This paper is here to discuss whether presence of teaching materials alone is enough for teacher instructional effectiveness.

This paper will scrutinize the relevance of the following factors against the presence of teaching materials alone for teacher instructional effectiveness:

- Teacher training levels
- Classroom environments
- Supervisions
- Peer relationships
- Assessment
- Stakeholders participation in the teaching-learning process
- Teacher experience/ expertise
- Teacher preparedness to teach
- Attendance

While it's believed that teaching materials are key in teaching, we may not necessarily believe that their presence or availability singularly is enough to have classroom instructional effectiveness. They will need to be in company with quality of teacher training levels (Aguti, 2015). Although the quality of teaching has many factors, many times, the teachers' training levels determine what quality of teacher is produced to deliver the desired quality of teaching. In the opinion of Nyenje (2017) how well a teacher is trained greatly determines how well such teacher teaches. Therefore, the availability of teaching materials alone is not enough but the quality of teacher to use these teaching materials is very key. The teacher uses the teaching materials well or badly depending on the level of training. Therefore as we look for teaching materials we need to make available well trained teachers who will appropriately use the teaching materials in order to achieve teacher classroom instructional effectiveness.

A classroom environment is the learning area where teaching takes place. This area must be in a room for effectiveness but in many tropical African countries like South Sudan teaching- learning is on many accessions conducted under a tree because of the unfriendly social – economical status of the country in this part of the world. All the same in an ideal classroom situation there ought to be a learning area with sitting facilities within, display space for teaching learning aids, learning corners, appropriate aeration,

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appropriate free moving space within and acceptable lighting. The classroom environment determines a lot the quality of teaching and learning. During heavy sunshine, wind or rain, learning may not be conducive under a tree shade. Similarly, the availability of sitting facilities that provide comfort during learning for example when writing facilitate enjoyable teaching – learning. If a desk meant for two learners has five using it this will make it so uncomfortable for the users to learn proper and readable writings (DunFord, 1993). This implies that a mere presence of teaching materials is not enough but has to be accompanied with a conducive learning environment. The learning environment should be proportionate to the number of learners or else a classroom meant for forty learners being packed with 200 of them will be so unconducive to learning even if the quality of teacher is so high and the most up to date teaching materials are available. It has to be a composition of the classroom environment and the teaching materials if we shall have teacher instructional effectiveness but not merely teaching materials alone being available.

Supervision, according to Aguti (2005), means monitoring the management of an activity. In supervision, the supervisor monitors what the supervisee does and provides guidance for better performance (Sembirige, 2009). Supervisors are well trained and have a rich expertise from which the supervisee benefits. Supervision not only oversees the quality of teacher deliverance but has to ensure that the teacher uses the teaching materials effectively, (Wanga, 1985). Where there are gaps in the use of teaching materials, the supervisor provides technical pedagogy to the teacher and demonstration lessons from which the teachers learns. Therefore, while the presence of teaching materials is important, we may not achieve teacher instructional effectiveness unless there is effective supervision over teaching/learning.

Peer working relationship among teachers aids the improvement of classroom instruction (MoES, 2016). In Peer working relationships, teachers aid one another in curriculum interpretation, scheming, lesson planning and interpretation, conducting assessment, conducting remedial lessons, sharing assessment results and managing class performance review sessions (Nyenje, 2017). Peer relationships will aid a weak teacher to learn from experts and those experienced teachers. They will be able to learn from their friends on the use of the teaching materials. Therefore a mere availability of teaching materials will not cause teacher instructional effectiveness if the teacher keeps out of company of those experienced and expertised teachers. Availability of teaching materials has to run alongside with teachers relating with others for acquiring expertise in the use the teaching materials, (Hargreaves, 1995).

Teachers are at different levels of expertise and experience and this benefits them during peer group meetings. This is equally important during capacity building workshops, seminars because weak teachers benefit from those with more knowledge and experience (Wanga, 1985). Through meetings of this kind the identification, preparation and application of teaching-learning materials can be discussed. This explains that merely the presence of teaching materials without making use of other teachers' expertise and experience is not enough for teacher instructional effectiveness to exist.

Assessment in teaching means that after the lesson, learners have to be assessed to determine their achievement levels (MoES, 2006, Sembirige, 2009). This is why it is believed that no teaching-learning process can end before assessment is done. The assessment results have to be shared and advice for remedial teaching provided. Assessment results will point out whether learners benefited from the teaching materials that were used. So from assessment results, the teacher will design better use of teaching materials. Therefore, while the availability of teaching materials is important, assessment for the achievement levels takes an upper hand in teacher instructional effectiveness.

Not only does the teacher facilitate the teaching-learning process but the participation of different stakeholders also contributes to instructional effectiveness. Stakeholders like the head teachers, teachers, parents, inspectors, education officers and the general public have a stake as monitors or experts in some fields where the teacher may lack sufficient knowledge. Through monitoring and participation in class performance review meetings, these stake holders provide advice that contributes to instructional effectiveness and also suggest better ways of using the available teaching materials. They also contribute to putting in place a better set of teaching materials, (Dun Ford, J. 1993).. Therefore, merely the presence of teaching materials without the participation of stakeholders in the teaching-learning process cannot singularly cause teacher instructional effectiveness.

Teacher preparedness to teach means the level of preparedness to teach at which the teacher is (MoES, 2016). Teacher preparedness includes making wide reading about subject content, scheming and lesson planning in which teaching materials are identified and collected, assessment of achievement levels and preparing the learning environment (Mmbado, 2015). Unless there is effective teacher preparation, the right teaching materials may not be gathered (Wanga, 1988). Therefore, teacher preparation to teach is the mother stage to gathering the appropriate and adequate teaching materials. So, teacher preparation is more cardinal than mere presence of teaching materials because they can be inappropriately used without preparedness.

Attendance in teaching and learning refers to both teachers and learners being readily available for

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learning whenever and as of when required (Wanga, 1988, Mwanazia, 1985). Classroom attendance is must for the teacher as leader and learners as recipients of the teaching- learning process. The absence of one of the set makes the teaching- learning process incomplete (Mwanazia, 1985). Therefore if teaching materials are available but the teacher or learners are absent, then teacher instructional effectiveness will not be realized.

II. Conclusion

It is here concluded that teaching materials are key and are useful in making learning effective but should be supported by other factors like teaching materials, teacher training levels, classroom environment, supervision, peer relations, assessment, stakeholder participation, teacher expertise and experience, teacher preparedness to teach and attendance.

III. Recommendations

It is therefore recommended that teacher instructional effectiveness can be achieved through a combination of teaching materials and other factors like effective classroom environments, effective supervision, appropriate teacher training levels, constructive peer relationships, assessment, effective stakeholder participation in the teaching – learning process and use of teacher expertise and experience

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Francis B. Nyamnjoh's *Intimate Strangers:* Mapping "Fragmegration" in Botswanan Urban Centres

By Hassan Mbiydzenyuy

Abstract- This paper draws on Francis Nyamnjoh's *Intimate Strangers* to argue that Africa's uneven development has created growing gaps within/among African urban centers and countries, thereby engendering an African "fragmegration." That novel attests that Africans' mobility to African urban centres and countries with greener pastures such as Botswana is characterized by multiple layered identity (de/re)constructions based on integration-fragmentation and globalization-localization. Drawing on Botswanans' idea of "Makwerekweres" the paper argues for the promotion of difference and diversity. It further asserts that the nuances that Nyamnjoh's fiction brings to mobility, belonging, and globalization adumbrate socio-economic and politico-cultural interconnections and interdependencies. Reading Nyamnjoh's novel through the fragmegration lens asseverates his belief in nimble-footedness and flexibility in belonging. It is also a perspective that foregrounds the author's informative concepts of incompleteness and conviviality and thus the importance of reciprocal acknowledgement of the Other in her/his otherness among Africans, and between Africans and the West or the rest.

Keywords: fragmegration, locals, globals, cynics, illegals, passives, incompleteness.

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I. Introduction: Situating Integrating and Fragmenting Polarities in Francis Nyamnjoh's Fiction

Even though mobility has been a timeless buzzword of Africa's socio-economic and politico-cultural struggles, "the intricacies of mobilities and identities within Africa are largely ignored [and] mobile Africans on the continent are, perplexingly, not often considered diasporas in their own right" (Nyamnjoh, 2013: 653). Landau and Bakewell concur with Nyamnjoh by asserting that Africans are increasingly living in an "era in which varied forms of human mobility – across towns, countries and political borders – are redefining the meanings of home, community and belonging" (2018:1). Indeed, by road, sea, air and space, Africans are constantly moving physically, socially, emotionally, and virtually and every corner of the African urban is becoming a socio-economic and politico-culturally connected and connecting neighbourhood. The progressing micro, macro, macro-macro, and micro-macro growth of African mobility now resembles what Rosenau has elsewhere referred to as "a mobility upheaval" (2004:36). At the microlevel, it has been stimulating imaginations and facilitating cultural encounters; the macro level has been enlarging the size and relevance of subcultures, heightening the need for international cooperation, and the micro-macro level increasing movement across African borders. Granted that Africans straddle territorial spaces and maintain identities with them, many aspects of their lives are fragmenting and integrating, especially when they move to the cities.

Mobility to urban centres provides a platform for Africans to construct priorities among affiliations, attach themselves to collective enterprises and connect to distant others who share their aspirations or fears. The vastness of African encounters and confrontations with distant cultures through national and foreign travel results in what Rosenau, calls "fragmegration" (2004): a simultaneity of integrating and fragmenting polarities defining (and sometimes confining) how identities are formed and performed. Viewed from both the integrating and fragmenting dimensions, Africans are increasingly thinking of themselves in non-constant, non-fixed or fluid ways because they are constantly forming/performing different identities, and realizing that the distant is becoming ever closer, tying up their identities to ever more diversifying local and global worlds. The integrating and fragmenting tendencies of African mobility are increasingly demanding that we view "the physical and social mobility of Africans as an emotional, relational and social phenomenon captured in the complexities, contradictions and messiness of their everyday realities" [that are themselves] multi-layered, multivocal and multifocal dimensions of everyday negotiation and navigation of myriad identity margins" (653).

Nyamnjoh thematizes "fragmegration" in both his scholarly works: *Africa's Media, Democracy and the Politics of Belonging* (2005), *Insiders and Outsiders: Citizenship and Xenophobia in Contemporary Southern Africa* (2006), *"C'est l'homme qui fait l'homme": Cul-de-Sac Ubuntu-ism in Côte d'Ivoire* (2015); *#Rhodes Must Fall: Nibbling at Resilient Colonialism in South Africa* (2016), and *Drinking from the Cosmic Gourd: How Amos Tutuola Can Change Our Minds* (2017) and fictional oeuvre: *Mind Searching* (1991), *The Disillusioned African* (1995), *A Nose for Money* (2003), *Souls Forgotten*

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(2008), *The Travail of Dieudonné* (2008), *Married but Available* (2009), *Intimate Strangers* (2010), and *Homeless Waters* (2011). In all the above works, Nyamnjoh argues that if mobility has always been part and parcel of the African, "today, new technologies of communication and transportation allow for more frequent and multidirectional flows of people, ideas and cultural symbols" and that "such acceleration and complexification simultaneously facilitate and impair the formation of transnational communities, multiple identities and multilayered citizenship, and the blurring of boundaries between different categories of mobility and the mobile" (654). To Nyamnjoh, even though Africans may be more nimble-footed today than ever before, they are also being drawn to fixities. That is, Africans' "obsessions with purity, authenticity, primary and often parochial identities coexist with notions of nation state and its logic of large-scale, exclusive communities" (654). Also, Africans "are busy rediscovering cultural identities as heritage and as commodity"; a "'traffic in difference'" that "combines with political and social policing of borders to simultaneously endorse and contest dominant ideas of globalisation as a process that encourages flexible mobility and open-ended cosmopolitan identities" (654).

This paper therefore draws on Nyamnjoh's *IS* to argue that African mobility is generating the emergence of an epoch of African "fragmegration" characterized by profound transformations that are fostering contradictions and affirmations between globalizing and localizing, centralizing, and decentralizing, integrating and fragmenting polarities both at the micro- and macro-levels of Botswanan society. It demonstrates that in African urban centres identities are formed and performed through a combination of fragmenting and integration forces. The paper also highlights the mechanisms of contraction and expansion which sustain and generate localizing, decentralizing and fragmenting forces, and globalizing, centralizing, and integrating forces, respectively. In the paper's context, "fragmegration" affirms that interwovenness between human lives defines Botswanan urban life or identities not merely as urban politics, but as coexistent worlds, domains, projects, or texts of ongoing and overlapping Botswanan interconnections. The paper further argues that in the African urban centre, the diverse multiplicity of urban opposites engenders an endless series of tensions between urban core and periphery, national and transnational, communitarianism and cosmopolitanism, cultures and subcultures, decentralization and centralization, universalism and particularism, flow and closure, pace, and space, self and Other and the distant and the proximate.

The paper concludes that reading *IS* through the "fragmegration" lens foregrounds Nyamnjoh's argument that the new global cultural system needs to promote difference instead of suppressing it and that global structures should celebrate diversity, rather than replicate uniformity; that instead of asking people to become the same, we need to start portraying, dramatizing, and communicating our differences to one another. Most importantly, the fragmegrative lens uncovers the nuances that Nyamnjoh's fiction brings to mobility, migration, belonging, citizenship, and globalization by affirming a Nyamnjohian social action that emphasizes interconnections, interrelationships, interdependences, collaboration, and coproduction and encourages "commonalities and possibilities *ad infinitum*." That Nyamnjohian social action asserts that both immigrants and indigenes need to act and be acted upon and anything could have the possibility of becoming "the subject and object of action" thereby "making power and weakness nimble-footed, fluid and situational, and giving life more of a character of flux and interdependence than permanence" (2015:8). To flesh out the above hypothetical contention, the paper borrows critical perspectives from Rosenau's twelve worlds of "fragmegration."

According to Rosenau, the world of "fragmegration" is made up of Four Local Worlds (Traditional Locals (TL), Resistant Locals (RL), Exclusionary Locals (EL), and Affirmative Locals (AL)), Four Global Worlds (Affirmative Globals (AG), Resistant Globals (RG), Specialized Globals (SG) and Traditional Globals TG)) and Four Private Worlds (The Alienated (TA) (the Cynics (TC) and the Illegals (TI)) and the Passives (TP) (Tuned-Out Passives (TOP) and Circumstantial Passives (CP))). The local worlds are those inhabited by persons whose orientations and actions are smaller in scope and scale than those of the people who occupy the global worlds. TL are isolated from the rest of the world because they "work and think in terms of their immediate geographic space; RL "work and think in response to globalizing dynamics they regard as threatening and thus worthy of opposing"; EL are aware of interconnectivities, "but they work and think more in terms of retreating from, rather than resisting any links to globalized space"; and AL adapt the external inputs to local practices and norms without diminishing the distinctive features of their world and contribute to the integrative dimensions of "fragmegration" (52). To Rosenau "TL live in closed communities, RL live in political arenas, EL dwell in enclaves, and AL live in open communities" (53). Global Worlds are populated "by individuals who share tendencies to think and act on a scale that exceeds a local context [and they are global because] their daily routines are linked into distant developments" (53). AG "share positive inclinations toward the processes of globalization seeing them as moving humankind toward a greater integration and prosperity"; RG "regard globalizing dynamics as detrimental to the wellbeing of peoples"; SG are involved in "only limited dimensions of global affairs such as human rights issues"; and TG's

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concerns "are framed in terms of their country's interests and are thus territorially specific" (53).

Private Worlds are populated by persons who "are oblivious to what happens in any local or global world [and] live exclusively in their own private worlds" because they see "no nearness and no farness; but only daily routine, precedent, avoidance, or disdain" (54). Local and global events are not of interest to them, "either because prior developments have alienated them or because they have never evolved community concerns of any sort" (54). TP are "people who have never been part of any local or global world, [while] TA are likely to have been in one or more worlds at some prior time and then subsequently rejected them" (54) because of say cynicism about politics, worldwide decline in the respect for politicians, governments, and other public institutions. TC refer to those "whose alienation is such that they refrain from engagement with any political world" (56). TI are those who are "so self-conscious about their own alienation that they resort to illegal, even violent, behaviour to express their contempt for all the local and global worlds" (56). TOP designate those "who may be fully aware of their apathy but who do not avail themselves of ample opportunities afforded by time" (56). CP are those "whose daily conditions are such as to leave them no time to care about anything beyond their daily efforts to maintain their subsistence" (56). The life situations of CP "are marked by a lack of education and a hand-to-mouth existence that compels them to focus so intensely on the daily needs of food, clothing, and shelter" (56). *IS* attests that the above worlds are sites of continual fluctuation and the movement within and among the worlds is either fast- or slow-paced, either spasmodic or continuous, depending on the degree to which the mobility, migration, belonging, citizenship, and globalization course of events increasingly intrude.

