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Double Adaptation of Teaching

Teacher Instructional Effectiveness

Highlights

Loanword Nativisation in Tshivenda

Tertiary Level of Education in Bangladesh

Discovering Thoughts, Inventing Future

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Conceptions on Interdisciplinarity between Teachers of the College Education

By Genário Dos Santos, Maria Thereza Ávila Dantas Coelho
& Sergio Augusto Franco Fernandes

Universidade Federal da Bahia Pedagogo

Abstract- With the implementation of Interdisciplinary Bachelor's degrees in Brazilian universities, new dynamics of teaching and research proved necessary, but few analyzes were made to better clarify the concepts about interdisciplinarity, present among teachers. This study aims to present a possibility of understanding on this topic, from the perspectives of some teachers who teach in interdisciplinary degrees. For that, the Free Word Association Test (TALP) was applied and semi-structured interviews were conducted with them. The corpus was organized in Word, Wordle and Iramuteq and evaluated according to Bardin's Content Analysis. The results of this study corroborate and, at the same time, ratify the idea of interdisciplinarity as pluriconceptual and polysemic, covering from the simple to the most complex way of understanding the hyperdynamic structure of knowledge, in which we are faced with several possibilities of interpretation, understanding and practices they point, above all, to the subjects' attitudes, as evidenced by the basic literature about this theme.

Keywords: *education, higher; concept formation; interdisciplinarity; universities.*

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Conceptions on Interdisciplinarity between Teachers of the College Education

Concepções Sobre A Interdisciplinaridade Entre Docentes Da Educação Superior

Genário Dos Santos [α], Maria Thereza Ávila Dantas Coelho [σ] & Sergio Augusto Franco Fernandes [ρ]

Resumo- Com a implantação dos Bacharelados Interdisciplinares nas universidades brasileiras, novas dinâmicas do ensino e da pesquisa mostraram-se necessárias, mas poucas análises foram feitas para melhor esclarecer as concepções acerca da interdisciplinaridade, presentes entre docentes. Este estudo objetiva apresentar uma possibilidade de compreensão sobre esse tema, a partir das perspectivas de alguns professores que ensinam em graduações interdisciplinares. Para tanto, foi aplicado o Teste de Associação Livre de Palavras (TALP) e foram realizadas entrevistas semiestruturadas com os mesmos. O *corpus* foi organizado nos softwares *Word*, *Wordle* e *Iramuteq* e avaliado conforme a Análise de Conteúdo de Bardin. Os resultados deste estudo corroboram e, ao mesmo tempo, ratificam a ideia de interdisciplinaridade como pluriconceitual e polissêmica, abrangendo do simples ao mais complexo modo de entendimento da estrutura hiperdinâmica do conhecimento, na qual nos deparamos com diversas possibilidades de interpretação, compreensão e práticas que apontam, sobretudo, para as atitudes dos sujeitos, conforme atesta a literatura de base acerca dessa temática. As declarações dos professores apontaram para alguns pontos fundamentais da interdisciplinaridade, dentre os quais a abertura para além das fronteiras disciplinares, o diálogo como ferramenta essencial para a efetivação do saber interdisciplinar, a compreensão da complexidade dos problemas e suas necessidades pela busca de sabres que se sustentem em bases interdisciplinares e as novas práticas resultantes das novas posturas dos sujeitos. Ressalta-se, assim, a relevância de estudos empíricos sobre a interdisciplinaridade para a ampliação de suas práticas.

Palavras-Chave: *educação superior; formação de conceito; interdisciplinaridade; universidades.*

Abstract- With the implementation of Interdisciplinary Bachelor's degrees in Brazilian universities, new dynamics of teaching and research proved necessary, but few analyzes were made to better clarify the concepts about interdisciplinarity, present among teachers. This study aims to present a possibility of understanding on this topic, from the perspectives of some teachers who teach in interdisciplinary degrees. For that, the Free Word Association Test (TALP) was applied and semi-structured interviews were conducted with them. The corpus was organized in Word, Wordle and Iramuteq and evaluated according to Bardin's Content Analysis. The results of this study corroborate and, at the same time, ratify the idea of interdisciplinarity as pluriconceptual and polysemic, covering from the simple to the most complex way of understanding the hyperdynamic structure of knowledge, in which we are faced with several possibilities of interpretation, understanding and practices they point, above all, to the subjects' attitudes, as evidenced by the basic literature about this theme. The professors' statements pointed to some fundamental points of interdisciplinarity, among which the opening beyond disciplinary boundaries, dialogue as an essential tool for the realization of interdisciplinary knowledge, the understanding of the complexity of the problems and their needs for the search for sabers sustain on interdisciplinary bases and the new practices resulting from the subjects' new attitudes. Thus, the relevance of empirical studies on interdisciplinarity is highlighted for the expansion of its practices.

Keywords: *education, higher; concept formation; interdisciplinarity; universities.*

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I. Introdução

Diante da complexidade dos problemas que nos desafiam hoje e das necessárias habilidades requeridas para se poder enfrentá-los, notamos um significativo aumento no interesse pela Interdisciplinaridade. Tais problemas exigem muito mais do que se está acostumado a lidar, visto que demandam ferramentas intelectuais diversas, equipamentos sofisticados, além de uma abordagem mais ampla, não restrita à determinada área disciplinar (KLAASSEN, 2018; LEDFORD, 2015; SANTOMÉ, 1998; SCHMIDT, 2008;). Eles requerem uma diversidade de habilidades, dentre as quais pensamento crítico, comportamento reflexivo, habilidades sociais e de comunicação, capacidade criativa, inovação, trabalho em equipe e capacidade de resolvê-los.

Do ponto de vista de Joviles Treviso et al (2017), a interdisciplinaridade se mostra, sem nenhum exagero, como um dos aspectos centrais da própria ideia ocidental de ciência, sendo considerada por Georges Gusdorf (1979) como um dos eixos da história do conhecimento. Para Elisabeth Spelt, é

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> [...] a capacidade de integrar conhecimento e modos de pensar em duas ou mais disciplinas ou áreas estabelecidas de especialização para produzir um avanço cognitivo - como explicar um fenômeno, resolver um problema ou criar um produto - de maneira que seriam impossíveis ou improváveis por meios disciplinares únicos (SPELT et al., 2009)[1].