Intimate Strangers (*IS*) is the capstone of his thematization of mobility of humans, ideas, and things with their consequent encounters and the (re)production of similarities and difference. *IS* marks one of the major affirmations of Nyamnjoh's argument that "those who move or are moved always tend to position themselves or be positioned (hierarchically) in relation to those they meet and to one another" (654). Set in Gabarone, Botswana *IS* delineates the life of Immaculate, a Mimbolander (Cameroonian) who migrated to Botswana in search of greener business pastures. Told through the first person, the story is largely a collection of transcribed accounts about maids and madams presented from Immaculate's perspective as a research assistant or transcriber for Dr Nanny. Nyamnjoh employs the literary trope of migration to affirm that both geographical dispersion and psychological derangement have become intermittent themes that resonate with what Ojo calls "postcolonial texts that seek to give voice to new relationships between immigrants and locals, suggesting the ways in which immigrants both transform and are transformed by their new country" (2018:59). The plot is also partly the story of Immaculate's resilience against otherization from Quitdoqu and his wife, Kathleen, Yolinda, a coworker at G-Textiles, Dr Marius Kaba and his wife, Mama Comfort, Immaculate's boyfriends, Noway and Phillip and the entire Botswanan community that has designated her a *Makwerekwere* (stranger or foreigner). In *IS*, Immaculate invites us to express and explore the complex experiences of immigrants in the African diaspora, the problems of learning new cultural codes, the dilemma of the choice between retaining native cultures or assimilating, and the ever-mutating conflicts between immigrants and their new host societies. Embodying a reaction against real, perceived, or even potential transgressions upon national borders and/or cultural boundaries, *IS* critiques anti-globalist visions that establish firm divisions along those nationalistic and cultural boundaries that Botswanans consider integral to a uniform national identity.

In *IS*, non-Botswanan identities are (re)mapped in racial, representational, geographical, or historical terms; borders are empowered and disempowered and that empowers and disempowers the multiple identities of the immigrants who are dwellers of those borders. More than in any Nyamnjohian narrative, *IS* grapples with an African mobility upheaval that is resulting in transitioning, crossing of territories, and changing of perspectives because characters are meeting others from different ethnic, class and cultural backgrounds, and are seeking to create new identities out of their engagements. The novel paints an elusive world of identities, affiliations, and allegiances that calls into question Botswanan orthodoxies of political attachments and heralds global "fragmegrations" such as Brexit, Donald Trump's border wall, the 2019 xenophobic attacks on foreigners in South Africa, the 2019 closing of the Nigerian borders by President Buhari and the re-emergence of far-right, populist parties in Europe and the world.

II. Delineating Traditional Locals, Resistant Locals, Exclusionary Locals and Affirmative Locals in Nyamnjoh's *IS*

This section argues that in *IS*, some characters champion convergence, dramatize Botswanan distinctiveness and refuse "to straddle worlds, navigate, negotiate and reconcile [socio-economic and politico-cultural] chasms" (Nyamnjoh, 2015:4). That is, there are Botswanans who are TL, RL, EL or AL because their orientations and actions are hegemonically small in scale/scope because they price conversion over conversation and refer to non-Botswanans as *Makwerekweres* (foreigners). Also, their fragmenting

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dimensions of "fragmegration" involve movements toward or commitments to the local – to those proximate and limited and limiting spaces that are, or seek to be, disengaged from a global context – either through indifference to, aversion to, or retreat from globalizing dynamics and consequently diversity. Such characters uncritically reproduce taken-for-granted dichotomies and bounded notions of being and belonging because they ignore the fact that Botswanan identities are inventions, mutually constitutive existential and epistemic constructions founded on socio-economic and politico-cultural processes that constantly denaturalize cultural practices and strip them of primordial Botswanan authenticity and essentialism.

When *IS* opens, a 24-year-old Mimbolander, Immaculate, who has been in Botswana for 13 years, admits that until she migrated to Botswana and had a job with Sun Power, she had never known that an African could be different from another African until her mistreatment at Sun Power (1). During lunchtime, nobody (except two nameless Zimbabwean boys aged 22 and 23, respectively) sits with Immaculate or shares food with her because she speaks *Makwerekwere* (foreigner or outsider-like). To aggravate her exclusionary or outsider status, her co-workers respond in Setswana whenever she greets them in English (2). Moreover, Immaculate lives at G-North with Mr Quitdoqu (her cousin) through whom Sun Power recruits hyper-cheap labour directly from Zimbabwe and Zambia. Their house is "like a camp" (2) and at the same time a dumping ground for Sun Power. At Quitdoqu's, Immaculate is forced to work like a slave (2). When Quitdoqu marries Kathleen, Kathleen becomes too racist towards Immaculate: "[y]ou people from Africa, you are just so dull. You say you have A' Levels, what is A' Levels? It's nothing! In America, from 11th Grade, we go to university, which means we are cleverer than Africans" (2). Immaculate tells us that Quitdoqu's wife, though the youngest in the house, was like a bitter African slave master who treated them the way African slaves were treated in America in the olden days. Immaculate concludes that when she thinks of Botswanans having negative attitudes towards other Africans, she believes that no matter where one comes from, what God has created one to be is what one is because even Kathleen, who is not a Botswanan, treats her like the Botswanans of Sun Power do (2).

The above disintegrating tendencies towards Immaculate reveal that immigrants arrive at their destinations with many uncertitudes and hassle numerous oppugns like finding employment and accommodation; adapting to new laws, cultures, and languages; negotiating/navigating obstacles to assimilation and integration; and enduring the pangs of loneliness and indefinite separation from their families. They equally echo the painful realities of survival that immigrants must confront in contemporary societies like Botswana, intolerant of cultural difference. Most importantly, the instances of disintegration are Nyamnjoh's subtle ways of introducing us to the small-scale orientations and actions of the workers of Sun Power and Kathleen; orientations and actions that demonstrate their "historic ties to land; long-standing patterns of life and power balances other than ethnicity that are felt to be threatened; and historic ties to an ethnicity that are felt to be under siege" (Rosenau, 2004:52) and qualifies them as Rosenauian TL, RL and EL respectively.

The delineation of Immaculate's chagrin, is Nyamnjoh's way of asserting that as an immigrant Immaculate would have loved to communicate and be communicated to; understand and be understood; engage in and be engaged with multicultural communication which would foster understanding, tolerance, respect and harmony among Botswanans and immigrants. Also, the Botswanan Others' refusal to integrate Immaculate at work and Kathleen's denial of Immaculate's humanity in Quitdoqu's house constitute Nyamnjoh's ways of establishing *IS* as a narrative that thematizes cross-cultural movements, cultural memories, and individual and collective struggles for integration abroad, and sometimes at home because *ceteris paribus*, Quitdoqu's home should have been Immaculate's home away from home. Sun Power and Quitdoqu's home as places where Immaculate is not wanted, serve as spaces for criticism and mediation about migration and otherness. They are also spaces from which Nyamnjoh projects the voices of the discriminated African immigrants – Mimbolandians, Zimbabweans, Zambians, etc., who long for hybrid spaces they can call home in the African diaspora both in Africa and the West.

Immaculate would have loved that her immigrant status or identity takes the form of a patchwork pragmatically being assembled and reassembled from disparate and overlapping socio-economic and politico-cultural pieces, but unfortunately, purist Botswanans want to map it out for her as a pre-established, neatly laid out and carefully followed plan, symbolized by the discriminatory employment policy at Sun Power and Kathleen's racist disqualification of Cameroonian intelligence and education. The acts of discrimination against Immaculate call to mind Mendieta's argument that "one is never cosmopolitan without setting out from some locality, whether it be spatial or temporal;" that "one is never simply rooted, localized without that indexicality being deciphered with reference to some view of the global map" (1999:242). By rejecting Immaculate as a foreigner, the Botswanans do not realize that to be local is to be on some sort of map, a map that aims to provide a glance at the whole because the Botswanan locality would always be a trajectory from a distance to a place, and from that place back toward that horizon of distantiation.

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Granted the fragmegrative implications of that rejection, it is not surprising that the two Zimbabwean boys who recognize Immaculate's humanity in Sun Power are nameless. Even though one could argue that their namelessness represents the ever-increasing illegal migration in contemporary society, another hypothesis is that because names, especially in the African context, most often speak a language, their namelessness is a Botswanan valorisation of their "identitylessness" and fragmentation within Botswanan society. By crossing the border between Zimbabwe and Botswana, they have become socio-linguistic pariahs just like Immaculate. The Zimbabwean-Botswanan border, just like the Botswanan-Mimbolandian one, has become a line of demarcation (fragmentation) instead of a line of contact and cooperation (integration), a meeting point, or a line of inclusion. However, when Kathleen sends Immaculate away from Quidoqu's, these two Zimbabweans introduce her to a Botswanan immigration officer, Angel, who offers Immaculate free accommodation at her place. This is Nyamnjoh's adroit manner of depicting the simultaneous fragmenting and integrating tendencies of postcolonial societies.

The Botswanan TL's seclusion from globalizing dynamics, the RL's fear and contestation of modern changes and the EL's fear of and isolation from the perceived encroachment of a more encompassing world are further demonstrated by the fragmenting idea that everyone must speak Setswana as an act of self-definition or integration. It is a bizarre attempt to capture the locality or alterity of Botswananness through a linguistic gauntlet that ignores the agency of Africans to appropriate, modify and shape languages to their purposes. Behind the Botswanan assertion of linguistic nationalism lies an ontological demand that Botswana be coded "not-for-other-Africans", confined to a Setswana linguistic zone hemmed by Chinese Walls or Iron Curtains that include insiders and exclude outsiders. Such linguistic nationalism is strange, coming from a country that relishes the expatriate services of the Chinese over those of Africans: "I [Immaculate] got a job at G-Textiles where I was the only foreigner, apart from the Chinese joint-venture partners in senior management" (7). When, during the Al Jazeera television programme "Studio B, Unscripted: With Elif Shaka and Wole Soyinka" on November 22, 2019, Shafak declared that the "core of nationalism is ugly" and then called for a global "cognitive flexibility", she was obvious thinking about situations like the one faced by Immaculate in Botswana and many immigrants around the world. G-Textiles' preference for the Chinese reminds one of Kinyondo's fear that China may recolonize Africa because according to him, Sino-African relations are characterized by a balance of trade skewed toward China, very little Chinese foreign direct investment (FDI) flowing to Africa, the crippling of African economies by China's "debt trap diplomacy" and negligible Chinese support of Africa as compared to the huge contracts revenues and diplomatic support China gets from the continent (2019:1).

From another perspective, Immaculate's declaration that she did not know that there was any place in the world where English was still a strange language, just like Kathleen's boasting about US citizens' intelligence, reverberates with the rush by some Eurocentric or Anglocentric Africans to romanticise and universalise the English language and US culture, respectively. However, the declaration is more that of a multilingual African who relishes her mastery over English and tries to enrich the language and liberate it from its European provenance. To Nyamnjoh, therefore, Botswanans need to learn to enhance Setswana and free it from its Botswanan origin. That way, they would be transforming the Setswana-other languages boundary from a line of demarcation and separation of the linguistic us/them or insiders/outsiders to a line of contact and cooperation, a meeting point for multilanguaging, or a line of multilinguistic inclusion. That would help Botswanans such as Yolinda (who masterminds Immaculate's firing by G-Textiles), and stop xenophobically identifying multilingual Zimbabweans, Zambians, Ghanaians, Nigerians and Mimbolanders as outsiders who have come to seize their socio-economic and political opportunities.

Nyamnjoh also captures the Traditional, Resistant and Exclusionary Localization of Botswana through Angel's revelations. To Angel, something positive can be done about the Zimbabwe-Botswanan border because borders are man-made. She argues that the water resources used to unite Botswana and Zimbabwe but presently, they divide them to an extent where they can no longer share even food and water (10). When Immaculate concurs that her uncle used to tell her that boundaries are our greatest killer, Angel tells Immaculate that every June and December, the Botswanan Immigration Police undertakes what they call a "Clean-Up-Campaign", a biannual house-to-house and workplace-to-workplace search aimed at identifying Zimbabweans whom the Immigration Police consider as litter (10). The Clean-Up-Campaign generally does not involve Botswana's neighbours from South Africa, Lesotho, and Swaziland because they are not considered *Makwerekwere*. Botswanans feel more comfortable with them than with Zambians, Malawians, Central, East or West Africans (9). Angel equally reveals that there was a year when the Chief of Immigration appointed her to lead the Clean-Up-Campaign group but that she refused and told her boss that he was more of a Zimbabwean because he was Kalanga (11). Angel's argument qualifies her as an AL because faced with global dynamics symbolized by Immaculate, Angel neither isolates herself from, nor is aversive to, nor inclined to retreat from them. By accommodating Immaculate, she absorbs external encroachments on

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her own terms without fearing her local world will lose its integrity.

Unlike the other Botswanans, she is not a TL, RL or EL because she is not disruptive with respect to globalizing patterns. Through Angel, Nyamnjoh affirms that appellations such Africa, South Africa, Lesotho, Swaziland, Zambia, Malawi, Central, East or West Africa are fragmegrative European imperial constructs whose cartographic applications fail to recognise that Botswana and her neighbours are inseparable, each (re)appropriating the other and being (re)appropriated and (re)projecting the other and being (re)projected through the profound transfigurations that foster contradictions and affirmations between globalizing and localizing, centralizing and decentralizing, integrating and fragmenting polarities at the micro- and macro-levels. The Golfer, Tiger Woods, commendably summed up this (re)appropriation and (re)projection processes when he revealed that it bothers him when people label him as African American since he is a "Cablinasian": one-quarter black, one-quarter Thai, one-quarter Chinese, one-eighth white, and one-eighth American Indian (qtd. in Rosenau, 2004:23). In line with Wood's coinage, Nyamnjoh's argument in *IS* is that Africans are all, a little Botswanan, Zimbabwean, Zambian, South African, Basotho, Swazi, Malawian and all the other African demonyms at once. Or if they are not yet, then they are becoming a little all the 54 African demonyms every day.

III. Sketching Affirmative Globals, Resistant Globals, Specialized Globals, and Traditional Globals in Nyamnjoh's *IS*

This section focuses on Immaculate, Dr Marius Kaba, a Mimbolander and Professor of Medicine in the Diamond University of Science and Technology (DUST), Dr John-Strong Long-Bottom, another Mimbolander and Professor of Environmental Sciences at DUST and Dr Winter-Bottom Nanny, an African American who has traced her descent to the Tikar of Mimboland who think and act on a scale that exceeds a local context. The section identifies them as global in the sense that their daily routines are linked into distant developments, but at the same time each of their global worlds is differentiated by the ways in which they conceive large scale and contextualize the non-territorial. The section argues that *IS* asserts that the above characters increasingly have complex loyalties and multi-layered identities, corresponding to the globalization of socio-economic and cultural forces and the reconfiguration of political power. These characters demonstrate that the movements of African or global socio-economic and politico-cultural goods across Botswanan borders and the intermingling of African or global cultures create the basis of a transnational civil society based on overlapping identities and interlocking collectivities.

Nyamnjoh thematizes the global worlds through Kaba, Long-Bottom and Nanny. As immigrants, they are like containers, "filled up not with purities, but with entangled or mangled intricacies in the sense of the myriad identity margins they negotiate and navigate in the course of their mobilities" to and within Botswana (Nyamnjoh, 2013: 657). Their impurities "sum up to their individual or collective *habitus*, from which they draw their cultural and social capital to authenticate themselves relationally" in Botswana (657). Even though the narrator tells us very little about Kaba's and Long-Bottom's abilities to produce and help their students consume productive knowledge, what is clear is that as Professors, they are filled with the diverse epistemologies from their local Mimboland world, Botswana, and other places. Also, the researcher, Nanny, embodies epistemologies from her first local US world, second local Mimboland world and Botswana (that she and her research straddle). Seen from this perspective, the three characters qualify as globals because of their capacity for re-enacting, reactivating, or reigniting and maintaining multiple epistemologies and identities. Put differently, Kaba's, Long-Bottom's and Nanny's professions as knowledge seekers and producers make it difficult for them to think of themselves in constant, fixed ways because their professions stress the formation and performance of myriad identities.

Through Kaba, Long-Bottom and Nanny, Nyamnjoh asserts that one of the primordial needs for the globals is self-knowledge, knowledge of the other and the world. His depiction of these characters attests that it is in this process of knowing together as AG, RG, SG and TG that knowledge becomes a journey of co-realization, co-learning and collective learning involving both ontologies and epistemologies that imbue us with the readiness to embrace new (re)definitions of self and society and break open boundaries towards liberation. Kaba's and Long-Bottom's lectureship and Nanny's research denote the expanding scale, growing magnitude, speeding up and deepening impact of interregional flows and patterns of socio-academic interaction. The lectureships and the research epitomize a Global Worlds' shift or transformation in the scale of human social organization that links distant epistemological communities and expands the reach of power or knowledge relations across the Botswana and the world.

Kaba's and Long-Bottom's lectureships and Nanny's research should not be read as prefiguring the emergence of a harmonious Africa or global world society or as a universal process of African or global integration marked by a growing convergence of African cultures and civilizations. In line with the dual processes of "fragmegration," Nyamnjoh uses Long-Bottom's

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sexual exploitation of Evodia Skatta (a Mimboland student at DUST) and Kaba's wife's, Mama Comfort's expulsion of Immaculate (a fellow Mimbolander) from her residence to remind us that sometimes the awareness of growing interconnectedness creates new animosities and conflicts and fuels reactionary politics and deep-seated xenophobia. Mama Comfort's and Long-Bottom's mistreatment of their fellow countrymen reminds us of Rosenau's argument that movement among the worlds, say from AG to RG to SG and to TG, can be either fast- or slow-paced, either spasmodic or continuous, depending on the degree to which the course of events increasingly change (2004:57). That mistreatment also reminds one of a jolting event that induced the Indian novelist, Arundhati Roy's movement from a TOP to an AG when in response to her country's announcement of her possession of a nuclear bomb, Roy declared that the time had come for her to step out from under the fairy lights and say what was on her mind: "If protesting against having a nuclear bomb implanted in my brain is anti-Hindu and anti-national, then I secede. I hereby declare myself an independent, mobile republic. I am a citizen of the earth. I own no territory. I have no flag" (Vanaik and Bidwai, 2000: 10). Roy's movement was based on her patriotism for India and could be contrasted with the Botswanan Clean-Up-Campaign that is based on a nationalism that trumpets Botswana's virtues and denies her deficiencies and is contemptuous toward the virtues of other countries that constitute the homelands of the *Makerekweres*.

Immaculate is a commendable example of an AG because she goes across or through the junctures and ruptures of historical authority such as the forces of the Botswanan Immigration Officials' formidable structures and power; forces that touch her encounters and relationships and everyday life. She wallows inside the fragmentations and displacements of Mimbolandian, Botswanan, Zimbabwean, US, etc., cultural groups and identities – hers and those of others for whom she cares. She navigates and negotiates in and around the contours of her intersecting positionalities, spatialities and temporalities in relation to surrounding ideologies and hegemonies of Mimboland and Botswanan societies, and deep within the struggles over power and powerlessness among cultural groups, members, and dominant structures and forms. Even though part of Nyamnjoh's novelistic intention is to foreground the links between ethnography and to criticize the fragmegration-laden ways in which anthropological research is sometimes carried out, Immaculate's participation in Nanny's research, "Burdens of Womanhood: Being an Underling at the Margins," especially through her interviews and transcriptions of the maids' stories, makes her traverse several cultural trajectories. By collecting and transcribing accounts about maids and madams, presented from her own perspective, Immaculate transcends the role of a research assistant and transcriber and becomes an intercultural communicator for and with the anthropologist, Nanny. By developing the voices of the individuals who participate in Nanny's research, Immaculate fosters their thinking and acting on a scale that exceeds a local context, thereby certifying their belonging to the global worlds variously as AG, RG, SG and TG.

By examining the interplay, trickery and blurring of shifting, elusive and sometimes contradictory nodes of identity formation and performance and power and powerlessness negotiations at work in the interactions and relationships between maids and madams in Botswana, both the researcher and her assistant explain how the critical perspective of AG seeks to understand the role of Botswanan power and the contextualizing constraints on communication in order ultimately to achieve a more equitable society. The research foregrounds issues of power, context, socio-economic relations, and historical and structural forces as constituting and shaping African culture and intercultural communication encounters, relationships, and contexts. It also makes change possible by pushing against the grain of the *status quos* and interrogating dominant power relations and structures in Botswana. As globals, Nanny and Immaculate are organic intellectuals and critical intercultural communication scholars; they teach us to navigate through and stay true to the highest quality of analysing Botswanan, African and global fragmegrated gender thereby paving the way to transgressing and breaking down that which we interrogate.

IV. Constructing the Alienated (the Cynics and the Illegals) and The Passives (Tuned-Out Passives and Circumstantial Passives) in Nyamnjoh's *IS*

This section focuses on characters (like the *Makerekwere* man, Noway) who distrust the Botswanan and Zimbabwean leaders and institutions that appear to be taking their communities in the wrong direction; feel they have lost control over their lives and have thus become TA (TC and TI) and TP (TOP and CP). They are searching for connections that keep eluding them. They feel disconnected from all the old things they were born feeling they were supposed to feel connected to, like the churches, God, institutions, schools, and parental figures. Through most of their actions, they appear to have either tuned out or become deeply alienated from any world other than their own private ones that they keep creating and recreating. The section argues that for Noway and Phillip, there is only daily routine and disdain. Happenings in the local Botswanan and Zimbabwean worlds and the global world do not interest them because prior Botswanan and Zimbabwean

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developments have alienated them, thus stifling their engendering of any community concerns. Granted that they have never really had proper occasions to experience any local or global world in the real sense, they are unlikely to abandon their oblivion to the course of events. That is, to some extent, the dynamics of fragmegration have mostly been passing them by.

The *Makwerekwere* community in *IS* is made up of the Mimbolanders; Immaculate, Kaba, and his wife, Mama Comfort; and Long-Bottom and his girlfriend, Skatta; the African American, Nanny who has traced her descent to Mimboland; the Zimbabweans: Noway; and the numerous men and women who have migrated from Zambia, Malawi, Central, East, and West Africa to Botswana in search of greener pastures. The *Makwerekweres* are labour migrants who have been forced out of their home countries by "push" factors, and "pull" factors toward Botswana. Apart from Kaba and Long-Bottom who could be considered institutional migrants, the rest are generally of low skill, without residence and work authorisation from Botswana. As migrant workers, the *Makwerekweres* form the oppressed classes of Botswanan employment borders; they perform functions that impose passivity and alienation on them. Even though the *Makwerekweres* community submits to a certain degree of passivity or alienation, Noway and Phillip stand out as two wrecks who seemingly have little or no control over their lives and do not trust anyone or institution. In *IS*, TA (TC and TI) and TP (TOP and CP) respond to the passivity and alienation that burden their private worlds by venting their frustrations on the female *Makwerekweres* in the form patriarchal oppression. Female *Makwerekweres* are saddled with the demands of the borders of domination that exist between them and their male counterparts. Some of the relationships between them provide a socially vibrant landscape, facilitating a pluralistic model of resistance which resonates with Yeatman's idea of "interlocking oppressions" (qtd. Brooks, 1997:107). Women like Immaculate and Skatta are "multiple oppressed subjects [struggling] to claim the multiplicity of their oppressed subject status" (Brooks 107). These women, as *Makwerekwerized* subjects, have been relegated to the position of "Other" and are further "colonised" by various forms of patriarchal domination. As a group, *Makwerekwerized* women are in an unusual position in Botswana, for not only are they collectively at the bottom of the occupational ladder, but their overall social status is lower than that of any other group. They are the group that has not been socialised to assume the role of exploiter or oppressor in that they are allowed no institutionalised "other" that they can exploit or oppress.

Conversely, *Makwerekwere* men have it both ways. They can act as the oppressors of the oppressed. *Makwerekwereism* victimises *Makwerekwere* men, but sexism allows them to act as exploiters and oppressors of *Makwerekwere* women. For instance, even though Noway is dating Immaculate, he lies to her that he is divorced. Immaculate is so kind that she sometimes accompanies Noway to visit his children in Zimbabwe. During her stay with him, he keeps collecting money from her and pressurizing her to take care of his children. He also keeps promising that he will consider whether their relationship will lead to marriage (307). When Immaculate gets fed up and asks Noway's sister whether Noway intends to marry her (Immaculate), Noway's sister responds: "No, Noway is married and he is not divorced" (307). Noway later resigns from his job, is paid P23000 as compensation but he squanders the money, joins Immaculate in her brickyard where she moulds and sells blocks but keeps squandering the money. Immaculate pays P500 for the panel beating of his truck and he secretly sells the truck and goes and squanders the money in Zimbabwe. When Immaculate can no longer bear his excesses and decides to leave him, he destroys her "O" and "A" Level certificates and the police intervene to stop him from killing her. After Noway, Immaculate gets involved with another private worldist, a spendthrift Botswanan called Phillip, who in collaboration with his mother, keeps draining her financially. Just as was the case with Noway, Immaculate discovers that Phillip and his mother have cast a spell on her. Also, another woman who is marginalised by a *Makwerekwere* is Skatta, Long-Bottom's permanent concubine and drinking partner whom we are told "exuded raw sexual energy that crackled and commanded" (17).

The marginalisation of *Makwerekwere* women by alienated men indicates that striving to become a non-*Makwerekwere* and to be free from the Noway-Phillip oppressive Private Worlds requires some form of double consciousness. The suggestion is not that taking on either or both unfinished identities necessarily exhausts the personal resources of female "foreigners" in Botswana. The argument is that the *Makwerekwere* woman stands between (at least) two great cultural assemblages of Otherisation or fragmegration. She remains locked symbiotically in an antagonistic relationship marked out by the symbolism of *Makwerekwere* which adds to the important cultural power of their central Manichean dynamic – woman and man. From this perspective, Nyamnjoh's argument resonates with Du Boisian postulations about the African American's double consciousness. Thus, to paraphrase Du Bois, after the Botswanan and the male *Makwerekwere*, the female *Makwerekwere* is a sort of third fragmegrated daughter, "born with a [Du Boisian] veil, and gifted with second sight in [the Botswanan] world, a world which yields [her] no true self-consciousness, but only lets [her] see [herself] through the revelation of the [man's] world" (1903:5). Immaculate's experiences and confrontations with Noway and Phillip (patriarchy), reveal her double

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consciousness, "her sense of always looking at herself through the eyes of fragmegrating others, of measuring her soul by the tape of a [*Makwerekwerized*, gendered and fragmegrated] world that looks on in amused contempt and pity" (5).

Through Immaculate's first-person point-of-view narration of her ordeals, Nyamnjoh lets us feel her fragmegrational twoness – a *Makwerekwere*, and a female *Makwerekwere*; two fragmegrating souls, two fragmegrating thoughts, two unreconciled fragmegrating strivings; two warring ideals in one [*Makwerekwereized*] body, whose dogged strength alone keeps it from being torn asunder (5). In *IS*, therefore, the life of the female *Makwerekwere* is the history of this strife, a longing to attain self-conscious womanhood, "to merge [her] double self into a better and truer self. In this merging, she wishes neither of the older [Mimbolandian, Zimbabwean, Zambian, etc.] self to be lost" (5). She would not *Makwerekwerize* or *Mimbolandize* Botswana, for Botswana has too much to teach the world and Mimboland. She would not bleach her Mimboland or feminine soul in a flood of Botswanan localising or Otherising dynamics or *Makwerekwere* male domination and privatization, for she knows that her female blood has a message for the world of border transgression and negotiation (5). She merely wishes to make it possible for a woman to be a Mimbolander, Botswanan, and a non-gendered subject, without being cursed and spat upon by her fellow male *Makwerekweres*, without having the doors of opportunity closed roughly in her face by purist Botswanans like Yolinda and an illegal and a cynic like Noway who destroys her certificates.

By presenting a fragmegrated and fragmegrating patriarchal set up in which Botswanan cultural and institutional beliefs and patterns accept, support, and reproduce the domination of female *Makwerekweres* by their passive or alienated male counterparts, Nyamnjoh attempts an insight into the conundrum – how does it feel to be a problem within another problem? That is, he tries to examine how it feels to be an "other" within another "other"; how it feels to be the victim of an exclusionary border within another exclusionary border. Even though the conundrum cannot be ascribed one satisfactory de-fragmegration solution, it reminds us that the ontologies of fragmegration are rooted in what Rosenau calls complexities that defy easy summarization, "generating uncertainty among individuals who have to contend with a lack of clarity over the directions in which their preferred cultures are moving, as well as clashes between global and local forces that leave them even more fully exposed to conflicting tensions over who they are and where they want to be in the future" (60).

Most importantly, we learn that the deconstruction of a fragmegrating patriarchy would continue to be both an individual and an institutional quest dependent on scholarly insight and exposition, as well as individual courage, goodwill, and commitment to justice. The seed for that scholarly insight and exposition is sown through Nanny's research. Nyamnjoh message seems to be that drawing upon Nanny's research, we would have to start from the standpoint that another non-*Makwerekwerised*, ungendered Botswanan world is possible, and that people and institutions engaged in female *Makwerekweres*' ethical, political, and epistemic projects would have to strive for border liberation and not emancipation. The main difference between emancipation from fragmegrative patriarchy on the one hand and freedom on the other, would be as Hooks points out, that emancipation would be what fragmegrative patriarchy "gives" while "liberation" would be what the sexually and economically disenfranchised *Makwerekwere* women such as Immaculate and Skatta would want and have the right "to take" (1990).

V. Conclusion: Going Beyond Fragmegration, Acknowledging and Celebrating Incompleteness

This paper has demonstrated that *IS* attests that fragmegration challenges the proliferation of borders and border struggles in a contemporary world where multiplicity and heterogeneity are cut and divided by devices of fragmegrational control and hierarchisation. It has also been shown that the novel affirms a planetary diversity where multiplicity and heterogeneity are turned from elements of weakness into elements of strength. It asserts that in a Botswanan or African world where identities are inventions, mutually constitutive existential and epistemic constructions stripped of foundational authenticity and essentialism, the search for the integrating processes of fragmegration necessitates a constant (re)construction and (de)construction the Local, Global and Private Worlds. The paper has also proven that in *IS*, border or worlds transgression is a motif that Nyamnjoh nets into the warp and woof of the narrative structure. Furthermore, the paper has equally affirmed that by focusing *IS* on the production of postcolonial labour power as a commodity across a variety of the borders, borderscapes, storyscapes, and border zones of the Rosenauian Twelve Worlds, Nyamnjoh provides a window on the heterogeneity of global space, the multiplication of labour, differential inclusion, and border struggles.

The Rosenauian worlds in *IS* perform integrating and fragmenting, connecting, and disconnecting, exclusionary and inclusionary, enabling and disabling, localising, and globalising roles and are either softening or hardening, or temporary or permanent. *IS* is, thus, a Nyamnjohian bold statement on deterritorialization, diaspora, travelling, border crossing, nomadology, networks and flows. What makes *IS* peculiar is that the setting comprises a dynamic system that brings together a set of heterogeneous Botswanans and

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Mimbolandians with functional complementarities; there are stable and unstable patterns of behaviour that are endogenously and exogenously generated by interlocked heterogeneities. The novel captures a meshwork of socio-political and cultural entities that grow in unplanned directions because they are made up of a diverse humanity that exists with other meshworks and hierarchies. The vast setting from Mimboland to (Gaborone) Botswana and Zimbabwe articulates heterogeneous elements without imposing uniformity because they are determined by the degree of connectivity that enables them to become self-sustaining. Meshwork dynamics such as processes of destratification, deterritorialization, and reterritorialization of places, territories, regions, and identities function as a counter-narrative of totalising boundaries – both actual and conceptual. The paper has asserted that *IS* presents borders and worlds as zones of control or abandonment, of recollection or forgetting, of force or dependence, or of exclusiveness or sharing. These are zones of cross-cultural consciousness imbued with meetings, interferences, shocks, harmonies, and disharmonies between the cultures of the world, addressing complex flows, diversity, and multi-locality in different ways.

All in all, Nyamnjoh suggests that in order to take positive integrating and emancipatory strides within and between the Rosenauian worlds, Botswanans or Africans would have to acknowledge and celebrate their incompleteness by thinking and acting from a perspective that Ngugi (in his thematization of the relationship between Africa and the West) has described as "globalectics" (2012). Derived from the shape of the globe, globalectic thought and action would have to be an assertion that on the Botswanan or African surface, there is no one centre; any Botswanan or African point is equally a centre and that "as for the internal centre of the globe, all points on the surface are equidistant to it – like the spokes of a bicycle wheel that meet at the hub" (17). To borrow from Ngugi, globalectics Botswanan or African thought or action would combine "the global and the dialectical to describe a mutually affecting dialogue, or multi-logue in the phenomena of nature and nurture in a global space that is rapidly transcending that of the artificially bounded, as nation and region" (17). Globalectics Botswanan or African thought or action would need to allow Africans to speak to their own cultural present even as they speak and listen to *IS* from their own cultural present. It would be a way of reading *IS* with the eyes of the world; it would also be a way of seeing the world with the eyes of *IS*. Above all else, it would embrace wholeness, interconnectedness, equality of potentiality of parts, tension, and motion; it would be a way of thinking and relating to the world, particularly in the era of globalism and globalization by emulating Immaculate's immaculate acknowledgement and celebration of her incompleteness the most potent feature and future of a common global cosmopolitan identity.

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Intelligibility and Objectivity of Psychological Language

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Surface Grammar and Pseudo-Problems- By all accounts, it does seem incredible that in these days of the internet and e-mail, the news haven't yet spread that a problem that tormented philosophers for centuries, namely, the famous "mind/body" problem, was solved and utterly overcome by Ludwig Wittgenstein during the first half of the 20th century. It is indeed fantastic that even now so few people are aware that the great difficulties faced in the philosophy of mind, as for instance the relationship between the bodily and the psychological or the knowledge of "other minds", were completely liquidated as subjects more than a half a century ago. And it is no less extraordinary that there are still professional philosophers stubbornly trying to find "solutions", the more entangled and fanciful the better, about how psychological states become real through brain activities. How should we explain such scandalous facts? Ignorance is never an argument, but if Wittgenstein's devastating results have not been properly appraised it's perhaps due to the fact (partially at least) that there is a whole culture conspiring against it. This culture manifests a clear lack of interest about valid thinking and conceptual clarity in favor of the getting of astounding amounts of data concerning neurons, synapsis, brain cortex and so on, under which we all are practically buried.

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Intelligibility and Objectivity of Psychological Language

Alejandro Tomasini Bassols

I. Surface Grammar and Pseudo-Problems

By all accounts, it does seem incredible that in these days of the internet and e-mail, the news haven't yet spread that a problem that tormented philosophers for centuries, namely, the famous "mind/body" problem, was solved and utterly overcome by Ludwig Wittgenstein during the first half of the 20th century. It is indeed fantastic that even now so few people are aware that the great difficulties faced in the philosophy of mind, as for instance the relationship between the bodily and the psychological or the knowledge of "other minds", were completely liquidated as subjects more than a half a century ago. And it is no less extraordinary that there are still professional philosophers stubbornly trying to find "solutions", the more entangled and fanciful the better, about how psychological states become real through brain activities. How should we explain such scandalous facts? Ignorance is never an argument, but if Wittgenstein's devastating results have not been properly appraised it's perhaps due to the fact (partially at least) that there is a whole culture conspiring against it. This culture manifests a clear lack of interest about valid thinking and conceptual clarity in favor of the getting of astounding amounts of data concerning neurons, synapsis, brain cortex and so on, under which we all are practically buried. Thus, despite a forceful and up to this day unrefuted line of argument and of a huge amount of ideas and isolated arguments scattered throughout philosophical literature, we still find serious people aiming at setting up tortuous explanations which mostly become even more incomprehensible than the original problems they were attempting to solve.