Diante desse cenário desafiador, o trabalho em equipe interdisciplinar tem ganhado espaço em diversas partes do mundo, sobretudo nas universidades, como facilmente constatamos. Heidi Ledford destaca que "Institutos transversais têm surgido nos Estados Unidos, Europa, Japão, China e Austrália, entre outros lugares, à medida que pesquisadores buscam solucionar problemas complexos como mudanças climáticas, sustentabilidade e questões de saúde pública."[2] (LEDFORD, 2015, p. 309, tradução nossa). De acordo com esse autor, nos Estados Unidos da América (EUA), a pesquisa começou a voltar-se a problemas sociais, como a proteção ambiental, que raramente podem ser resolvidos por uma única disciplina (LEDFORD, 2015).

Outra importante contribuição para a expansão da interdisciplinaridade foi o lançamento do livro *The New Production of Knowledge*, no ano de 1994, na Suécia, que discorreu sobre o futuro das pesquisas com foco nela. Institutos interdisciplinares foram criados ao redor do mundo e, com isso, as universidades abriram-se para as demandas interdisciplinares. Diante desse contexto interdisciplinar, tanto na pesquisa quanto no ensino, criaram-se discussões baseadas nas mais diversas racionalidades, que geraram, muitas vezes, conflitos diante da arcaica e poderosa cartografia disciplinar, que impera nas instituições universitárias.

No contexto educacional específico do Brasil, as discussões sobre a interdisciplinaridade ganharam força a partir do ano de 2006, quando eclodiram debates sobre os modelos pedagógicos e organizacionais das universidades brasileiras (SANTOS & ALMEIDA FILHO, 2008). Esses debates giraram em torno de diversos temas, dentre os quais destacamos: (a) o fundamento epistemológico do modelo de formação ofertado pelas universidades, fundado sobre uma ideia linear e fragmentária do conhecimento e distante dos problemas da natureza, da sociedade, da história e da subjetividade humanas; (b) o currículo dos cursos de graduação e pós-graduação, baseados em modelos de formação considerados como já superados (ALMEIDA FILHO, 2014) e, consequentemente, descontextualizados em relação aos novos e complexos problemas que se manifestam na contemporaneidade.

O Ministério da Educação e Cultura (MEC), no ano de 2007, lançou no Brasil um plano de investimento chamado "Reestruturação e Expansão das Universidades Federais" (REUNI), por meio do Decreto Presidencial nº 6.096/07 (BRASIL, 2007). O referido plano tinha como principal meta a ampliação e a garantia de oferta de vagas no ensino público superior (ALMEIDA FILHO, 2014), modificando a estrutura pedagógica de diversas universidades. A Universidade Federal da Bahia (UFBA) – que tomaremos aqui, neste estudo, como exemplo – aprovou o Plano REUNI/UFBA no ano de 2007, criando, no ano seguinte, em 2008, o Instituto de Humanidades, Artes e Ciências Professor Milton Santos (IHAC), com a proposta de ofertar quatro Bacharelados Interdisciplinares (BI), a saber, Artes, Humanidades, Ciência & Tecnologia, e Saúde, além de programas de pós-graduação que estimulassem a pesquisa multi, inter ou transdisciplinar (UFBA, 2008a).

O BI se define como um "[...] curso de formação universitária interdisciplinar com terminalidade própria, podendo também servir como requisito para: formação profissional de graduação e formação científica, humanística ou artística de pós-graduação" (UFBA, 2008a, p. 12), tendo como princípios norteadores a flexibilidade, a autonomia, a articulação, a atualização e a inclusão das três culturas, quais sejam, a artística, a humanística e a científica. Seu currículo foi estruturado em duas etapas: (1) Formação Geral - Eixo Linguagens, Eixo Interdisciplinar; (2) Formação Específica - Eixo Orientação Profissional e Eixo Específico (Grande Área ou Área de Concentração). Complementa essas duas etapas o Eixo Integrador das Atividades Complementares. O Eixo Interdisciplinar é composto pelos módulos "Estudos sobre a Contemporaneidade I" (EC1) e "Estudos sobre a Contemporaneidade II" (EC2), que compreendem "[...] estudos temáticos de natureza interdisciplinar, que têm por finalidade proporcionar ampla compreensão da atualidade nos seus múltiplos aspectos e dimensões, provendo condições para uma intervenção mais eficiente e lúdica nos processos sociais" (UFBA, 2008a, p. 30).

Os BI são graduações ofertadas a partir do modelo de formação por ciclos, nos quais os componentes curriculares fixos, de base, são ofertados através de uma perspectiva múltipla de diálogo entre os saberes, caracterizando, assim, as discussões teóricas e a produção de conhecimentos interdisciplinares. A formação interdisciplinar colabora para uma atuação interprofissional, baseada no trabalho em equipe, solução de problemas e negociação na tomada de decisão (VERAS et al, 2018).

[1] The capacity to integrate knowledge and modes of thinking in two or more disciplines or established areas of expertise to produce a cognitive advancement – such as explaining a phenomenon, solving a problem, or creating a product – in ways that would have been impossible or unlikely through single disciplinary means.

[2] Cross-cutting institutes have sprouted up in the United States, Europe, Japan, China and Australia, among other places, as researchers seek to solve complex problems such as climate change, sustainability and public- health issues.

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Foi a partir desse cenário de discussões, no que diz respeito à educação brasileira e suas demandas contemporâneas, que surgiu o interesse para desenvolver esta pesquisa, ressaltando-se os seguintes pontos: 1 - contribuição ao debate epistemológico sobre a interdisciplinaridade, ampliando as reflexões sobre a produção de conhecimento com base na integração e interação de saberes, cooperando com as instituições e os sujeitos que lidam com a mesma nos processos de formação de recursos humanos e produção de conhecimento; 2 – ênfase na importância dos BI, no que concerne ao fomento à formação superior interdisciplinar, que busca atender às novas dinâmicas de mercado e à complexidade dos fenômenos.

Outro aspecto de fundamental importância para a concepção deste estudo foi a percepção de um expressivo acesso aos dois componentes curriculares que integram o eixo da interdisciplinaridade nos BI, a saber, EC1 e EC2, anteriormente referidos. Segundo dados do Sistema Acadêmico da UFBA, entre o período de 2009.1 a 2018.2, o componente EC1 ofertou 16.171 vagas, nas quais 13.000 matrículas foram efetuadas; já o componente EC2 ofertou 11.405 vagas, nas quais 9.312 matrículas foram formalizadas, totalizando, em ambos os componentes, 27.576 vagas ofertadas e 22.312 matrículas realizadas. Esses dados nos fazem observar que, em dez anos de atividades do IHAC, houve um acesso significativo a esses dois componentes, cujas propostas, por meio de suas ementas, tendem a oportunizar discussões interdisciplinares sobre diversas temáticas, inclusive sobre a própria interdisciplinaridade.