Frankly speaking, we should say that in general discussions about the nature of (allowing myself for a moment to use words philosophically, that is, without real justification) "the mental" and the relations between "the mental" and the physical are discussions that take place within a clear and neat framework. Such framework is the crucial factor, the one that allows for the birth of such pseudo-difficulties. The framework I have in mind is just surface grammar. In it, as we all know, classifications for words are drawn (substantives, adjectives, verbs, adverbs, etc.) but under each category the most assorted variety of "elements" fall, despite which they all get the same treatment. For instance, within the category of substantive fall words like 'dog', 'love', 'thermodynamics', 'irrational number', 'person, and so forth. They are all the subjects of sentences which, as expected, have all the same structure. Within the category "verbs" we find such dissimilar elements as 'to kill', 'to run', 'to dream', 'to rest', 'to exist', 'to sleep', 'to act', 'to mean' and so forth. The same thing happens with adjectives which can be of a moral, physical, aesthetic, psychological, military, religious, etc., character. Now, language must some way or another be regulated, and that regulation must be set up previously to the application of words. If it weren't like that it just would be impossible to learn any language. The problem is that the order imposed by surface grammar, which certainly is most useful for both the utilization of language and communication, fosters, not to say "promotes", conceptual confusions of the most variegated kind. The trouble is that precisely because all discussions take place within that framework, if one stays inside it there is simply no way of freeing oneself from them. That's why speculating about the "mind/body" problem without challenging surface grammar is really a waste of time.

With Wittgenstein the landscape is drastically modified. Why? Because Wittgenstein worked out a notion of language in which surface grammar is simply irrelevant. His is the conception of language in terms of language games and forms of life. Let us quickly reconstruct his stance.

Perhaps we should begin by pointing out that Wittgenstein was not, and did not see himself, as a surgeon of language, someone who carries out a sort of real operation on language. From his point of view, language is not made out of language-games. The concept of language-game is a heuristic one, a linguistic instrument useful for the construction of explanations or clarifications. In that sense, language-games are not real. Language is not composed of language-games in the same sense in which a chair is composed of a back to lean on, legs to stand and a board where to sit. Rather, what is at stake here is something like the *Tractarian* idea of scientific theories as nets that allow us to catch or grasp the world's facts. On the other hand, however, the Wittgensteinian concept of language in terms of language-games and forms of life has a very precise, concrete goal: this conception was elaborated

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in order to show that philosophical discourse is empty, that philosophical statements are absurd and that philosophical research and discussions arise out of a certain kind of misunderstandings. Thus, there is a sense in which the Wittgensteinian view of language is an *ad hoc* one, conceived to attain certain previously established results. Now: what traits or characteristics does this new conception have? In my view, the most appropriate way to present it is by saying that it is a praxiological conception of language. It is only from a praxiological perspective that philosophical language may be exhibited as unintelligible. Language *in toto* is seen by Wittgenstein as a toolbox. What are its tools? The sentences and words we use all the day around. They all serve *some* purpose. The fact that words have multiple possibilities of being applied indicates that language may be seen as composed, in the relevant sense, of multiple language-games. However, unlike what happens with the standard grammatical conception, Wittgenstein is not concerned with words themselves, but with words *used in connection with activities*. The activities in question are not any action or behaviour accidentally or arbitrarily displayed by someone. The activities that help lay the foundations of language-games are socially recognized activities. Wittgenstein named those activities 'forms of life'. Thus, we can assert that every language-game is paired with its corresponding form of life. In fact this is something that Wittgenstein himself says, although he states it in a way that may easily be misinterpreted, which is what as a matter of fact has happened. He says: "it is easy to imagine a language entirely composed of orders and battle reports. – Or a language that is solely composed of questions and expressions to answer Yes and No. And innumerable others. And to imagine a language is to imagine a form of life."[1] Unfortunately, rather seldom has it been understood that what Wittgenstein is saying is that to imagine a language-*game* is to imagine a form of life. Actually, the underlying thought is simple: it is as absurd to think that there are activities for which there is no vocabulary that would allow us to identify and recognize them as to think that the application of words that, so to speak, hovers in midair without any human activity as a foundation, might be meaningful.

Before reconstructing the explanation Wittgenstein offers of the functioning of language about "the inner", I think it would be useful to bear in mind the notions required for such task. The main one is obviously the complex concept "language game/forms of life", that he refers to simply as "language-game" for, as he says, he will call "language game the whole composed by language and the activities intertwined with it".[2] But language for Wittgenstein also includes everything without which it could not be learnt. Those elements without which language would be impossible to assimilate, without which it would not be possible to learn it, are called by Wittgenstein the 'instruments of language'. They include things such as samples, tones of voice, grimaces, gestures and the like. And it is also very important to have a global vision on the subject. Here there is a contrast to draw. In traditional conceptions, language is seen as something external to human beings, something with which they (so to speak) get in touch; in the praxiological conception of language the latter is conceived as something organically integral to human life. It is not something external but rather something like the metabolic system that allows to transit from the biological to the human sphere of life. With all this in mind, which I hope will become clearer the further we go along, we can now move to deal concretely with psychological language.

II. The Linguistization of Psychological ("inner") States

It would be useful to recall that in the traditional approaches there is just no possible solution to the "mind/body" problem. Taking as the most representative of all possible positions Cartesianism and radical behaviorism, the situation that one is lead to is that either everyone has a direct, exclusive access to their psychological states but then we have no clue whatsoever about what happens to others or even if anything does happen to them at all, or else everyone knows what happens to others but no one has any idea of what happens to him or herself. In both cases the conclusion is the same: what we take as "communication" is something fictional, unreal. There is simply no such thing. This result is of course unacceptable, but if it is then its presuppositions are invalid too. Let us try to figure this out.

When someone states that something hurts him, that he imagined something, etc., other speakers normally assume that the person in question is talking, in one way or another, about something that happens to and is located inside him or her. But if it were so, then the speaker would be talking about what only he or she knows, since it would be impossible for everybody else to know what goes "inside" him. But if so, how could others understand him and, since the phenomenon is reciprocal, how could he understand others when they say they are in pain? Obviously, something must be wrong in the traditional, usual, common way of interpreting the use of psychological language. If the usual interpretation were right, then we would not be in a position to explain how communication is possible; or we should simply infer that there is no communication but only a simulacrum of communication: we all pretend, we act as if we do communicate with each

[1] L. Wittgenstein, *Philosophical Investigations* (Oxford: Basil Blackwell, 1974), sec. 19.
[2] L. Wittgenstein, *ibid*., sec. 7.

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other, but if we coincide it would only be by chance. Obviously, this is not an explanation and that's why that way of approaching the issue is simply unacceptable. At this stage, the following fact is worth noticing: language does work; what philosophers have not managed to do is to give an acceptable account of its functioning. But then it would be very useful to understand what the nature of the error is, because if we understand that we will be in a much better position to explain how it is that we can convey the contents of our psychic life knowing that everyone speaks of what only happens to them. I highlight the fact that no one denies that when people use psychological language something happens to them. The real difficulty is to accept it and at the same time to account for it.

The right answer must come in very different terms from the usual ones. There must be a way of explaining the use of language that should allow us to express what happens to us as well as to understand what another's is, and the only way to do so is to emerge from the idea that for communication to take place, there must be a common platform, something shared. Here the comparison with the market and money is highly enticing. In a market there is a multitude of goods, which are bought and exchanged. How? This is possible because we are provided with a special good, namely, money, through which we unify in a single net the system of prices of goods and thus we can acquire, sell, auction them, etc., in a way that becomes intelligible for everyone and sharable by everyone (even if it is intrinsically unfair). Now, I suggest that the same must happen with communication and everyone's experiences. These must, so to speak, become goods (linguistic ones, in this case) for them to be exchanged. But how is that done? The only way to do so in linguistizing them. That is, when someone says to me that something hurts what I care about of course is his pain, but for his pain to become comprehensible it had to become, to keep up with the metaphor, "linguistic money". On the contrary, the situation would be as if we wanted to buy things but pay with bottlecaps. There is no business in that case, what means that communication in these conditions is simply unfeasible. But how can we communicate, that is, how do we make me understand what someone is saying when they say something hurts and conversely? This is achieved when one becomes a user of language, that is, through a certain training which, by the way, takes no little time. What happens during that process? In the case of sensations, spontaneous, natural reactions of sensation are little by little being replaced by words, expressions, sentences. Instead of letting out moans or groanings someone exclaims "my tooth hurts so bad!" while pressing his jaw, for instance. Thus, when I say that something hurts me, through those words I give expression to my pain, but when I do that I automatically cease to play the "name-object" language-game. When I say that something hurts me, I do not name that something, I express it.

Now we can explain why we understand what others tell us when they talk about their experiences. Of course that is feasible, but it has a price: when we use psychological language we connect with each other even if that connection takes place within language, given that language is precisely that public platform that we all share and inside which we all move. And I would go even further and say: of which no one can escape.

One of the advantages of the Wittgensteinian approach is that it makes us understand immediately why practically all conceptions of language are simultaneously, if it is possible, naïf, false, and absurd. Naïf, because they offer a very primitive, very dull explanation for something that should have called for philosopher's attention as something not so simple and of not so easy apprehension; false, because they obviously fail, and absurd because they purport something logically impossible to happen, namely, that everyone talks about their experiences, so to speak, in a raw state, but nevertheless others understand us. That is ridiculous.

All of this is highly important for a thorough understanding of language and to dissolve the riddles that plague the philosophy of mind or (what would be a better way of putting it) the philosophy of psychology. Let us now examine that sector of language that is psychological language.

III. Psychological Language

By psychological language we will understand that sector of natural language constituted by words and expressions such as 'think', 'belief', 'feeling like', 'forgetting', 'bringing back to memory' and so on. It contains verbs ('to imagine') as well as nouns ('feeling) and adjectives ('intelligent'). Now, our starting point is obviously the rejection of the primitive proposal, that, is, the grammatical one, which makes of nouns names for objects, of adjectives qualities of things, and of verbs actions. We shall not say that 'to imagine' indicates an action, that 'feeling' is the name of a particular state and that 'intelligent' is the name of a special quality. On the contrary: as a matter of fact our starting point consists in holding that psychological words *never* name anything, that they just do not function as names, that they do not fit in the 'Fido'- Fido model. But if psychological language does not operate according to the "name-object" model, how does it?

From Wittgenstein's perspective and in accordance with what we already stated, psychological language has a certain feature which distinguishes it from other sectors of language: it is marked by an essential asymmetry. A relation is asymmetric if when it holds between two objects *a* and *b* it never holds

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between *b* and *a*. Now, the asymmetric relation that Wittgenstein detects in psychological language is its fundamental feature and *applies to* the first and the third persons. In other words, when one uses psychological language in the first person one does something with it that simply cannot be done when it is used in the third person, and conversely. Indeed, when we use psychological verbs or expressions, we either self-ascribe some psychological state or we ascribe it to others. Now, this distinction is not arbitrary but is explained by the fact that psychological language serves different purposes depending on how it is applied. What we have to do then is to ask ourselves: what do we need psychological language for? In the first person we need it to express what happens to us; in the third person, to make intelligible someone's contextualized and meaningful behaviour. Let us give an example of this.

Let's suppose we are speaking about beliefs. From the perspective of the praxiological conception of language, it naturally makes no sense to make a question such as 'what is a belief?' To make such a question is to adopt the "name-object" model in a context in which it is simply useless. To speak of beliefs cannot be but to self-ascribe a belief or to ascribe it to someone. Therefore, if we want to give an account of what it is to have a belief we need to give *not one but two answers.* But trying to be more accurate: what is the usefulness of saying 'I believe that…' or 'he believes that…'? Let us consider the first case. When I say in believe in something: am I describing myself by means of these words? Is that the way a real understands? Obviously not. Were the speaker describing himself the only thing he would be achieving would just be begging the question, since the only thing he would be saying is that he believes something. Of course someone can describe himself if he stands in front of a mirror and speaks about the person he sees reflected in it, but then he would be describing his own body and that is not what we are talking about. Rather what happens is the following: I use the 'I believe that…' to give my interlocutor an indication to the effect that I am not sure about something, that I just believe it, that is, that I cannot warrant what I am stating. If I wanted to warrant my saying, then I would say 'I know that…'. That is precisely what I am discarding when I say "I believe that…". To my "belief" there corresponds a state of hesitation, of doubt, of lack of certainty. But does the same happen when I say about someone that he believes that it will rain? Of course not. The question is: what do we aim at achieving when we state of someone that he believes such and such thing? A belief is ascribed to someone because what is intended is to make his behavior intelligible. If for instance someone suddenly runs away, I make his behavior intelligible if I ascribe him a belief, *e.g.*, that there is a lion in the room. That is, I make sense of his agitation by ascribing him a belief. That is what the concept of belief in the third person is for, at least the fundamental one because, obviously, we have different concepts of belief. At any rate, the philosophical lesson is really important: it is crucial to understand that when we use psychological language we simply don't do the same thing if we use it in the first than if we use it in the third person.

A very important fact highlighted by these examples it that the key to understand what is meant is to describe where the usefulness of employing the words in question lies. Now, this can only be achieved if we reconstruct the context of discourse, that is, the situation in which the speakers were placed, the subject of the talk, the speakers' goals, etc. Sentences, as we saw, are tools and therefore they can, just like a scalpel or a hammer, have different applications. And it is particularly important to understand that it is through the appropriate contextualization of the linguistic act that the intentionality of the actions is retrieved. We need to look for no "intentional act", an event consisting in "being directed" to this or that object. That is pure mythology and the philosophical manoeuvre it entails was exhibited the *Philosophical Investigations* when Wittgenstein states "When our language suggests a body and there is no body, there, we can say, there is a *spirit*".[3] This is exactly what happens when we consider words and their use in a non-contextualized way. The phenomenon is understandable: it is because the linguistic exchange is decontextualized in order to consider the words exclusively that it is normal for anybody whoever attempts to explain their meaning to postulate something (an entity, a mechanism) to make sense of the apparently referential nature of discourse (*i.e.*, we talk about something, we refer to something, etc.). But the normal speaker "knows" that that is precisely what is achieved when the linguistic exchange is duly "contextualized". That is what is achieved by what I call "contextualization". The same holds, *mutatis mutandis*, for actions.

What we have pointed to are aspects, features of psychological language. To round up our exposition, however, we have to take into account some other elements particularly the notion of a criterion, which is what I will focus on now.

IV. Criteria

Just as what happened with the notion of language-game, the concept of a criterion is a heuristic one, one of Wittgenstein's technical terms that allows him to create an unending amount of quite useful clarifications. As was to be expected, it is a technical concept that, along with its refinement, underwent a certain evolution. Still, its utility is clearly felt in the philosophy of mind, but it is also highly useful in others,

[3] L. Wittgenstein, *ibid.*, sec. 36.

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such as the theory of knowledge or the philosophy of mathematics. Let us ask ourselves then: what is the concept of a criterion useful for? What kind of clarifications thanks to it can be made?

One way to answer these questions, an attractive though probably a bit strange one and certainly a misleading one especially if the corresponding clarifications are not made, is to say that thanks to the notion of a criterion we can meaningfully speak when, referring to others, we speak of that which we are logically supposed not to have access to. What about the other person is that which, in the traditional conception, we have no "direct access" to? The answer is obvious: his psychic life: his feelings, thoughts, images, memories and so on. We are supposed to have to those states and processes only a "privileged access": only everyone in his own case can give an account of them. Naturally, the problem is that were it so, then we would never know what happens to other people, and the other way around: no one could ever know what happens to us when we say we are in pain or we have a mental image. It is evident that something is deeply wrong with this pseudo-explanation and we know what it is: in conventional conceptions, words are interpreted in accordance to the "name-object" model, the asymmetry between the first and the third person is ignored and sentences are taken in consideration apart from their real usage, of their context of application. These flaws enable us to understand why the "mind/body" problem could last for the 2,600 years of its history and make people believe it was, as everything in philosophy, a real problem.

The case of the traditional conception, whether in its Cartesian version or its behavioral variant, is much worse than what could be thought at first sight. Wittgenstein shows that the situation traditionally depicted of the subject as locked inside his own world is not only fallacious but also inconsistent because if it were so, he would not even be able to identify his own psychological states himself. A reason why he would not has to do precisely with the notion this section is devoted to. Let us look at this more closely.

From the Wittgensteinian perspective, the first thing we must pay attention to is the actual utility provided by using the psychological expression we are dealing with. What we must ask ourselves is: what should we use this expression for (in this concrete case, in this concrete situation)? We already mentioned that the first condition to be able to talk of, *e.g.*, someone's pains or memories is for the former to have been previously linguisticized. To linguisticize them means, among other things, that somehow we homogenize them, that is, from their linguistization onwards psychological states stand at the same level that other elements of the linguistic context. We can then ascribe pain to someone because, for instance, we see him shriek, moan, ask for help, etc., in a determinate way. It is based on contextual elements, such as those that expressions of pain were associated with, that we can say of someone that something hurts him, that he remembers something, etc. Now, criteria are precisely those elements that confer meaning to our adscriptions of psychological states. It should be noted that what is associated to them is the meaning of what we say, not its truth or its falsehood.

Naturally, a criterion is an element that is part of a situation. There are no criteria pulled out of thin air. Generally speaking, the criterion we call upon first in our use of psychological language is *what the subject says.* We begin by believing other people, by accepting what they tell us. Why? Because in the field of self-ascriptions, language recognizes firsthand the authority of the first person. But the fact of recognizing that the speaker has such a prerogative does not mean it cannot be suppressed or revoked. Let's suppose a student doesn't do his homework and when he is asked why he didn't do it, he tells us he was sick. We can believe him, but if we choose not it would be only because we have a reason. For instance, let's suppose someone tells us he was seen the night before at a movie theater. We have an element to discard his affirmation. That factor is what another person told me and that for me can become, in that situation, a criterion (because she is a trustworthy person, because everybody knows she doesn't lie, etc.). Therefore, invoking that criterion, it is possible to disprove the student and act accordingly. But we can do that because we have a criterion that shatters what the subject said. Language provides for that possibility and it is clear why: if criteria were not available to us, if we lacked criteria we just wouldn't be able to refute anything people would say about themselves and to talk about their psychic life at all. We would not be able to say of anyone that he or she is making errors from memory, that he or she is confused, that she believes that this or that is the case when in fact it isn't and so forth. Thus, the concept of a criterion is indispensable and non-negotiable.

The notion of criterion fits perfectly well with our previous clarifications about the linguistization of psychic life. It shows the mechanism through which language about the "mental" is revealed as perfectly objective, shared and thus, a-mysterious. It allows us to understand how we can know even better than the subject his own psychological states, something that from any other perspective seems absolutely incomprehensible. This doesn't mean that the peculiarities of psychological language are lost. On the contrary: the mechanism established by the criteria is part of such language.

With the explanation about linguistization of inner states, the identification of the asymmetry between the first and third person and the notion of criterion we can say Wittgenstein restores to the language of the "mental" its objectivity as well as its intelligibility. And the

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result, it is worth noticing, is not the result of improvisation, "brilliant intuitions" or anything of the sort. It stems in an almost natural way when Wittgenstein's conceptual apparatus, and its argumentative strategies, are applied.

V. Conclusions

Clearly what we have presented here is not more than a synthesis, a reconstruction of some aspects of the formidable work developed by Wittgenstein in the field of the philosophy of psychology. It seems to me, nevertheless, that our work effort allows us to identify major differences between Wittgenstein's philosophy of psychology and the standard philosophy of mind. Now, we know it is totally counterproductive to talk, as is done in conventional philosophy, of "mental states" in general because under that category are included the most diverse things such as having an image, remembering an event waiting for someone's coming, having the illusion something will happen, having a fantasy, lamenting something happened, believing in God and so on, indefinitely. Wittgenstein taught that, to be understood, every psychological state requires its corresponding grammatical analysis.

Coming back to our metaphor of language as a sort of market in which we exchange linguistic merchandise, what we want is a market in which prices are known by all and money has the same value for everyone. We don't want theories of linguistic barter, independently of their disguise, that is, theories that leave us speakers with uncertainty about whether others have more than we do or if they rather have nothing at all. If it was so we would be inscribed in an unregulated context in which everyone says what they feel like saying without having ever to justify their claims. Obviously, that is not the case. What we want are clarifications that give us back the intelligibility and objectivity of psychological language and that is possible only thanks to the Wittgensteinian way of thinking. Such way of thinking transmuted the character of philosophical research, turning it from sterile (and often puerile) speculations to grammatical analysis exercises, which belong to the noblest products of reason in action.

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Prenasalisation in Tonga (M64): A Morphosyntactic Perspective

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Abstract- In this study I explore the influence/use of the morphemen- in Tonga. This morpheme is mainly viewed and/or regarded as the first person singular pronoun in many Bantu languages. In this study, I argue that in addition to being a first person singular morpheme, n- can also be used as a second person pronoun in Tonga. It is shown in the study that the morpheme is in fact part of the discontinuous morpheme, the other part of the discontinuous morpheme being the terminal vowel – e. Further, I demonstrate that the tone on all the syllables succeeding n- determines the semantic out-put of the syntactic unit, resulting from prefixing n- to a verb. I end by positing a rule for the phenomenon, which I have suspected is endemic in other Bantu languages.

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Prenasalisation in Tonga (M64): A Morphosyntactic Perspective

Khama Hang'ombe

Abstract- In this study I explore the influence/use of the morpheme n- in Tonga. This morpheme is mainly viewed and/or regarded as the first person singular pronoun in many Bantu languages. In this study, I argue that in addition to being a first person singular morpheme, n- can also be used as a second person pronoun in Tonga. It is shown in the study that the morpheme is in fact part of the discontinuous morpheme, the other part of the discontinuous morpheme being the terminal vowel –e. Further, I demonstrate that the tone on all the syllables succeeding n- determines the semantic out-put of the syntactic unit, resulting from prefixing n- to a verb. I end by positing a rule for the phenomenon, which I have suspected is endemic in other Bantu languages.

I. Introduction

This study takes a Morphosyntactic perspective in discussing the morpheme *n-*. This morpheme is responsible for prenasalisation in Tonga (M64) and many other Bantu languages. Tonga (M64) varieties are spoken in Zambia and Zimbabwe. The examples used in this study are drawn from the Plateau Tonga variety, a variety spoken in Zambia. The study exposes the influence of the morpheme *n-* on the verbs. Precisely, the study shows that the morpheme *n-* is responsible for converting simple verbs into syntactic units. At the same time, it is shown in this study that the morpheme in question is a component of discontinuous morpheme, the other component being the terminal vowel *–e.* The study also demonstrates that the tone on the terminal vowel is crucial in determining the semantic out-put of the syntactic units resulting from the prefixation of the morpheme *n-* to verbal forms.

In Bantu languages, studies on the morpheme *n-* abound, though it seems that there is none in Tonga. Studies that discuss this morpheme in Bantu languages concentrate on its phonological influence on segments in its environment (cf Peng, 2007; Mberia, 2002; Kula, 1999; Nancy and Lutz, 1998; Katamba 1974). It appears that studies that focus on the Morphosyntactic influence of this morpheme in Bantu are rare. In fact I did not come across any such studies.

Distributed Morphology (henceforth DM) is used as the underpinning theoretical perspective in this study. DM, an outgrowth of Generative Grammar, was propounded by Halle and Marantz (1993). DM is concerned with the ways in which words, together with their underlying structure, relate to syntactic structures. In other words, the theory is concerned with the relation between words-derivational rules and syntactic-derivational rules. Thus, in this study, DM is used to show that prefixing the morpheme *n-* to simple verbs changes the simple verbs into syntactic units.

Muhammad (2019:47) holds that DM "is a syntactic, piece based, realizational approach to morphology in which there are at least some 'late insertion' of phonological material into terminal nodes". In the context of the present study, the prenasalising morpheme *n-* can be taken to be a 'late insertion' phonological material which converts simple verbs (to which it is attached) into syntactic units, and also affects their phonological out-put, in some cases. The focus of DM is succinctly expressed by Embick and Noyer (2005:2) who state that DM "proposes architecture of grammar in which a single generative system is responsible both for word structure and phrase structure". This means that DM can account for both morphological and syntactic processes; it is a Morphosyntactic oriented theoretical framework. Other studies which show that DM is concerned with the relationship between structures of words and syntactic structures are Harley and Noyer (1999); and Halle (1997). Using DM as the theoretical perspective, the present study shows that prefixing the morpheme *n-* to verbal forms converts simple verbs to syntactic units. Put in other words, DM is used to show that *n-* serves as a derivational morpheme in Tonga.

II. Prenasalisation in Bantu

I have already noted that studies on prenasalisation specifically focusing on the morpheme *n-* in Bantu languages abound. I have also noted that it seems that most of such studies assume a morphophonological perspective. The focus in these studies is mainly on the influence of the morpheme on the segments it precedes. As such, the concept 'prenasalisation' is ordinarily taken to be associated with morphology and phonology only. However, a cursory morphosyntactic view of the morpheme *n-* in Tonga indicates that the morpheme is analysable morphosyntactically. This is because it appears that the besides having a phonological influence on segments in its environments (as can be seen from Hubbard, 1995; Nancy and Lutz, 1998), the morpheme also has a morphosyntactic influence on verbs to which it can be

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prefixed. Thus, the forms to which it is prefixed, especially verbal forms, render themselves readily to a morphosyntactic analysis. For this reason, I suggest that the concept 'prenasalisation' should not be restricted to the morphophonological domain, but it should also be accommodated in the morphosyntactic domain. This is on the account that the morpheme is also responsible for formation of syntactic units out of verbs, as shown in this study.

Literature on the morpheme *n-* proffers the morpheme as being a first person singular prefix (cf Peng, 2007; Kula, 1999; Johnson, 1979). However, it appears that in some contexts, this morpheme serves as a second person prefix. Such contexts are given and discussed in this study. Thus the study uses the morphosyntactic perspective to demonstrate that the morpheme *n-* is does not only serve/function as a first person singular pronoun.

III. Findings and Discussion

a) *Prenasalised verbs in Tonga*

Since this study approaches prenasalisation from a morphosyntactic perspective, the phonological influence of the morpheme under focus is ignored. The only phonological aspect incorporated in the study is tone; tone in the verbal forms used as examples is marked. A marking of the tone in the examples helps in distinguishing the syntactic units which result from a prefixation of the morpheme *n-*.

The morphosyntactic influence of the morpheme *n-* is demonstrated in Table 1 serving as example (1):

Table 1: Prenasalisation in Tonga verbs A

S/N	In-put simple verb	Out-put syntactic unit
1.	Bona 'see'	(a) n-bone > m-bónè 'That **I** may see'
		(b) n-bone > m-bóné 'Can **you** see **me**'
2.	Bala 'read'	(a) n-bale > m-bálè 'That **I** may read'
		(b) n-bale > m-bálé 'Can **you** read **me**'
3.	Cenga 'lie'	(a) n-céngè That **I** may lie'
		(b) n-céngé 'Can **you** lie to **me**'
4.	Ccilila 'follow'	(a) n-cílílè 'That **I** may follow'
		(b) n-cílílé 'Can **you** follow **me**'
5.	fwusa 'throw'	(a) n-fwúsè 'That **I** may throw'
		(b) n-fwúsé Can **you** throw **me**'
6.	Gonka 'cut'	(a) n-gónkè 'That **I** may cut'
		(b) n-gónké 'Can **you** cut **me**'
7.	Gusya 'remove'	(a) n-gúsyè 'That **I** may remove'
		(b) n-gúsyé 'Can **you** remove **me**'
8.	Kwela 'pull'	(a) n-kwélè 'That **I** may pull'
		(b) n-kwélé 'Can **you** pull **me**'
9.	komba 'worship'	(a) n-kómbè 'That **I** may worship'
		(b) n-kómbé 'Can **you** worship **me**'
10.	langa 'look'	(a) n-dángè 'That **I** may look'
		(b) n-dángé 'Can **you** look at **me**'
11.	lumba 'thank'	(a) n-dúmbè 'That **I** may forget'
		(b) n-dúmbé 'Can **you** forget **me**'
12.	mena 'swallow'	(a) n-ménè 'That **I** may swallow'
		(b) n-méné 'Can **you** swallow **me**'
13.	mana 'finish'	(a) n-mánè 'That **I** may finish'
		(b) n-máné 'Can **you** finish **me**'
14.	nyonsya 'breast feed'	(a) n-nyónsyè 'That **I** may breast feed'
		(b) n-nyónsyé 'Can **you** breast feed **me**'
15.	nyamuna 'lift'	(a) n-nyámúnè 'That **I** may lift'
		(b) n-nyámúné 'Can **you** lift **me**'
16.	ponya 'heal'	(a) m-pónyè 'That **I** may heal'
		(b) m-pónyé 'Can **you** heal **me**'
17.	pandula 'cut open'	(a) m-pándúlè 'That **I** may cut open'
		(b) m-pándúl-é 'Can **you** cut **me**'
18.	sala 'choose'	(a) n-sálè 'That **I** may choose'
		(b) n-sálé 'Can **you** choose **me**'
19.	sola 'try'	(a) n-sólè 'That **I** may try'
		(b) n-sólé 'Can **you** try **me**'
20.	tola 'take'	(a) n-tólè 'That **I** may take'

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		(b) n-tólé 'Can **you** take **me**'
21.	tanda 'chase'	(a) n-tándè 'That **I** may chase'
		(b) n-tándé 'Can **you** chase **me**'

There are phenomena that can be noted from the examples in Table 1. One of the phenomena worthy of note is that prefixing the morpheme *n-* to a verb (with one meaning) produces a syntactic unit which has two different but related meanings. The difference in meaning, as can be seen in the difference in meaning between (a) and (b) in each example, is perceived from the difference in the in the tone of the terminal vowel in each syntactic unit.

The phenomenon that can be noted from the examples in Table 1 is that the morpheme *n-* can take two different cases: the subjective case or the objective case, depending on the meaning one intends to put across, or depending on the tone of the terminal vowel. In the table, the morpheme assumes that subjective case in (a) and objective case in (b) in each example. As can be seen in (a) in each example, the morpheme takes the subjective case when the terminal vowel has a low tone while, as can be seen in (b) in each example, it takes the objective form when the terminal vowel has a high tone.

Related to the foregoing, the third phenomenon that can be noted from Table 1 is that when the terminal vowel has a high tone and the *n-* assumes the objective case, the subject position is occupied by the second person pronoun. Thus, we suggest that in the sequence: n- + H + H (+H), *n-* is the second person (singular or plural). In this case, *n-* should be viewed as a component of discontinuous morpheme *n-...-e*, and the tone of the last morpheme *-e* (which I have referred as terminal vowel in some cases) should be factored in. This sequence pushes the first person singular to the object position of a syntactic unit. On the other hand, in the sequency: *n-* + H (+H) + L, *n-* is the first person singular. Similarly, in this case, *n-* should be viewed as a component of discontinuous morpheme *n-...-e*, and the tone of the last morpheme *-e* should equally be factored in. In this sequence, there is no lexical item serving as an object.

Furthermore, as already allude to, it can be noted from Table 1 that the morpheme *n-* which is usually taken to be the first person singular in Bantu languages can also serve as a second person (singular or plural) in Tonga, and probably other Bantu languages. The determinant factor on whether the morpheme is used as first person singular or second person is the tone assigned to the syllables succeeding the morpheme *n-*. In fact, the tone assigned to the syllables also determines the semantic out-put of the syntactic unit resulting from the prefixation of the morpheme.

There are cases when the morpheme *n-* only gives the following sequence: *n-* + L + H (+ H). In these cases first, the out-put syntactic unit has one meaning, second, the morpheme *n-* serves a subjective case, third, it serves as a first person singular, fourth, there is no object in the syntactic unit, and fifth, the terminal vowel of the out-put syntactic unit is similar to that of the in-put verb. It seems that this is the default morphosyntactic characteristic of the morpheme *n-*. Examples of this case are provided in Table 2:

Table 2: Prenasalised Tonga verbs B

S/N	In-put simple verb	Out-put syntactic unit
1.	seka 'laugh'	n-sèká 'I laugh'
2.	bala 'read'	n-bàlá > m-bàlá 'I read'
3.	cenga 'lie'	n-cèngá 'I lie'
4.	ccilila 'follow'	n-cìlílá 'I follow'
5.	fwusa 'throw'	n-fwùsá 'I throw'
6.	gonka 'cut'	n-gònká 'I cut'
7.	gusya 'remove'	n-gùsyá 'I remove'
8.	kwela 'pull'	n-kèwlá 'I pull'
9.	komba 'worship'	n-kòmbá 'I worship'
10.	langa 'look'	n-dàngá 'I look'
11.	lumba 'thank'	n-dùmbá 'I forget'
12.	mena 'swallow'	n-mènà 'I swallow'

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13.	mana 'finish'	n-màná 'I finish'
14.	nyonsya 'breast feed'	n-nyònsyá 'I breast-feed'
15.	nyamuna 'lift'	n-nyàmúná 'I lift'
16.	ponya 'heal'	m-pònyá 'I heal'
17.	pandula 'cut open'	m-pàndúlá 'I cut'
18.	sala 'choose'	n-sàlá 'I choose'
19.	sola 'try'	n-sòlá 'I try'
20.	tole 'take'	n-tòlá 'I take'
21.	tanda 'chase'	n-tàndá 'I chase'

The examples in Table 2 show that if the terminal vowel of the out-put syntactic unit is similar to that of the in-put verb, the influence of the morpheme *n-* is minimal, in comparison to its influence when the terminal vowel of the out-put syntactic unit is different from that of the in-put verb. In Table 2, the terminal vowel of the in-put verbs is *–a*, and the vowel of the out-put syntactic unit is also *–a.* In this case, the out-put syntactic unit only has one meaning and one tonal sequence. On the other hand, (as seen in Table 1), if the terminal vowel of the out-put syntactic unit is *–e*, the there are two possible tonal sequences (as already discussed) on the syllables succeeding the morpheme, and each tonal sequence feeds into the semantic out-puts of the syntactic out-puts.

If a comparison is made between the examples in Table 1 and those in Table 2, it can be said that in Table 1, the morpheme *n-* together with the terminal vowel *–e* form a discontinuous morpheme. On the other hand, in Table 2 the morpheme *n-* stands on its own as a morpheme signifying the first person singular. The discontinuous morpheme *n-...-e*, as can be seen from Table 1, is the one which produces a syntactic unit which has two meanings. In the next section, posit a rule for the phenomenon in the examples in Table 1.

b) Prenasalisation rule in Tonga

In this section, I propose a rule which summarises or simplifies the phenomenon in the examples in Table 1.