O propósito deste estudo é, então, fomentar uma discussão sobre a interdisciplinaridade a partir das concepções de docentes que trabalham em um Instituto interdisciplinar, trazendo para o debate os seus limites, as suas possibilidades e os seus desafios. A importância de se discutir esse tema a partir das diferentes concepções dos docentes nos leva a pensar que tal paradigma, por ser demasiadamente complexo e por abranger diversas racionalidades, precisa ser dialogado, refletido e analisado sob diferentes perspectivas. Tudo isso se mostra fundamental para que possamos ter, ao menos, uma razoável compreensão acerca do trabalho interdisciplinar (SCANLON et al, 2019).

Nessa direção, a interdisciplinaridade é pensada, nesta pesquisa, a partir de diferentes referenciais teóricos, em seus diversos contextos, como base para a produção de novos olhares direcionados ao ensino, à pesquisa e à extensão, no ensino superior do Brasil. No nosso entender, ela deve ser compreendida em seu caráter multiconceitual, a partir de ideias e concepções dos vários teóricos trazidos ao texto (CRAVEN et al, 2019; FAZENDA, 2006, 2008; JAPIASSU, 1976; KLEIN, 2010; MARTINS et al, 2019; NOVOTNY, 2019; SCANLON et al, 2019: SOMMERMAN, 2012; dentre outros), como possibilidade de confrontações e debates profícuos. De um modo geral, tomaremos como base as concepções que apresentam uma compreensão da interdisciplinaridade considerada como:

> [...] inovação que emerge a partir de problemas concretos e demanda social que ensejam colaboração estável, durável entre disciplinas, na exploração de um mesmo campo de pesquisa que só existe a partir da articulação orgânica dos instrumentos teóricos e metodológicos tradicionalmente distintos que passam a compor uma nova forma de produzir conhecimento. [...] Trata-se de uma clarificação da diversidade dos fundamentos teóricos das diversas concepções da interdisciplinaridade (PHILIPPI JR & FERNANDES, 2015, p. XX).

Vale ressaltar que não existe uma única interdisciplinaridade. Para fins deste estudo, consideraremos as "várias" interdisciplinaridades, o que requer inovação, dinamismo e posturas de reconstrução intelectual de docentes, pesquisadores e demais sujeitos que se enveredam por este caminho, na construção de conhecimentos. Adotamos, como base teórica, a epistemologia interdisciplinar que, segundo José Faria (2015), é aquela que tem como princípio a não existência de uma única forma de produzir e desenvolver os conhecimentos. Tal epistemologia apresenta amplas possibilidades de bases epistemológicas, o que confere à interdisciplinaridade, quando pensada sob essa ótica, a condição de ser multiepistemológica, possibilitando, assim, o estabelecimento do diálogo entre as teorias, as disciplinas, as ciências e entre as pesquisas e o ensino. Concordando com Scanlon et al (2019), consideramos também que "A pesquisa interdisciplinar abre o potencial para o desenvolvimento de novos insights teóricos e inovações metodológicas, reunindo diferentes perspectivas disciplinares para abordar um problema de pesquisa específico." (SCANLON et al, 2019, p.2, tradução nossa)[3].

II. Método

Este estudo possui um caráter qualitativo e busca compreender, descrever, interpretar dados, analisar indutivamente e elaborar resultados considerados compreensivos, holísticos e expositivos (BAUER & GASKELL, 2002; MINAYO, 2010; GIL, 2011). Podemos, também, caracterizá-lo como uma pesquisa exploratória, visto que busca descobrir ideias e intuições, bem como aspectos relevantes em relação ao fenômeno estudado, a partir de um grupo específico de docentes (SELLTIZ et al, 1987).

[3] "Interdisciplinary research opens up the potential for the development of new theoretical insights and methodological innovations, by bringing different discipline perspectives together to address a particular research problem."

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Quanto ao perfil dos participantes entrevistados, foram escolhidos onze docentes do IHAC-UFBA, que se encontravam lecionando, no período da investigação, os já citados componentes curriculares EC1 e EC2, sendo 3 do BI em Saúde, 3 do BI em Humanidades, 3 do BI em Ciência e Tecnologia e 2 do BI em Artes. Os instrumentos ora utilizados para a coleta de dados foram a entrevista semiestruturada e o Teste de Associação Livre de Palavras (TALP). No que diz respeito à entrevista semiestruturada, foram elaborados, previamente, questionamentos acerca do tema em discussão e um roteiro, apresentando as seguintes perguntas: (a) O que se compreende por 'Interdisciplinaridade'?; (b) Qual a importância da interdisciplinaridade no contexto da educação superior?; c) Como relacionar Interdisciplinaridade e Bacharelado Interdisciplinar?; d) Quais outras considerações deseja fazer acerca da interdisciplinaridade? Além dessas perguntas, outras foram surgindo no decorrer das entrevistas, sendo exploradas as informações que eram verbalizadas pelos participantes. O TALP, por sua vez, é baseado numa técnica do tipo projetiva, que age na estrutura psicológica dos sujeitos, revelando opiniões, pensamentos e interpretações sobre o objeto indutor (TAVARES & GOMES, 2017). Todos os onze docentes foram entrevistados e responderam ao TALP a partir da palavra indutora 'interdisciplinaridade'.

As entrevistas foram realizadas entre os meses de novembro e dezembro de 2018, gravadas em áudio (num total de 9 horas e 5 minutos) e, posteriormente, transcritas e organizadas no Microsoft Word para processamento no software Iramuteq, permitindo, assim, fazer análises de frequência das palavras que integravam o *corpus* textual. Os dados dos TALP foram processados no software Wordle, por este possibilitar a inclusão de todos os termos. O uso desse software resultou na elaboração de uma 'nuvem de palavras', que agrupou os termos evocados, organizando-os graficamente em função da sua frequência. Para a análise dos dados, utilizamos o método da Análise de Conteúdo, de Laurence Bardin (2016), que se caracteriza pelo uso de um conjunto de técnicas de análise das comunicações. A análise foi realizada em três etapas, quais sejam: (a) Pré-análise – que contempla a realização da leitura 'flutuante', com foco na organização do *corpus* a ser analisado, sendo o seu propósito torná-lo operacional e possível de ser sistematizado; (b) Exploração do *corpus* – que faz a identificação das palavras associadas ao tema da interdisciplinaridade, agrega as respostas a uma mesma pergunta e, posteriormente, ao conjunto de perguntas, com o objetivo de atingir as representações de conteúdo e suas expressões; nessa etapa, vale ressaltar, foram utilizadas as análises temática e lexical como forma de obter as relações de sentido, associação, oposição e equivalência entre as palavras trabalhadas; (c) Tratamentos dos resultados, inferências e interpretações. As análises dos resultados nos possibilitaram compreensões que serão evidenciadas logo adiante, nas discussões.