The rule:

n- + syllable^{H} (+syllable^{H}) + syllable^{H} = first person singular, while n- + syllable^{H} (+syllable^{H}) + syllable^{L} = second person (singular or plural), where H signifies the high tone, and L; low tone.

The rule should be interpreted as follows: when there is a sequence *n-* plus a syllable with a high tone, plus an optional syllable with a high tone, plus another syllable (whose nucleus is *-e*) with high tone, the morpheme *n-* serves as a second person morpheme (together with the nucleus of the last syllable which is always be *–e*, in this case). On the other hand, when there is a sequence *n-* plus a syllable with a high tone, plus an optional syllable with a high tone, plus a syllable (whose nucleus is *-e*) with a low tone, the morpheme *n-* serves as a first person singular (together with the nucleus of the last syllable which is always *–e*). The weakness of this rule is that it is mainly located in the domain of Phonology. This problem stems from the fact that the examples in Table 1 can also be taken to be words because Tonga, just like other Bantu languages, are agglutinative in nature.

The rule I have posited shows that the morpheme *n-* in Tonga should not be taken as a first person singular morpheme only, especially when the terminal vowel of the verbal form it is prefixed to is *–e*; it can also be used as second person (singular or plural), depending on the tone of the terminal vowel; *-e*. It is possible that the phenomenon described in this study is also found in other Bantu languages. As such, I invite linguists to vet prenasalition in different languages so as to establish whether what I have observed in Tonga exists in other languages.

IV. Conclusion

In this study, I have attempted to describe the influence of the morpheme *n-* on Tonga verbs from a Morphosyntactic perspective. Even if the main locus of the study is Morphostyntax, I have also touched on the phonology and semantics aspects relating to the morpheme in an attempt to show that the morpheme *n-* should not only be taken as a first person singular pronoun; rather, in addition, it can also be as second person pronoun. I have argued that in this case, tone is crucial, and in addition, the morpheme should be seen as being part of the discontinuous morpheme; the other component of the discontinuous morpheme being the terminal vowel *–e*.

I have also attempted to provide the two (tonal) sequences which can be considered if one is to appreciate the morphosyntactic influence of the

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morpheme when it is prefixed to a verb. It has been shown in the study that the two sequences serve a very critical role in informing the semantic out-put of the syntactic unit resulting from prefixing the morpheme to a verb. In explaining the phenomenon, I have posited a rule. Owing to a suspicion that the phenomenon discussed in this study is endemic in many other Bantu languages, I have recommended that studies of similar nature as the present one be carried out to establish whether truly this phenomenon is endemic in other Bantu language.

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Incorporation of GTM and CLT: An Effective Way to Teach & Learn English in Bangladesh

By Asif Al Matin

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Abstract- The two very prominent methodologies are GTM and CLT in the education system in teaching & learning English in Bangladesh. To show the importance of the combination of these two phenomenal methods is the purpose of this paper. In Bangladesh GTM is commonly used for a long time, and at present CLT is also a very famous method. In this paper, the two methods are elaborated clearly in effective teaching and learning of English in Bangladesh. The study focuses on GTM and CLT in respects of achieving four skills, accuracy/fluency, teaching-learning process, handling the students' feelings and emotions, the role of the native language of students, the language skills that are emphasized, and the way of teacher's response to students' errors. Though CLT is the more beneficial method nowadays GTM also has some positive things to offer. Based on the data and findings, this paper has also presented some suggestions for effective teaching and learning of English in Bangladesh.

Keywords: Grammar Translation Method (GTM,) Communicative Language Teaching (CLT), Target Language (TL).

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Incorporation of GTM and CLT: An Effective Way to Teach & Learn English in Bangladesh

Asif Al Matin

Abstract- The two very prominent methodologies are GTM and CLT in the education system in teaching & learning English in Bangladesh. To show the importance of the combination of these two phenomenal methods is the purpose of this paper. In Bangladesh GTM is commonly used for a long time, and at present CLT is also a very famous method. In this paper, the two methods are elaborated clearly in effective teaching and learning of English in Bangladesh. The study focuses on GTM and CLT in respects of achieving four skills, accuracy/ fluency, teaching-learning process, handling the students' feelings and emotions, the role of the native language of students, the language skills that are emphasized, and the way of teacher's response to students' errors. Though CLT is the more beneficial method nowadays GTM also has some positive things to offer. Based on the data and findings, this paper has also presented some suggestions for effective teaching and learning of English in Bangladesh.

Keywords: Grammar Translation Method (GTM), Communicative Language Teaching (CLT), Target Language (TL).

I. Introduction

This paper is a comparative study of two prominent language teaching methodologies, Grammar-Translation Method (GTM) and Communicative Language Teaching (CLT). The Grammar Translation Method is still used in quite a lot of institutions worldwide and the Communicative Language Teaching is perhaps today's most popular instructional method all around the world. It should be pointed out that the labels GTM and CLT do not refer to two fixed sets of instructional frameworks whose principles have been formally and permanently codified by their founders or proponents. GTM is a term used by specialized authors in their reviews of the history of Applied Linguistics (e.g Brown, 1994) to describe the oldest documented form of L2 teaching in history. CLT, on the other hand, does indeed assign meaning-based methodologies explained by its many proponents and supporters. However, it has been useful over the last 30 years or so to loosely describe teaching methods that share a common core of pedagogic principles. In the discussions of views on how elements of each method could be combined to produce an incorporated teaching methodology which, has prospective for learning in Bangladesh.

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II. Literature Review

a) Grammar Translation Method (GTM)

This method is based on the Classical Humanistic educational philosophy, which views teaching as the passing-on of a body of knowledge from one generation to the next; not as the passing of skills necessary to function effectively and independently in the real world in a way which is beneficial for society. In this educational paradigm, language is taught as something to know, as a set of rules and words to memorize rather than an instrument to use in a real-life communicative context.

As the name suggests, this instructional methodology focuses generally on the explicit teaching of grammar to assure the mastery of the morphology, syntax and the other mechanics of the target language (TL) is the key to effective L2-acquisition. In its purest form, this methodology will follow a Structural Syllabus (White, 1998) that is a syllabus in which each unit of work centers around a core grammatical structure. The teaching of lexis usually co-occurs, but holds a secondary function and receive less emphasis and recycling within a typical lesson.

The typical GTM based classroom sees the teacher as the 'dictator' of learning and the students as the passive recipients of his/her input. The learners usually commit lexical items to memory by rehearsing wordlists and are testing on their ability to recall them totally out of context. Pronunciation is taught throughout parroting, and the learners typically are taught phonetics and practice reading the phonetic transcriptions of words found in the dictionaries and textbooks. L2-writing tasks consist of: (a) translating words with the dictionary or (b) writing model sentences over and over again, manipulating their morphology or syntax to obtain formally corrected (but not necessarily meaningful) output.

Moreover, current psycholinguistic research has established that language is a complex cognitive skill involving a series of psycho-motor sub-skills (de Bot, 1992) and that performing these sub-skills effectively is a function of the power-law of practice (Anderson, 2000). Since a language is processed through four different modalities (listening, speaking, reading, and writing), each of them governed by various processes, it is flawed to presume that what is learned by writing or

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reading can be effectively used by the other two modalities.

It should also be pointed out that apart from very few studies (e.g., Lighbown and Spada, 1992), most experimental research in the effectiveness of explicit grammar teaching has yielded little evidence that it works (Brown, 1994; Ellis, 1994, Macaro, 2003). The same applies to error correction research (Truscott, 1994).

Finally, in GTM, students are frequently assessed based on the number of errors in their output. The teacher/assessor has a predetermined target language model, and the learners' translation, utterance, or compositions are evaluated based on how deviant they are from that model. This encourages the learners to prioritize the development of accuracy over fluency and may inhibit risk-taking (a valuable learning strategy – Brown, 1994). Moreover, teacher response, which is result based does not help the students improve the skills (i.e. the process) involved in the execution of the target task. Teacher feedback, to be helpful, needs to identify the issues relative to the various processes involved in task performance, identify the flaws, and advice the learners on how to address those issues.

b) Communicative Language Teaching (CLT)

CLT has altogether different objectives to GTM as it rests on diametrically opposite educational philosophy and epistemological assumptions. In fact, unlike GTM, it prioritizes teaching skills rather than knowledge (Littlewood, 1994). Moreover, this approach is based on Social Constructivism, a pedagogical philosophy that aims at empowering the learners with the tools which allow one to function effectively in society (White, 1998). Consequently, in CLT, L2-grammar understanding becomes a secondary concern; language use across the four core skills of Listening, Speaking, Reading and Writing takes priority because conveying and understanding messages is what makes one get by in the real world.

CLT's epistemological premises rest on the Skill-theory postulate that language is a complex goal-orientated cognitive skill made up of sub-skills that are acquired after extended practice (Anderson, 2000). CLT translates this postulate into its instructional practice as follows: (a) since 'goal-orientated' implies that language has to be used for a purpose, learning activities must have a clear and tangible communicative goal; (b) since each skill involved in language reception and production has to be automated to be acquired, the CLT teacher must give learners plenty of opportunities for practicing all four skills.

CLT is also based on cognitive models of L2 acquisition which hypothesize that declarative knowledge about the L2 and procedural knowledge are two different abilities. Thus, acquiring declarative knowledge does not automatically lead to being able to use the L2. Unlike GTM, CLT aims at obtaining productive learning effect from all the students in the classroom (Littlewood, 1994). They all have to take part in the tasks-in-hand. This entails that the teacher, to practice speaking, must set group-work tasks that involve interpersonal negotiation of meaning; thus, the students talk to each other rather than to the teacher (as happens in the traditional L2 classroom).

Consequently, unlike the GTM teacher, the CLT teacher does not spend most of the session at the front of the classroom. S/he sets the students communicative activities designed to practice the target lexis, morpheme, function, phoneme, etc., and then goes around HELPING the students, FACILITATING their learning. The proponents of the CLT approach (e.g Littlewoods, 1984) reiterate the concept that the CLT teacher is a facilitator not a dictator of learning. In this capacity, s/he abdicates part of the responsibility to the students as they have to manage the group-work activities set.

This 'facilitator' role also involves a different approach to error correction. The proponents of the CLT approach criticized the GTM for being too intolerant of error (Edge, 1992). 'Facilitating' the development of oral and written fluency calls for a different attitude to error, one which recognizes that correcting every single error a student makes can be harmful to their self-esteem and to the development of fluency (especially if the teacher's correction interrupts their speaking). Thus, the CLT teacher corrects the learners selectively, prioritizing certain errors over others. Since CLT concerns itself with functioning effectively in real life, it gives priority to errors that impede meaning (Walz, 1982). Frequency and Irritability of errors, (respectively how often and how irritating they can be to the interlocutor/reader) are the next most significant condition adopted in selecting which errors to correct (Brown, 1984).

Krashen (1981) and other educators have stressed the importance of avoiding correcting learners' output altogether in the belief that to motivate learners one has to let them talk and write at length and without any interruption. This stance is accepted by strong CLT approaches (Prabhu, 1987). Most CLT instruction still supports the use of correction but emphasizes giving the learners fluency-orientated instruction where the learner's recourse to survival communication strategies such as Coinage (coining new words), Approximation (using words close in meaning to the target word), Paraphrase, Foreignization (adapting an L1 word to make it sound L2-like) is not only accepted but even encouraged as they often allow an individual to put the intended message across effectively (Macaro, 2003).

Its m2ain weakness relates to the fact that prioritizing communication and fluency development, it does not emphasize grammar sufficiently. Thus, learners often develop a pidgin ridden with grammatical flaws at morphological and at grammatical level. Because the

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teacher corrective involvement is selective and focuses mainly on errors that impede understanding, learners' mistakes often become automated and consequently difficult to eradicate. Also, the scarce focus on grammatical knowledge does not assist the learners increase the metalinguistic and analytical skills necessary for L2-students to learn grammar independently and to produce and comprehend texts that contain sophisticated syntax. In other words, whereas it may train students to successfully cope at survival and basic conversational level, it may fail to prepare the learners for communication in professional or academic contexts where accuracy and sophisticated language and register are required.

III. Discussion and Analysis

a) Achieving Four Skills through GTM and CLT

Language learning is not only concerned with acquiring knowledge (about grammar and pronunciation systems, for example) - it is not just something we learn about. Rather, it is a skill or a combination of skills. So, students need meaningful, interactive practice in the skills to learn to use the language. (Gower, Phillips, and Walters 1983, p. 85) Traditionally, we speak of four language skills: listening, speaking, reading and writing. In the Grammar-Translation Method, the primary skills to be developed are reading, and writing. Little attention is given to speaking and listening (Larsen-Freeman 2004, p. 16). It happens because GTM does not emphasize the ability to communicate in the target language, where speaking and listening is required (Richards, Platt, and Weber 1985, p. 126). But the CLT Method is concerned with equal attention to all four skills. Speaking and listening, along with reading and writing get parallel importance. "…such an approach assumes that language teaching will reflect the particular needs of the target learners. These needs may be in the domains of reading, writing, listening, or speaking, each of which can be approached from a communicative perspective." (Richards and Rodgers 2001, p. 163) The proponents of CLT argue that in the traditional methods a learner's speaking and listening ability could not be flourished.

b) Teaching and Learning Process

From both GTM and CLT characteristics of teaching-learning process, there are some contrasting elements between the methods. Firstly mother tongue is used in GTM to facilitate the teaching-learning process of the target language using the native language. Additionally, Harmer (2007: 63) said that whatever the teachers teach and the students learn about the target language, they reflect the target language to their mother tongue and vice versa. In comparison, CLT uses the native language in teaching-learning process but in certain words (Brown, 2007: 49). Mother tongue is not allowed for all the communications in teaching-learning process. Secondly, the vocabulary in GTM is memorized by translating it to the native language. This way is used to make the students know the relevant meaning and use in the target language (brown, 2007:19). In another way, CLT gives instruction to the students to acquire the vocabulary of the target language by not using the native language as the reflection. Furthermore, the teacher instructs the students to acquire the vocabulary through real-world contexts (Brown, 2007:46). Thirdly, in terms of the grammar, GTM method emphasizes that learners must understand the grammar before producing the sentence of text. The students are taught the grammar deductively (Harmer, 2007:63. Larsen-Freeman, 2011:18. Brown, 2007:19). This approach is very different from CLT since CLT emphasizes the teacher teaches grammar inductively or through a retrospective approach (Thomspson, 1996). Furthermore, this CLT encourages the students to communicate with the target language without focusing on grammar first (Larsen-Freeman, 2011:115. Hiep: 2005:4). In so doing, they focus on the students' willingness to communicate with the target language and check or revise the students' grammar after producing the language. Fourthly, in GTM there is no instruction using authentic material. All the materials are from the teacher or a systematic book. In comparison to that, the CLT usually uses the authentic material to make the students familiar and understand the real context of the subject given (Hiep, 2005: 5). And finally, it is the purpose of the study. In GTM the students are not forced to communicate in the target language but in CLT the students are emphasized to communicate in the target language for the teaching-learning activities. GTM gets the students to analyze the language rather than to use the language (Celce-Murcia, 2001: 6). In contrast, the CLT has the students use the language rather than analyze the language (Larsen-Freeman, 2011: 115).

c) Handling the Students' Feeling and Emotion

GTM is very classical and the teacher does not care with the students' feelings and emotions because in this method there is no principle related to this. In contrast, CLT is one of the modern methods in which the students and the teacher are considered partners in learning. From one of the observations in the CLT classroom, the students are found to be diligent to study because in this method the students are motivated by the teacher to get the objective (Brown, 2007: 49). Furthermore, in this method there is good cooperation between the teacher and the students, the security of the students is enhanced so that the students can learn conveniently, focus, and happiness.

d) The Role of Native Language of Students

In GTM the role of the native language is very important because it uses the native language or L1 to understand the target language. Surprisingly, whatever

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the learners learn about the target language they will reflect it to their native language (Celce-Murcia, 2001:6. Brown, 2007:19. Harmer, 2007:63). Furthermore, while studying grammar, the teachers and the students try to understand the grammar by using the native language. The teacher explores the grammar of the target language by using the native language and most of the teaching-learning processes is done by using the native language. To compare, in CLT is using the native language but in certain words i.e. to emphasize the word, to know the meaning of the word since. Normally, all the teaching-learning process is acted by using the target language (Thompson, 1996. Harmer, 2007:69. Brown, 2007:46-47). Hence, the goal of this method is to familiarize the students with the target language as well so that they can communicate contextually and well.

e) The Language Skill that is emphasized

There are four skills those have to be mastered by the learners in language competence and performance. They are listening, speaking reading, and writing. As information, listening and reading are receptive skills. Then, speaking and writing are productive skills (Harmer, 2007: 270 and 275). In GTM, the skills that are emphasized are reading and writing. It means that the students merely get one skill how to get the information and one skill how to produce and deliver the information. In contrastively, in CLT method the four skills are taught according to the sequence to the students from the beginning of teaching-learning process. In this method, they get the competence and the performance completely since they use the language in their class and influence their daily life to use the language even though there are many mistakes.

f) The Way Teacher Responds to Students Error

In GTM, accuracy is considered to be a necessity (Harmer, 2007: 63). The teacher will directly revise the students' errors. This way might be good because the students know their mistakes directly. On the other side, CLT is such a method where the teacher permits the students' errors but the teacher will guide the students to analyze and revise their errors (Brown, 2007:47). To sum up, both CLT and GTM methods respond to the students in different ways, GTM is directly and CLT is indirect. Both of the ways have their advantages and disadvantages.

IV. Conclusions and Implications for L2-Pedagogy

In conclusion, we can say that the two methodologies are very different in their philosophy, goals, and the way they conceptualize language acquisition. CLT appears, at least in theory, as a more effective method because it aims at preparing the learners for effective interaction in the real world. However, it does not focus learners on accuracy as much as it should. This is particularly counterproductive in acquisition-poor learning environments where the learners' exposure to the target language is minimal.

Unlike students learning the L2 in an L2-speaking country, learners receiving instruction in acquisition-poor environments do not have many opportunities to internalize grammar subconsciously through frequent exposure; for the latter type of learners error correction and focus on L2 morphemes are crucial to learn accurate syntax.

Moreover, current theories of second language acquisition posit that noticing is often crucial to L2 learning (Schmidt, 1990). Noticing refers to the process whereby the learners realize that a structure works differently in the L2 system compared to its L1 equivalent. This realization, which often marks the beginning of L2 acquisition, is not fostered by strong meaning-based methods like CLT. Explicit grammar instruction on the other hands, promotes Noticing, especially when it presents students with bilingual input illustrating the usage of the target L2 structures.

Thus in Bangladesh, GTM and CLT should be incorporated within an eclectic syllabus with a variable focus where functions and notions are still prioritized over form. In a seminal article that every language teacher should read, Lighbown and Spada (2008) provide very interesting suggestions as to how this can be done through both inductive and deductive approaches.

The teachers should find creative ways to teach grammar through communicative activities. There should be habit-forming activities involving negotiation of meaning in the context of learner-to-learner oral or written activities. Translations also should be used, if sparingly, to focus learners on grammatical, lexical, and stylistic accuracy. Also, as Conti (2001, 2004) maintains, instruction should emphasize on self-evaluating skills to ensure that learners become more effective editors and auditors of their output.

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Institutional Coma, the Effect of Capitalism: An Empirical Quality Review of Higher Education Systems in Kenya and Uganda

By Ssemugenyi Fred & Amboka Asumwa Augustine

Abstract- Henry Heller's candid historical account and astute institutional analysis of the evolution of higher education over the past forty years partly constitutes a significant and timely contribution to this current debate. This study takes stock of the contemporary malaise of postmodernism, neoliberalism and the so-called 'knowledge economy' of academic capitalism in higher institutions of learning with much focus on Kenya and Uganda. These two countries take prominence in this study because of their aggressive capitalistic approaches towards higher education in the East African region. Data were obtained from a statistically determined sample size of 186 respondents inclusive of the upper and middle-level university leadership as well as professors drawn from 32 universities (both private and public) in Kenya and Uganda. Findings revealed that, inter-university competition for student enrollment (B. = -0.879, sig. = 0.0133) strongly and negatively affected quality of higher education more than any other sub-variable, followed by profit making dogma (B.= -0.755, sig.= 0.0210), then sabotage for survival (B.= -0.712, sig.= 0.0264), while complacence of the regulatory bodies had a weak negative effect (B.= -0.619, sig.= 0.0339).

Keywords: institutional coma, capitalism, complacence, profit making dogma, sabotage for survival, commodification of knowledge, and consumerlization of learning.

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Institutional Coma, the Effect of Capitalism: An Empirical Quality Review of Higher Education Systems in Kenya and Uganda

Ssemugenyi Fred [α] & Amboka Asumwa Augustine [σ]

Abstract- Henry Heller's candid historical account and astute institutional analysis of the evolution of higher education over the past forty years partly constitutes a significant and timely contribution to this current debate. This study takes stock of the contemporary malaise of postmodernism, neoliberalism and the so-called 'knowledge economy' of academic capitalism in higher institutions of learning with much focus on Kenya and Uganda. These two countries take prominence in this study because of their aggressive capitalistic approaches towards higher education in the East African region. Data were obtained from a statistically determined sample size of 186 respondents inclusive of the upper and middle-level university leadership as well as professors drawn from 32 universities (both private and public) in Kenya and Uganda. Findings revealed that, inter-university competition for student enrollment (B. = -0.879, sig. = 0.0133) strongly and negatively affected quality of higher education more than any other sub-variable, followed by profit making dogma (B. = -0.755, sig. = 0.0210), then sabotage for survival (B. = -0.712, sig. = 0.0264), while complacence of the regulatory bodies had a weak negative effect (B. = -0.619, sig. = 0.0339). Whereas the effect of the predictor variables on the predicted was significant, it had an inverse relationship. This suggested that a 1% increase in the predictor variables was accompanied by a decreased variation in the predicted variables. In view of this reality, the study concludes that for quality improvement, there is an urgent need to revise the practice; cases of corporatization of management, consumerization of students, casualization of faculty, commercialization of learning, and commodification of knowledge need to be lessened or dropped for systemic stability and/or improvement. Recommended with emphasis is a review in the reform that gave birth to privatization of higher education, as well as an adoption of a periodic External Institutional Audit Framework made up of the international, regional, and national experts in higher education.

Keywords: institutional coma, capitalism, complacence, profit making dogma, sabotage for survival, commodification of knowledge, and consumerlization of learning.

I. Introduction

This article takes readers from the developments of the last quarter of the 19th Century through the contemporary malaise of postmodernism, neoliberalism and the so-called 'knowledge economy' of academic capitalism in higher institutions of learning. The period in question witnessed a chaotic yet radical sweep in the management of higher education and in the attitude of government actors, donors, development partners, parents and guardians across the globe. It was a time for change Kezar (2017); although most universities were ill prepared to address the intensification of the managerialist governance of academia at that time Kezar (2017 and Jesse, 2016). Drawing upon the writings of Henry Heller (2016), it is evident that American universities had become battlegrounds in the struggle between 'liberatory knowledge and commodified learning.' His candid analysis of the evolution of American Higher Education constitutes a significant and timely contribution to the current debate in this article.

In Uganda and Kenya for example, nothing was happening in this regard, for a few public universities were comfortable with the rigid traditional model whose credence was perhaps adequate and fitting to the traditional societies at the time but a blockade to progress and modernization as some scholars put it (Sicherman, 2005). Whatever the case, university education back in the days was prestigious, rewarding and fitting until it was made open after liberalization (Bisaso, 2010; Court, 1999; Kasozi, 2000). Noted with evidence is the fact that higher education in the recent past was associated with the creation of a community of scholars with a certain degree of freedom, independence and unity (Sintayehu, 2018). However, this submission seems idealistic in the face of the pragmatists who believe that university education in the days of old was free from innovations, creativity, discoveries and knowledge creation (Ssemugenyi 2019, Assie Lumumba 2006). Samoff & Bidemi (2003) and Obamba (2009) aver that Africa's higher education has largely remained a peripheral appendage to the global knowledge architecture for years. Innovation does not happen in a vacuum, but requires openness and interactions between systems and their environments OECD (2016), the old higher education system seemed less capable of creating space for new innovations (Sintayehu, 2018). It was so closed, far from knowledge creation and access, and infested with complacency (Ssemugenyi 2019). No wonder little or no remarkable

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discoveries can be sighted in our local universities since time immemorial.

In an effort to establish a competitive edge governments of Uganda and Kenya opened up higher education system through liberalization reforms of the early 1990s (John et al 2012). The intention was to develop a motivated workforce, well equipped with skills and knowledge to meet the demands of the day (Ruth 2014 cited in Les 2014). Innovations of varying degree started emerging from this time across universities, demand for higher education bulged, universities grew in size and number, inter-university competition and thirst for dominancy among universities took a central focus in the affairs of higher education (John et al 2012). The entrance of private individuals and organizations into higher education to compliment governments' effort and entertaining private sponsored students in public universities commercialized higher education to a great deal. In one of her interviews, Ruth Mukulu a the then distinguished academic at Makerere University, reported that quality had drastically gone down due to big enrollments that over stretched resources too thinly in pursuit of academic excellence. This observation corroborates with Lumumba (2006) whose conclusion claims that the current major problem of higher education in Kenya is inadequate funding.

Drawing from this observation, Makerere University diversified its financial base by encouraging privatization, commercializing service units and institutionalizing consultancy arrangements (David 1999). This alone moved the university from non-paid for institution to one where over 70% were paying. This radical sweep was not only limited to Makerere University alone but rather, a practice that consistently engulfed most universities in the region such as; Nairobi University, Moi University, Jomo Kenyata University of Agriculture and Technology and so on (Otieno 2010).

Changes in education provision for relevance have not been easy to initiate or sustain. It is one thing to desire change, yet quite another to know how to go about it. This deliberate move to open up higher education was in itself a good idea, but no appropriate mechanism was put in place to assure quality compliance (Les 2014). University education became education for all, almost 'free to everyone' and free from knowledge, lecturer-student ratio bulged beyond the desired level, lecturer contact time reduced significantly since they had to attend to so many students and at the same time offer lectures in private universities, attend to their private consultancies and so on. The same period witnesses the emergence of student strikes in demand for better services, accountability and value for money (Bunoti 2010). The era of capitalism had ushered in quietly and unnoticeably (Ssemugenyi 2019). The thirst for profit maximization in both public and private universities widely opened the gates of higher education to decadence. Inter-university competition shifted from problem solving through innovations and discoveries to dirty games of elimination and survival. Institutions became centres of political battlefields where the weak is eliminated from the race through sabotage; a practice that has infested private universities until recently (Kyolaba, 2012). Oversight institutions such as National Council for Higher Education (NCHE) for Uganda and Commission for University Education for Kenya which are meant to ensure quality compliance are run by senior academics who have direct and indirect association with the universities they are supposed to supervise (Jon, 2015). This with no doubt breeds conflict of interest which impairs their regulatory mandate.

Despite these unhealthy practices, higher education remains a necessary pathway for social mobility as well as meeting the workforce demands of the knowledge economy (Findler, 2019). In part, the system empowers workers and citizens while on the other hand balances the delicate economic space between demand and supply (Shin 2019). This seems to be the common denominator in the perceptual reasoning of the present day elites and those parents and guardians whose education status is questionable but think that it is only higher education that can empower and equip their children with the necessary tools to excel in life. Much as a sizable body of literature conforms to this kind of reasoning in most societies across the world, there is no sufficient evidence to qualify it as a pre-condition for success in most African societies (Brannelly et al, 2011)

a) Research Problem

Much as it is observably valid to imagine higher education as a source of progress, growth and development, it is completely unwise to lock your imaginations down to the results of the system rather than to the processes through which such results are processed. Higher education seems to have lost the script in the case of Uganda and Kenya, massive production of half-baked graduates time and again is a testimony to this dilution. The system is infested with compounded mediocrity, limited funding, infringement of academic freedom, and complacence, (Cooper, 2015). Consistently, Paul (2018) submits that most African universities have become neo-liberal institutions characterized by corporatization of management, consumerization of students, casualization of faculty, commercialization of learning, and commodification of knowledge. This observation fits the candid historical scholarly work of Henry (2016) whose analysis reduces Africa's higher education to nothing but rather battlegrounds for profit making.

In Kenya, the increased commercialization of higher education is a theme that has attracted considerable attention (Awiti, 2017). In response to changes in traditional sources of funding, many universities, public and private, have opted to source

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revenue from the marketplace, a practice that has exposed higher education to deficiency (Martin, 2018). This study is purposely conceptualized to contribute to the ongoing debate and to share with the world the danger of reducing higher education to commodities for sale.

b) Research Objectives

i. To determine the effect of complacence among regulatory bodies' on the quality of higher education systems in Kenya and Uganda.
ii. To examine the effect of profit maximization dogma on the quality of higher education systems in Kenya and Uganda.
iii. To assess the effect of inter-university competition for students on the quality of higher education systems in Kenya and Uganda.
iv. To analyze the effect of inter-university sabotage on the quality of higher education systems in Kenya and Uganda.

II. Literature Review

This literature review is undertaken to bring out the gaps in the existing body of literature and enhance knowledge related to the effect of capitalism on the quality of higher education in Kenya and Uganda.

a) Capitalism in Higher Learning

University education has been crucial for economic growth and poverty eradication among other benefits (Akyol, 2016). However, in the absence of right systems, procedures and execution frameworks, university education may promote social unrest and political instability although this is subject to debate (Jury.M et al, 2017). In Africa in particular, there have been some arguments against the idea that university education is the route to development based on the contention that the greater the investment in university education, the greater the burden to the African states (Uetela, 2017). This is practically true in Uganda and Kenya; (Kiptoo, 2013), 'massification' of higher education is not matched with employment creation in the region and it is undoubtedly correct to assume that the social and political instability in these two countries is triggered by these groups whose critical examination of systems is nurtured into them right from the university. The students action is not however simply reactionary, as they too, as change agents have their own agenda that evolves over time as they seize opportunities created by the policy shortcomings to pursue it (Kiptoo, 2013).

In contrast to these views, a sizable body of literature suggests that university education is still a major denominator in determining income, production of public and private benefits (Fred 2019). This seems to agree with (D. Black and J. Smith 2004, Kent Hill *et all* 2005), whose remarks suggest that higher education is a cornerstone for individual and society development. However, one thing that can be said with a lot of confidence is the fact that these remarks irrespective of the sense imbedded in them, are too minor to have influenced what could be referred to as the 'misguided commoditization' or commercialization of higher education in the region.

The World Bank remarks are in themselves fitting and adequate to explain this move (Fred 2019). The Bank claimed that the rate of return on investment in higher education was much lower than that in secondary or primary education, and that the benefit was mainly private (Mahmood Mamdani, 2008). The Bank further advised African states to reduce funding to higher education. The period 1990s witnessed the emergency of reforms in higher education that were in line with the World Bank directive.

In an attempt to socialize herself with this directive, the government of Uganda through Makerere University aggressively opened up higher education to privately sponsored students (Kasozi, 2016). The era of capitalism had begun at this time (Olivier, 2014); massive introduction of new academic programs began, unhealthy competition among faculties to who owns students and courses (Mahmood Mamdani, 2008), duplication of courses and programs, dilution of research culture, and so on. This was not only synonymous to Makerere University; it was the same case in Nairobi University too in the later years.

Private universities which also came into the picture by the same reforms of 1990s following the implementation of neo-liberal policies deserve mention in this paper, for the commercialization of higher education became more intense with their entry (James, 2016). Higher education was reduced to merchandise only to be traded for profits (Paul Tiyambeza, 2018). Financial support limited to tuition fees makes private universities run variety of programs as a strategy expand their financial base and chances of survival (National Council for Higher Education, 2012).

Again, reports indicate that many private university owners in Kenya at the expense of quality; recruit junior academics whose bargaining power is low as a strategy to reduce operational cost (Otieno, 2010). In Uganda on the other hand, private universities are fond of mixing ownership and management (Kasozi, 2016). Reports indicate that, institutional owners often interfered in the management of universities, especially in the financial affairs of institutions, in hiring, firing of staff and in protocol areas, Kasozi adds.

b) Inter-University Competition for Student Enrollment

With privatization, governments cut down their financial support to public universities on the assumption that money collected from private students is enough to support operations. Whereas this may be theoretically valid both in style and design, practically it

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is far from the reality (Katusiimeh, 2020). Student enrollment has gone down due to stiff competition for students among universities. In 2018, it was reported by one of the local newspaper in Kenya (The Standard) that some institutions of higher learning were scrambling to enroll more students into their certificate and diploma courses as a strategy to remain afloat (The Standard Team, 2018). On the same account, Prof Laban Ayiro, acting Vice Chancellor of Moi University, said: "Universities will have to accept that resources from privately sponsored students have decreased and are no longer dependable in implementation of great developments."

The situation is getting worse as the number of private education providers increases against a slow production rate from primary and secondary schools (Katusiime, 2020). Survival of private universities is questionable as most of them can't recruit a sizable number of students to sanitize their financial base (Katusiime, 2020 & Tibarimbasa, 2010). This is consistent with (Dei Daniel, 2019) whose claims allude to the fact that, due to the shrinking revenue, universities have resorted to all possible shroud ways to remain financially sound. This alone has gotten adverse consequences on the quality of service offered by these universities at the end of the day.

The drive for profit maximization among the executive leaders of universities, and the heads of entrepreneurial units in research and teaching, is perceived as the major cause of 'academic capitalism (Aduda, 2017). A more thoroughgoing entrepreneurial mindset has emerged, where academic products and tradition are subordinated to profitability and market share (Kasozi 2016).

c) Profit Making Dogma

In Kenya, commercialization of higher education is widespread and many services are for sale (Edwards et al, 2016). This practice is not synonymous to Kenya and Uganda but rather, a wide spread phenomenon driven by the North (John, 2012). In Nigeria for example, it is reported that proliferation of degree mills or "universities" operating in the country without the authorization of the National University Commission of Nigeria are growing in number (Mohmood Mamdani, 2008). Okojie (2010) in response to this reiterates despite the criteria set by the Federal Government of Nigeria, there are quite a number of illegal tertiary institutions operating in the country with one central focus of profit making. In the United Kingdom for example, universities' focus has shifted from 'just for money' to value for money or fit for purpose with much attention to adequate student preparation for the Fourth Industrial Revolution, ideal citizenry, academic excellence, employability, and purposeful learning for the desired change (House of Commons Report, 2018).