III. Resultados e Discussão

A interdisciplinaridade popularizou-se no Brasil, adquirindo alguns jargões que se tornaram comuns entre pesquisadores e docentes, marcando, assim, aspectos importantes das questões que envolvem a sua teorização ou conceitualização. Esses jargões, em muitos casos, não refletem uma busca de sentido e uma compreensão das expressões utilizadas pelos mesmos, porém, são utilizados corriqueiramente pelos sujeitos que trabalham no contexto interdisciplinar. Por esse motivo, eles serão trazidos para a discussão e apresentados através das falas dos docentes, para que possamos dar sentido a tais expressões enunciadas.

A 'nuvem de palavras' abaixo (Figura 1) foi elaborada a partir de vocábulos e expressões utilizadas pelos participantes da pesquisa, ao responderem, na entrevista aplicada, a seguinte pergunta: O que se compreende por 'Interdisciplinaridade'?

Figura 1: Concepções sobre a interdisciplinaridade a partir de uma pergunta da entrevista.



Fonte: Elaborada pelos autores.

Figure 1

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A partir dos dados contidos nos 11 TALP, foi elaborada a 'nuvem de palavras' abaixo (Figura 2), contendo os 55 termos que foram escritos pelos participantes. Os TALP dos participantes serão, a partir daqui, identificados como (T1, T2, T3...). Os participantes das entrevistas, por sua vez, serão identificados como E1, E2, E3 e, assim, sucessivamente.

Figura 2: Termos relacionados à Interdisciplinaridade nos TALP



Fonte: Elaborada pelos autores.

Figura 2

Nessas nuvens, as respostas mais frequentes correspondem às palavras apresentadas em maior tamanho. Na primeira nuvem, os termos mais evocados foram os seguintes: "articulação entre disciplinas" (88 ocorrências); "diálogo" (38); "complexidade" (36); "novas práticas" (30); "aberturas de caixinhas" (23); "integração" (22); "interação" (18); "multidisciplinaridade" (18); "novos saberes" (18); "ampliação do olhar" (11); "circulação de informações" (09); "transdisciplinaridade" (04); e, com apenas 1 única ocorrência, os termos "enriquecimento da disciplinaridade"; "liberdades"; "modificação mútua"; "saberes válidos"; "transformação do disciplinar" e "transformações". De agora em diante, os participantes das entrevistas serão identificados como (E1, E2, E3...). Na segunda 'nuvem de palavras', as palavras mais evocadas foram essas: 'complexidade' (4); 'diálogo' (4); 'conhecimento' (3); 'disciplina' (3); 'fronteiras' (3); 'contemporaneidade' (2); 'cooperação' (2); 'multidisciplinaridade' (2); 'saberes' (2); 'transdisciplinaridade' (2). Todas as expressões que seguem foram anunciadas apenas uma única vez, a saber: 'aprendizagem', 'áreas', 'arte', 'associação', 'ciências', 'colaboração', 'compartilhamento', 'compreensão', 'comunicação', 'corpo', 'desafio', 'didática', 'ecologias', 'ensino', 'expansão', 'formação', 'harmonia', 'história', 'identidade', 'memória', 'paradigma', 'pontes', 'prática', 'redes', 'rupturas', 'sujeito', 'transversalidade' e 'vida'. Notadamente, é comum perceber essa dispersão de termos quando se dialoga sobre a interdisciplinaridade, por diversas razões: uma delas seria a própria complexidade conceitual, inerente a esse paradigma; outra razão seria por se considerar um saber ainda em construção, que faz emergir ressignificação de termos comumente usados na área disciplinar; e, finalmente, pela possibilidade de articular os sentidos das palavras como instrumentos de interação e integração entre saberes.

Notamos que houve um esforço dos participantes em apresentar uma concepção de interdisciplinaridade que a aproximasse da literatura especializada. Entretanto, quando as falas eram livres, ou seja, sem direcionamento dado pelo entrevistador, percebia-se que as seguintes palavras - corpo, didática, harmonia, história, identidade, memória, pontes, vida -, que se referiam à interdisciplinaridade, eram proferidas de forma mais espontânea, deixando vir à tona a singularidade no que concerne ao tema tratado.

Considerando as duas figuras das "nuvens" apresentadas, a princípio é possível afirmar que a interdisciplinaridade nos permite diversas possibilidades de interpretação e compreensão, características marcantes deste abrangente modo de produção do saber. Essa multiplicidade de referenciais ou de formas de compreendê-la corrobora com a literatura científica especializada atual, visto que, para a maioria dos pesquisadores dessa área, o conceito de interdisciplinaridade perpassa pelas mais amplas possibilidades de compreensão e experiência de ação interdisciplinar (ALVARENGA et al, 2015; CRAVEN et al, 2020; FRODEMAN, 2014; KLEIN, 2010; LENOIR, 2006; MARTINS et al, 2019; NOVOTNY, 2019; PHILIPPI et al, 2017; SCANLON et al, 2019, dentre outros). A interdisciplinaridade não está simplesmente relacionada a uma ideia teórica de construção do saber, mas, também, às formas de compreensão do mundo, de sua natureza. Relaciona-se à operacionalidade e à maneira como os sujeitos experienciam e relacionam-se consigo mesmo, com o outro, com o universo e com os objetos

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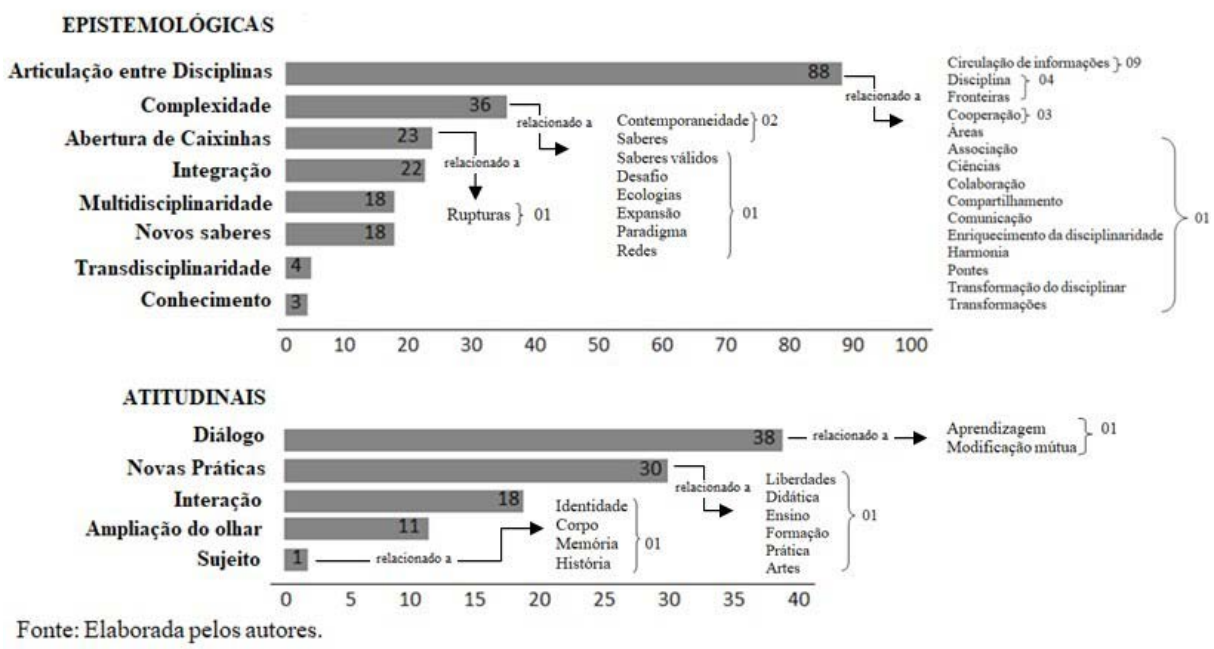
dos saberes. A interdisciplinaridade, portanto, origina-se das seleções de ideias, das distintas abordagens, das teorias, dos conceitos, dos métodos e das comparações vindas de diferentes campos ou disciplinas, sendo que tais escolhas terminam por influenciar as decisões e os principais problemas trazidos pelo tema (SCANLON et al, 2019).

Vejamos, agora, com base nos dados coletados, como a interdisciplinaridade foi compreendida pelos participantes deste estudo. A figura 3, abaixo, sintetiza tais concepções. Vale ressaltar que discutiremos mais detidamente, neste artigo, as cinco perspectivas mais apresentadas pelos docentes, elencadas na figura que segue:

Figura 03: Sistematização das concepções dos docentes sobre a Interdisciplinaridade



Fonte: Elaborada pelos autores.

Figure 3

Na figura 3, estão apresentados, sistematicamente, os termos das Figuras 1 e 2, reorganizados, considerando a frequência de evocação e correlações de sentido com outros termos. A partir dessa sistematização, veem-se, na figura, a expressão "Articulação entre disciplinas" associada a 15 termos, cujos sentidos foram revelados pelos participantes durante suas falas. Isso igualmente ocorreu com outros termos, que aparecem associados a outros, na figura acima. Essa sistematização corrobora com o que já discutimos sobre a possibilidade de múltiplos olhares e concepções vinculadas à interdisciplinaridade.

a) "Articulação entre disciplinas"

A ideia dos docentes de que a interdisciplinaridade resulta da 'articulação entre disciplinas' remete, diretamente, às primeiras ideias sobre o tema, abordadas pelo pesquisador Hilton Japiassu (1976), acerca do rompimento de barreiras disciplinares. Ivani Fazenda e Hermínia Godoy (2009) dialogam com essas ideias e percebem a interdisciplinaridade como possibilidade de produção de conhecimento, mediada pela interação entre disciplinas. Para essas pesquisadoras, a interdisciplinaridade "É a superação da especialização, da divisão em pequenas caixinhas de saberes disciplinares, com uma efetiva ligação entre teoria-prática, entre diferentes ciências e, assim, efetiva aplicação do saber apreendido à ação humana" (FAZENDA & GODOY, 2009, p.55). Susan Clark e Richard Wallace complementam que "Uma conceituação prática da interdisciplinaridade no interesse da integração é necessária para abordar as múltiplas perspectivas, epistemologias e fragmentação inerentes a esses problemas."[4] (CLARK & WALLACE, 2015, p. 114, tradução nossa). Georges Gusdorf, por sua vez, ao se referir à exigência de rompimento do saber disciplinar na interdisciplinaridade, faz a seguinte afirmação:

> [...] A exigência da interdisciplinaridade impõe a cada especialista que transcenda sua própria especialidade,

[4] "A practical conceptualization of interdisciplinarity in the interests of integration is necessary to address the multiple perspectives, epistemologies and fragmentation inherent in these problems."

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> tomando consciência de seus próprios limites para colher as contribuições das outras disciplinas. Uma epistemologia da complementaridade, ou melhor, da convergência, deve, pois, substituir a da dissociação (GUSDORF, 1976, p. 26).

Do ponto de vista de Japiassu (1976), o conhecimento departamentalizado corre o risco de não atender à representação da realidade de gerar uma 'patologia do saber'. Ele sustenta que o conhecimento precisa partir do pressuposto da condição total do ser humano ou dos fenômenos, ideia que está intimamente relacionada à expressão 'articulação entre disciplinas', mencionada pelos participantes. Vale, aqui, conferir o que nos diz o documento da CAPES, que discorre sobre a "Área Interdisciplinar":

> Novas formas de produção de conhecimento enriquecem e ampliam o campo das ciências, pela exigência da incorporação de uma racionalidade mais ampla, que extrapola o pensamento estritamente disciplinar e sua metodologia de compartimentação e redução de objetos. Se o pensamento disciplinar, por um lado, pode conferir avanços à Ciência e Tecnologia, por outro, os desdobramentos oriundos dos diversos campos do conhecimento são geradores de diferentes níveis de complexidade e requerem diálogos mais amplos, entre e além das disciplinas. (CAPES, 2019, p.8-9).

Quanto à palavra 'disciplina', esta aparece três vezes no TALP, sendo considerada por um dos participantes como a mais importante. 'Disciplina', nesse caso, está relacionada à ideia de 'articulação entre disciplinas', conforme foi dito pelo participante:

> Ao pensar sobre interdisciplinaridade ainda se destaca para mim a questão das disciplinas em sua acepção mais tradicional, mas que, aí, se relaciona. Ainda que esta relação e funcionamento das áreas do conhecimento sejam profícuos e válidos, a interdisciplinaridade segue sendo um encontro de saberes que nascem e se estruturam à parte uns dos outros (T4).