The marketization of higher education has led to the term "value for money" becoming embedded in public discourse. Whereas this may be true in some parts of the world like the UK and so on, in Africa it is still rhetorical, it is one of the statements widely said across higher education with no meaning attached to it (Neave Guy, 2006). This is justified in what universities charge visa vie what they offer to students (Dei Daniel, 2019).

Whereas it is claimed by Kasozi (2016) that church founded universities are more focused and nonprofit-driven as opposed to individual owned universities, his observation is not guided by any empirical evidence, but rather mere sentiments which may be in our opinion undeserving in any serious discourse. In fact attention is placed on evangelism and discipleship than providing higher education (Francis Otto & benon Musinguzi, 2013). Well on the account of evaluation, one may look at this counter response as biased too, but what is unchallenged at the moment is the fact that, some secular private universities are very competitive and far better than most faith-based universities in the country.

In the first place, there is evidence that Kampala International University one of the biggest private universities in Uganda has been consistently ranked highly (2010-2020 web metrics) than any of those on religious foundation. However, this doesn't dispute the fact that some faith-based universities are also doing well; in fact, they compete with Kampala International University. To say that religious based universities are more organized using idealistic evidence is a dreadful undertaking which is not only unwarranted but misguiding at the same time.

In Kenya, Strathmore a privately owned university is regarded as the Harvard of Africa, due its differentiation models of operation (Carlos Sotz, 2004) Fit for purpose and value for money are some of the key principles wired within its culture (Carlos sotz 2004). True it makes profits but doesn't compromise on the desired quality (Strathmore University Annual Report 2018). This alone may shift the position of the argument, and faults claims that privately owned universities by and large are profit making machines. We think, the focus should not be limited to whether they make profits or not, but rather to examine whether they offer what they promise and slightly go beyond it.

d) Sabotage for Survival

Sabotage is detrimental to productivity and to the image of organizations, yet over 85% of employees consider sabotage to be an 'everyday occurrence' in their organizations (Korn et al, 2019). Sabotage in the manufacturing sector has been a central focus of analysis for decades -it incorporates actions such as the destruction of machinery or goods, theft, blocking production, absenteeism, or reducing the amount of work done. Sabotage behaviors range from individual

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intentional anti-collegial behavior, to strategic non-compliance with organizational policies or procedures. In the academic sector, saboteurs are people or organizations seeking their own achievement over others' accomplishment (Zeleza, 2020).

Deceit and abuse of power may also be used for impression management as academics seek to highlight their relative position for promotion purposes (Nyangau, 2004). The sabotage among institutions of higher learning include taking credit for others' work, and lying about research output. Such deception was also identified by (Jurkiewicz et al, 2016) who describe 'dupery', 'outright lying', or more subtle 'impression management' as characteristics of sabotage behavior. Moreover, abuse of power may facilitate free-riding, where employees take advantage of the system at the expense of colleagues, thereby lowering general motivation (Kallio et al, 2014).

In other extreme cases, universities have connived with the oversight institutions to intimidate, close, and stop other universities from coming up, while in other cases corrupt government officials have continued to issue registration certificates to colleges which do not meet the minimum requirements to operate (Gilbert, 2010). In Uganda, the story is not far from this, reports indicate that the executives of the National Council for Higher Education are members of these competing universities and by this design some universities with no representation on the Council may be disenfranchised in one way or the other (Agness Nandutu, 2005). One of the local investors in higher education, while interfacing with the Council for Higher Education at the floor of parliament accused the Council of witch-hunting and frustrating the effort of his university (Agness Nandutu, 2005).

e) Complacence of the Regulating Bodies

Complacency refers to self-satisfaction that may result in non-vigilance based on an unjustified assumption of satisfactory system state (Parasuraman, 2010). The consequence of complacency is usually a system malfunction, anomalous condition, or out-right failure to produce intended results. Complacency was abundant in the financial services industry during the time period leading up to the financial crisis in 2008 (Soltwisch, 2015). Today's competitive global environment and education sector in particular is more dynamic than ever and is one in which regulators of higher education sector cannot ignore. At the regulatory level, policy frameworks and structures built around higher education investment activities have created tremendous rigidity, allowing the regulators to overlook the growing systemic risk in the market (Morrish, 2016).

As a result regulatory complacency, higher education institutions have continued to produce sub-standard qualities despite the growing demand for excellence, ultimately leading to some of the worst products of tertiary education (Wallace, 2018). Reports indicate that in 2010 Kenya had over 592 but only 445 were fully registered by the Council for Higher Education (Gilbert, 2010). This is one of the justifications that the Council failed on its mandate, how could universities and colleges illegally operate under their watch without action? Likewise, in Uganda, the National Council for Higher Education was once criticized for failing to closely supervise universities and only wait to show face when matters are worse and uncorrectable (Kyolaba Sarah, 2012). This kind of complacence has disenfranchised many universities in the country to the extent that some have completely closed operation.

f) Conceptual Framework

A conceptual framework is an analytical tool with several variations and contexts (Richard, 2010). It sets the stage for the presentation of a particular research question that drives the investigation being reported based on the problem statement. It further represents the researcher's synthesis of literature on how to explain a phenomenon. Drawing from this explanation, the following frame shows how the independent variable relates with the dependent variable through a causal chain.

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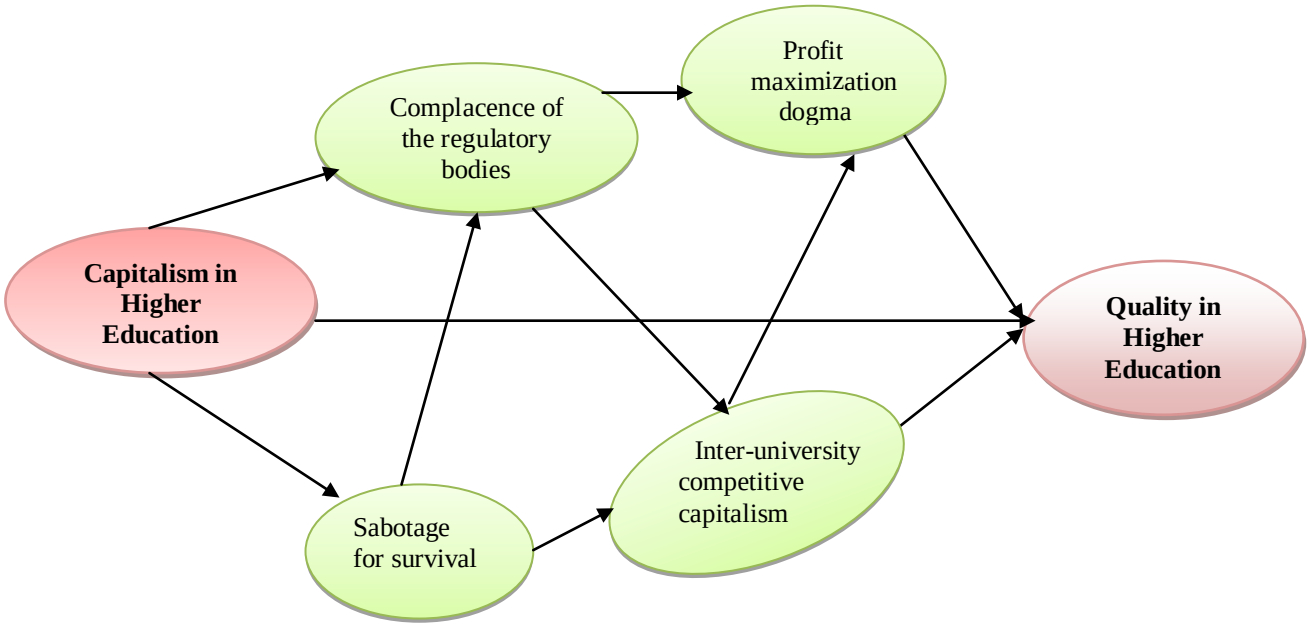

Source: Mapped on the ideas of Ssemugenyi Fred 2019, Henry Heller 2016 & Mahmood Mamdani 2008.

Figure 1: A Conceptual Framework Showing the Link between the Independent and the Dependent Variables

III. Research Methodology

a) Research Design

The study followed a cross-sectional survey design because the data required could only be collected at one point in time (Jude 2007). Given the nature of the study context, data could only be sufficiently obtained through a triangulated approach where both interview and questionnaire methods were applied. This was deemed fit in the sense that, the weaknesses of one approach were offset by the strength of another. This complementarily enriched the data collected and thence contributed to the reliability and validity of the study findings.

b) Target Population

The target population consisted of universities in Kenya and Uganda. These included 32 public and chartered private universities with campuses in Nairobi and Kampala respectively. In this regard, the target population for this study comprised of the vice chancellors, deputy vice chancellors, registrars, deans of schools, heads of department, and professors, making a total of 360 target population.

c) Sample Size and Sampling Method

This research used stratified random sampling and simple random sampling. The study applied a simple random sampling technique to select the universities involved in the study. Simple random sampling which involves dividing the population into distinct non- overlapping subgroups according to characteristics of roles was applied. This was used to obtain a study sample, as this ensured that a statistical representative sample is picked from each stratum to ensure that the research findings are generalizable (Amin 2005). Using Krejcie and D. W. Morgan 1970, sample determination matrix, the study obtained data from 186 sample size.

d) Data Collection Instruments

These included a questionnaire for Deputy vice Chancellors, Registrars, Deans of schools, Heads of department, and Professors; and interview guides for Vice Chancellors.

e) Data Analysis

Before processing the primary data, the completed questionnaires were edited for completeness and consistency. The raw primary data collected were coded prior to being input into Statistical Package of Social Science (SPSS) software for analysis. At the univariate level, descriptive statistics such as frequency counts, means, and standard deviation were used to analyze data, while at the multivariate level; multiple linear regression analysis was applied to determine the total impact of the independent variables on the dependent variable.

IV. Results and Discussion

The regression model summary presents the *r value* which is the measure of association between the dependent and the independent variables, the r^2 which is the coefficient of determination, measures the extent at which the independent variables influence the dependent variable while the *adjusted* r^2 measures the reliability of the regression results. In fact it is statistically claimed that the adjusted r^2 is a better measure of

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goodness of fit and as such, it should be used as a basis to determine the impact of the independent variables on the dependent. Whereas such claims may be valid, on the contrary this study utilized r^2 as a best fit of determination.

Table 1: Model Summary Showing the Overall Impact of IVs on the DV

Model	*r*	r^2	adjusted r^2	Std. error of the estimate
1	0.792	0.627	0.303	0.125

a. *Predictors: (Constant), Complacence of the regulating bodies, profit making dogma, inter-university competition for student enrollment, and sabotage for survival*

The findings in table 1 above show that *r* which is the multiple correlation coefficients that shows the strength of the predictor variables over the predicted is 0.792. The r^2 which is the coefficient of determination shows that when the four independent variables in the model are taken together explain 62.7% variation in the dependent variable. This implies that, the excluded variables in the model summary stand at 37.3% which is a weak influence as opposed to 62.7% predicting force of the included independent variables.

Additionally, the multiple linear regression matrix below shows how the individual independent variables predicted the dependent variable.

Table 2: Regression Coefficients

Model	Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
(Constant)	4.778	0.453		10.547	0.0429
Complacence of the regulating bodies	-0.619	0.145	0.103	4.2690	0.0339
Profit making	-0.755	0.126	0.054	5.9921	0.0210
Inter-university competition	-0.879	0.108	0.029	8.1389	0.0133
Sabotage for survival	-0.712	0.137	0.064	5.1971	0.0264

Table 2 above indicates that all the independent variables had a significant and negative effect on the dependent variable since the *p.* values were less than (0.05) which is the minimum level of significance required in this study to declare a significant effect. However, it should be noted with emphasis that although the effect was significant, it had an inverse relationship. This suggested that a 1% increase in the predictor variables was accompanied by a decreased variation in the predicted variables. The analysis gave rise to the following model:

$$Y = \beta_0 - \beta_1 Crb_1 - \beta_2 Pm_2 - \beta_3 luc_3 - \beta_4 Ss_{4...} \quad \ldots\ldots 1$$

$$Y = 4.778 - 0.619X_1 - 0.755X_2 - 0.879X_3 - 0.712X_4 \quad \ldots\ldots 2$$

The results shown in Equation 1 reveal that, holding the predictor variables constant, the quality of higher education would be 4.778. Suggesting that the quality of education systems in Kenya and Uganda is not only a function of capitalism but rather set of myriad factors beyond capitalism. Results further indicate that taking all the independent variables at zero, a unit increase in complacence of the regulating bodies will lead to a 0.619 decrease in quality of higher education systems, while a unit increase in profit making will lead to a 0.755 decrease in quality of higher education and a unit increase in inter-university competition for student enrollment will lead to a 879 decrease in quality of higher education. Finally, a unit increase in sabotage for survival will lead to a 0.712 decrease in quality of higher education in higher leaning institutions.

These results infer that inter-university competition for student enrollment (B. = -0.879, sig. = 0.0133) strongly and negatively affects quality of higher education more than any other sub-variable, followed by profit making dogma (B. = -0.755, sig. = 0.0210), then sabotage for survival (B. = -0.712, sig. = 0.0264), while complacence of the regulating bodies had a weak negative effect (B. = -0.619, sig. = 0.0339). A part from creating bedrocks for policy review and debate, these findings corroborate with the scholarly works of (Zeleza 2020, Morrish 2015, & Soltwisch 2015), although differ from Tibalimbasa (2010) who alludes that the quality of education provided in higher institutions depends on the quality of the student's enrolled, financial support and the human resources quality and motivation. Whereas this observation may be valid both in space and time, it does not render nullity to the major findings of this study, but rather compliments the study findings and further raises a red flag that demands attention from the actors.

V. Conclusion

The study concludes that, whereas it is common knowledge that capitalism in the American and European universities has staged a new era of discoveries through knowledge creation and

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innovations, in African-based universities the story seems to be far from the truth. African 'ivory towers' have comfortably assumed a back seat in the struggle for knowledge creation and inventions. Capitalism in East African universities is limited to unhealthy competition comprising of sabotage, profit maximization at the expense of quality, commoditization of learning and so on. If left unaddressed by the oversight institutions which at the moment are suffering from high degree of complacence, there may come a time when universities are perceived as glorified secondary schools. Given the findings of this study, the question raised by Henry 2016, on whether ivory towers can rise above capitalism, receives a No for an answer!

VI. Recommendations

Observably seen is the fact that, the regulatory bodies which in this case are the quality assurance agents have long lost the script, complacence has infested these institutions to the extent that illegal universities recruit, train, and graduate students under their watch. Recommended with emphasis is a creation of taskforce to do an audit of these regulatory bodies first before streamlining university operations.

An appeal is hereby made to the governments of Kenya and Uganda to identify at least two model universities (private and public) where sound investments in areas of research and teaching can be guaranteed. These can guide innovations and inventions in the region while preparing other universities to follow suit.

Revisiting the reforms which gave birth to private universities is critical at the moment. The current dynamics in the social, political and economic spheres that are partly triggered by the emergence of the Fourth Industrial Revolution demand a review of the reforms. Differentiation model that segregates universities in terms of their offerings is needed, that is; technology-based, social sciences, pure science and so on other than having a mix of academic programs in one university.

External institutional audit framework should be developed and strengthened across universities, and the audit panel should consist of renowned international, regional and national experts in higher education quality assurance such as the International Network for Quality Assurance Agencies in Higher Education (INQAAHE), Quality Assurance Agency UK (QAA-UK), the International Association of Universities (IAU), and the European Association for Quality Assurance in Higher Education (ENQA).

Recommended to the Councils is the adoption of a National Qualification Framework (NQF) that describes in explicit terms what teaching and learning should constitute in terms of content, knowledge, attitude, and skills, thereby setting minimum standards under which university academic programs are expected to be delivered.

One-size-fits-all funding model has completely failed in public and private universities. Academic programs should be financed according to how expensive they are in terms of material, time, manpower, technology, equipment, and so on. In the same vein, for effective monitoring and quality enforcement, budget of the regulatory bodies need a revisit.

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Statement of Competing Interests

We declare as authors of this work that there is no existing competing interest in this study.

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Fellows/Associates of Social Science Research Council

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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.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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

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

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

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

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

INDEX

A

Absurd · 27, 29
Aesthetic, · 27
Affirmations · 16, 17, 20
Asserted · 24
Assimilating · 17

C

Complacence · 43, 44, 45,
Conducive · 13
Contradictions · 15, 16, 20

D

Deliberate · 3, 6, 44
Deviant · 39
Distinct · 1, 48
Drastically · 27, 44

E

Entangled · 20, 26
Essentialism · 18, 24
Exhibited · 27, 30

F

Fragmegrative · 16, 19, 20, 23
Fragmenting · 15, 16, 18, 19, 20, 24

G

Gestures · 28
Glance · 19

I

Immaculate · 17, 18, 19, 20, 21,
Increasingly · 4, 15, 17, 20, 21
Indigenes · 8, 16
Infested · 43, 44, L
Integral · 3, 10, 17, 28
Integrity · 20, LI
Intended · 6, 11, 12, 30, 39, 47

L

Litigant · 4

O

Oblivious · 17
Occurrence · 47

P

Penetrate · 1, 7
Perceptual · 44
Perplexingly · 15
Predictably · 3
Prevalence · 4
Profoundly · 12
Prominent · 38

R

Raised · 1, 2, 3, L
Revalorized · 3
Revitalization · 1, 2, 3, 4, 8

S

Scrutinize · 12
Stance · 27, 39

T

Tangible · 4, 39
Tolerance · 18
Trickery · 21

V

Vocabulary · 7, 26, 27, 40



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