É bastante comum encontrarmos na literatura corrente a concepção do termo 'disciplina' como "[...] campos do saber que se caracterizam por ter um objeto de estudo e investigação específico, construído de acordo com um campo de conhecimento especializado, pelas teorias, técnicas e métodos sob os quais o objeto é investigado" (ECHEVERRÍA & CARDOSO, 2017, p. 35). De acordo com o participante acima, o conhecimento não deve ser limitado ao campo disciplinar, mas, sim, deve ultrapassá-lo de modo articulado, interacional. Essa perspectiva vai ao encontro de algumas das considerações de Japiassu (1976), visto que ele acredita que a interdisciplinaridade implica relações entre duas ou mais disciplinas ou ramos do conhecimento, ou ainda algo que seja comum a duas ou mais disciplinas. Quando os sujeitos disciplinares e as disciplinas são reunidas, surge, então, a possibilidade de haver diversidade de perspectivas e de metodologias, aplicadas à resolução das questões em estudo (SCANLON et al, 2019). Nesse caso, "A interdisciplinaridade se apresenta como um modo de organização e articulação de saberes disciplinares na prática da pesquisa, nutrindo-se delas, sem dissolvê-las" (FARIA, 2015, p. 106).

b) "Abertura de caixinhas"

Outra expressão, bastante utilizada pelos docentes, foi 'abertura de caixinhas'. No dicionário, 'abrir' refere-se a 'mover, descerrar, estender' (FERREIRA, 1988, p. 5). Identificamos que o termo 'abertura de caixinhas', que aparece nas entrevistas, apresenta uma proximidade muito grande com o termo 'fronteiras', contido nos TALP. Nesse sentido, esse termo evocado representa um movimento para além dos muros da disciplina, considerada como 'caixa' ou, mesmo, 'caixinha'. Acrescentamos, aqui, que abrir caixinhas significa uma ação perpassada pela disponibilidade do sujeito a se permitir o rompimento de fronteiras e a descobrir novos saberes, além daqueles aos quais está acostumado em seu 'quadrado', situados na sua zona de conforto, buscando, por meio da interdisciplinaridade, aumentar a capacidade de reflexão e desenvolver o espírito prático, ampliando sua práxis.

Percebe-se, todavia, que essa 'abertura de caixinhas' não representa apenas o simples ato de integração disciplinar, mas, principalmente, o ato de permitir o diálogo e a interação constante entre essas mesmas caixinhas, favorecendo a que, em determinado momento, elas possam não mais existir, ou que, no mínimo, as fronteiras sejam flexibilizadas, permitindo conexões para a solução de um problema comum. Esse é um dos princípios básicos da interdisciplinaridade. Essa compreensão foi apresentada na fala de alguns participantes, das seguintes formas: "E as escolas de samba. Você já viu? São várias alas sobre uma mesma temática. Uma mesma pauta pensada sob várias perspectivas" (E6); "Todas as dimensões da vida são interrelacionadas. Não dá para pensar nelas de forma isolada. O debate e a reflexão são importantes para termos autonomia de escolhas, de decisões..." (E8). E ainda:

> Gostaria que nós nos sentíssemos livres para o debate na sala de aula. Precisamos ter uma visão mais abrangente sobre os temas que serão discutidos, afinal é para isso que existe a disciplina Estudos sobre a Contemporaneidade, para podermos olhar além das caixinhas da disciplina e sair caminhando por onde as informações estiverem. (E4)

Outro aspecto importante, apresentado pelos participantes, é o de que o saber interdisciplinar permite a abertura para outros saberes além dos que são construídos dentro dos espaços universitários e de pesquisa. Resgata-se e considera-se, assim, os saberes populares, os saberes de grupos, comunidades ou qualquer informação que possa contribuir para o entendimento de um dado problema. Em outras palavras, considera-se a diversidade de olhares.

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c) "Diálogo"

Um dos termos mais associados pelos docentes à interdisciplinaridade foi 'diálogo', que aparece em destaque nas figuras 1 e 2. Esse termo se relaciona diretamente com as ideias da maioria dos teóricos que partem do princípio de que o diálogo é o ponto norteador do fazer interdisciplinar, visto que as articulações e as interações disciplinares, dos sujeitos e dos conhecimentos só serão possíveis se houver diálogo nessas relações: "O objetivo da interdisciplinaridade é, portanto, promover diálogo entre pesquisadores de diferentes disciplinas e interessados na pesquisa com o efeito de criar novos significados e/ou entendimentos."[5] (SCANLON et al, 2019, p. 2, tradução nossa).

Fazenda (2008) evidenciou que a interdisciplinaridade se dá entre as pessoas e as disciplinas. Para ela, é por meio do diálogo que as pessoas tornam a disciplina um movimento de constante reflexão, criação e ação, atitudes necessárias na perspectiva do paradigma interdisciplinar: "a interdisciplinaridade requer um diálogo constante entre a loucura que ela desperta e a lucidez que ela exige" (FAZENDA, 2008, p.120). Martins complementa e enriquece essa perspectiva de Fazenda, ao afirmar que a interdisciplinaridade:

> (...) é um processo de diálogo entre disciplinas que se estabelecem em sua identidade teórica e metodológica, mas que respeitam os saberes produzidos pelos outros, reconhecendo seus próprios limites, confrontando assim os campos disciplinares para alimentar um problema central sem exigir distanciar-se de suas próprias questões[6] (REYNAUT apud MARTINS, 2019, p.115, tradução nossa).

Note-se que é muito comum pensar na palavra diálogo, quando se pensa em interdisciplinaridade. Dialogar significa "Falar alternadamente, conversar. Travar ou manter entretenimento (duas ou mais pessoas, grupos, entidades etc.) com vista à solução de problemas comuns; entender-se, comunicar-se" (FERREIRA, 1988, p. 220). Para justificá-la como ocupante da primeira posição na ordem das palavras evocadas no TALP, um dos participantes disse o seguinte: "Uma conversa implica várias vezes diálogo e intercâmbio de experiências e saberes de diferentes perspectivas. Isso [...] sinaliza a ideia da interdisciplinaridade" (T10). Ou seja, o diálogo pode existir no âmbito disciplinar; é só quando ele envolve diferentes saberes ou disciplinas que se atinge um diálogo de natureza interdisciplinar.

Com um sentido dialógico, as expressões 'integração', 'interação' e 'circulação de informações', citadas pelos entrevistados, se complementam. Ligadas a esse processo dialógico e interacional, outras expressões também foram citadas pelos participantes, tais como 'novos saberes' e 'liberdades', tomando como referência a compreensão de uma realidade pela ótica dos atravessamentos de diversos olhares, inclusive para além do olhar científico. Essa 'ampliação do olhar' acaba por oportunizar a dialogicidade, de modo que os saberes vão sendo reformulados, agregados e ampliados. Seguem algumas falas dos participantes, que discorrem sobre o que acabamos de comentar:

> [...] para cada indivíduo, para cada professor a interação funciona como uma abertura para eu não ficar na minha caixinha, para eu ouvir as outras caixinhas, interagir com elas e cuidar muito bem da caixinha que estou acrescentando, que estou apresentando. Então, acho que interdisciplinaridade, necessariamente, ela tem que ser interativa, tem que ser relacional [...]. (E1)

> A interdisciplinaridade é um processo de construção do conhecimento relacional. A perspectiva de rompimento de campos específicos do saber e a percepção do saber a partir de campos, que não são mais campos específicos do saber, mas campos que se constituem a partir de uma perspectiva dialógica. [...] Daí a necessidade de os diversos atores, que estão nesse movimento da discussão do conhecimento, sentarem à mesa, sentarem nos bancos das universidades, sentarem juntos às comunidades para pensar em novas possibilidades de construção de saberes, seja através da implosão desses campos específicos do conhecimento, seja ampliando a possibilidade de retomar os saberes comunitários, populares, enfim, para constituição de uma nova perspectiva do conhecimento. (E11)

O diálogo, nesse contexto, se apresenta como um compartilhamento de saberes dos sujeitos envolvidos na pesquisa interdisciplinar. Esses saberes se mostram diretamente relacionados aos conhecimentos, habilidades, teorias, conceitos, métodos, abordagens, resultados e soluções, que dizem respeito ao problema em questão.

d) "Complexidade"

O termo 'complexidade' foi também muito utilizado por alguns docentes ao tratar da interdisciplinaridade e se encontra em destaque nas figuras acima. Ele nos direciona ao pensamento do filósofo Edgar Morin, mais especificamente à sua "Teoria do Pensamento Complexo". Para esse autor, a ideia de complexidade está relacionada à 'incerteza do conhecimento' e centrada na relação entre aquilo que é ordem, desordem e organização. Em outras palavras, trata-se de um campo de estudos epistemológicos, que tem como objetivo romper com a desunião, proposta pela ciência moderna, entre a ciência, o sujeito do

[5] "The purpose of interdisciplinarity is therefore to Foster dialogue between researchers in different disciplines and stakeholders in the research with the effect of creating new meanings and/or understandings.".

[6] Interdisciplinarity is a process of dialogue between disciplines that are established in their theoretical and methodological identity, but which respect the knowledge produced by others, acknowledging their own limits, thereby confronting disciplinary fields to feed a core problem without requiring distancing itself from its own questions.

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conhecimento e o seu objeto. Discorre Morin:

> Como nosso modo de conhecimento desune os objetos entre si, precisamos conceber o que os une. [...] O desenvolvimento da aptidão para contextualizar tende a produzir a emergência de um pensamento "ecologizante", no sentido em que situa o acontecimento, informação ou conhecimento em relação de inseparabilidade com seu meio ambiente – cultural, social, econômico, político e, é claro, natural (MORIN, 2003, p. 24-25).

Outro desígnio do campo da complexidade é o questionamento do determinismo e do reducionismo (SOMMERMAN, 2012), para nos aproximarmos de uma visão sistêmica dos objetos e fenômenos investigados, pautando-nos em novos modos de fazer ciência e de produzir conhecimentos. Relacionando a literatura especializada com o que aparece nas falas dos entrevistados acerca da complexidade, fica evidente que a interdisciplinaridade se relaciona diretamente com a complexidade do saber, do ser humano e da natureza dinâmica do universo. Seguem algumas falas dos participantes, que corroboram essa relação entre complexidade e interdisciplinaridade:

> [...] pensar nos fenômenos mais contemporâneos, mais complexos demanda uma interdisciplinaridade, porque quanto mais complexo o fenômeno, mais difícil é explicá-lo e compreendê-lo a partir de um campo disciplinar específico [...]. (E1)

> [...] o mundo contemporâneo colocou para nós outra ordem de complexidade, onde a interdisciplinaridade aparece como fundamental [...]. É fundamental respeitar a complexidade que as coisas têm e que o conhecimento tem [...]. Entendo a interdisciplinaridade como [...] práticas para dar conta de problemas complexos que não podem ser respondidos apenas por uma disciplina em particular. (E3)

> Vejo a interdisciplinaridade como a utilização de conceitos, métodos, técnicas e instrumentos de várias disciplinas científicas para compreensão ou para explicação de modelos explicativos ou para a compreensão de objetos complexos que não se deixam compreender apenas numa perspectiva disciplinar [...]. (E4)

> Vejo na interdisciplinaridade uma recombinação de coisas. [...] A sociedade contemporânea é complexa e com várias combinações que não conseguimos isolar os fenômenos em si [...]. Até conseguimos fazer uns recortes, mas acredito que a proposta é justamente que consigamos recombinar os saberes de forma que vejamos outros aspectos do fenômeno, de uma forma mais abrangente. Então temos essa liberdade de ir passeando por outros campos, inclusive também fazendo pontes para fora da academia [...]. Isso para mim é complexidade, é ser interdisciplinar, é ser contemporâneo. (E7)

Observa-se que a compreensão sobre a interdisciplinaridade, intimamente relacionada à complexidade, requer novas posturas diante do conhecimento, como citado pelos participantes. Essas novas posturas, entretanto, não estão claramente definidas na literatura especializada, tampouco foram esclarecidas nas falas dos participantes.

Dentre os participantes deste estudo, ao fazer referência à interdisciplinaridade, dois justificaram a colocação do termo 'complexidade' na primeira posição, em ordem de importância, dos seguintes modos: 1 - "A noção de complexidade está associada à interdisciplinaridade para anunciar, desde o início, que a interdisciplinaridade envolve variadas abordagens, compreensões, práticas e contextualizações." (T7); 2 - "Por conta dos desafios colocados pelo mundo atual, a produção de conhecimentos exige um pensamento não-centrado, um pensamento relacional, um processo de construção do saber lançado em redes, na perspectiva dialógica" (T11).

É notório que, para os participantes, a interdisciplinaridade existe e caminha em função dos fenômenos complexos, sendo que o modo como vemos o mundo interfere diretamente na forma como compreendemos os processos construtivos dos saberes, modificando profundamente nossas representações sobre eles. A crítica à 'simplicidade' da disciplinaridade surge em virtude dessa complexidade do mundo. De acordo com Clark & Wallace (2015), a construção do conhecimento ainda é fragmentada em sua forma de organização, classificação, produção e uso nas universidades e, consequentemente, nos demais espaços da sociedade. A natureza complexa e dinâmica dos problemas contemporâneos exige interações cada vez mais profundas dos saberes disciplinares e a produção constante de conhecimento no campo interdisciplinar (FARIA, 2015). Claude Raynaut (2014) destaca que a ação interdisciplinar surge no contexto da compreensão das questões contemporâneas, com o intuito de compreender a complexidade dos problemas atuais.

A disciplinaridade não é negada nesse contexto; apenas é inequívoco que os saberes disciplinares, trazidos para o contexto da complexidade, precisam de reformulações, de multidimensões, para além do saber disciplinar e unilateralizado. Enquanto as disciplinas explicam apenas o seu objeto a partir de um ponto de vista, a interdisciplinaridade rompe com essa tradição disciplinar (FARIA, 2015). De acordo com Faria (2015, p. 109), "Os pensamentos disciplinares, multidisciplinares, interdisciplinares e transdisciplinares se constituem em formas diferenciadas e, às vezes, complementares de geração de conhecimentos". Para esse autor, a interdisciplinaridade é o desenvolvimento da capacidade de superar as disciplinas, sem aboli-las. Em outras palavras, a interdisciplinaridade não abandona os conceitos disciplinares, tampouco se faz valer deles de forma simplificada. Digamos que os conceitos disciplinares podem ser utilizados na medida em que são reinterpretados a partir de uma visão mais complexa e sistêmica daquilo que se pretende estudar. Aqui está posto outro desafio para o fazer interdisciplinar: reinterpretar conceitos disciplinares, sem perder de vista sua construção disciplinar.

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e) "Novas práticas"

'Novas práticas' é outra expressão relacionada pelos participantes à interdisciplinaridade. É visível o entendimento deles de que a ação interdisciplinar, necessariamente, estimula a produção de novas práticas. Uma vez que os sujeitos caminham na perspectiva interdisciplinar, sua visão de mundo tende a se modificar e, consequentemente, o perfil prático de suas ações se descaracteriza do padrão científico cartesiano, transformando- se pela amplitude das possibilidades interdisciplinares. Desse modo, as novas práticas passam a integrar o sujeito interdisciplinar, visto que estão presentes na concepção do paradigma que estimula a mudança e a inovação (BRASSLER & DETTMERS, 2017).

Durante as entrevistas, ao serem questionados sobre o que seriam essas 'novas práticas', alguns dos docentes afirmaram que tal ideia referia-se a 'possibilidades', 'novidades', coisas 'diferentes', 'diversidade metodológica e de formas', termos que também aparecem na figura 2 (nuvem de palavras). A ideia de que a interdisciplinaridade se associa a novas práticas nos faz pensar que esse campo requer dos sujeitos posturas diferenciadas daquelas que, tradicionalmente, são adotadas pela maioria dos indivíduos. Portanto, ao adentrar no trabalho interdisciplinar, educadores e pesquisadores precisam desenvolver novas experiências de ensino e de pesquisa, para produzir resultados interdisciplinares. De acordo com Scanlon (2019, p. 10, tradução nossa), "É necessário fornecer tempo e espaço para que os pesquisadores se tornem aculturados em práticas interdisciplinares [...]"[7]. Essas novas práticas é que darão fortalecimento ao movimento de abertura de caixinhas e de atravessamento de fronteiras disciplinares, pois romperão com os padrões tradicionais de ensino, pesquisa e avaliação, ao promoverem outras experiências práticas: "Pensar e fazer interdisciplinares têm o potencial de desfazer as fronteiras implícitas na prática acadêmica [...]."[8] (NOVOTNY, 2019, p. 56, tradução nossa).

A dificuldade de relacionar aspectos teóricos e práticos da interdisciplinaridade pode ser observada, por um lado, nos relatos de experiências interdisciplinares que evitam teorizar sobre o assunto ou não explicitam os fundamentos teóricos, bem como nas discussões teóricas que carecem, muitas vezes, de exemplos práticos de ações interdisciplinares (ECHEVERRÍA & CARDOSO, 2017, p. 34). Tudo isso, de certo modo, quer dizer que os sujeitos precisam romper suas próprias fronteiras, seus objetos de pesquisa e suas áreas de atuação, na direção da inovação constante no domínio da práxis científica e pedagógica. 'Novas práticas' nos remetem à ideia de ressignificação daquelas que já existem no contexto disciplinar, isto é, utilizar práticas já existentes, porém de modo crítico, articulado, sobretudo com a inovação necessária ao contexto da interdisciplinaridade. Esse é um desafio a ser considerado e um cuidado a ser tomado na práxis pedagógica interdisciplinar.

f) Outros termos

Outras palavras surgiram a partir da aplicação dos dois instrumentos de pesquisa, conectadas direta ou indiretamente a termos e aspectos já discutidos até aqui. Mesmo aparecendo com pouca frequência, carecem de serem observadas, considerando o grau de importância que representam no contexto do pensamento sobre a interdisciplinaridade. Palavras como 'multidisciplinaridade' e 'transdisciplinaridade' foram utilizadas, em diversos momentos, como sinônimas de interdisciplinaridade, tanto nas entrevistas, como nos TALP. Essa constatação é importante, na medida em que aponta para a existência de lacunas na formação teórica de alguns participantes da pesquisa, tendo em vista que tais termos já foram, há algum tempo, diferenciados pela literatura especializada que aborda esse tema.

Seguem algumas falas a esse respeito: "Para mim, a interdisciplinaridade e a multidisciplinaridade são a mesma coisa. Quer dizer, essa coisa de complexidade das coisas, com os vários lados, que nenhum lado sozinho dá conta." (E2); "Eu acho interdisciplinaridade, multidisciplinaridade e transdisciplinaridade, todos esses conceitos, ainda são um mistério, mas acredito que tenham o mesmo sentido. De fato, ainda não existe uma fórmula que defina o que é cada um." (E7). Tais afirmações reiteram a necessidade de formação continuada dos docentes, para que sejam minimizadas tais lacunas e, consequentemente, aprimoradas as suas práticas. Ao se referir à multi, pluri, inter e transdisciplinaridade, a literatura especializada aponta para uma diferenciação baseada no grau de interações em que as pesquisas se constroem e, também, no tipo de problema a ser solucionado (KLAASSEN, 2018). Quanto mais complexo for o problema, maior grau de integração é necessário. Logo, a escolha da abordagem de aprendizagem torna-se fundamental, para que o problema seja adequadamente solucionado.

Compreender a multi, pluri e interdisciplinaridade como sinônimos aumenta os desafios do fazer interdisciplinar, pois a literatura especializada tem apontado para a importância de se diferenciar tais termos para uma melhor efetivação de suas práticas (FAZENDA, 2006; GOLDMANN, 1979; POMBO, 2004; JAPIASSU, 1976). A ideia sobre a

[7] It is necessary to provide the time and space for researchers to become encultured into interdisciplinary practices [...]

[8] Interdisciplinary thinking and Making has the potential to unmoor implicit boundaries in one's academic practice [...]

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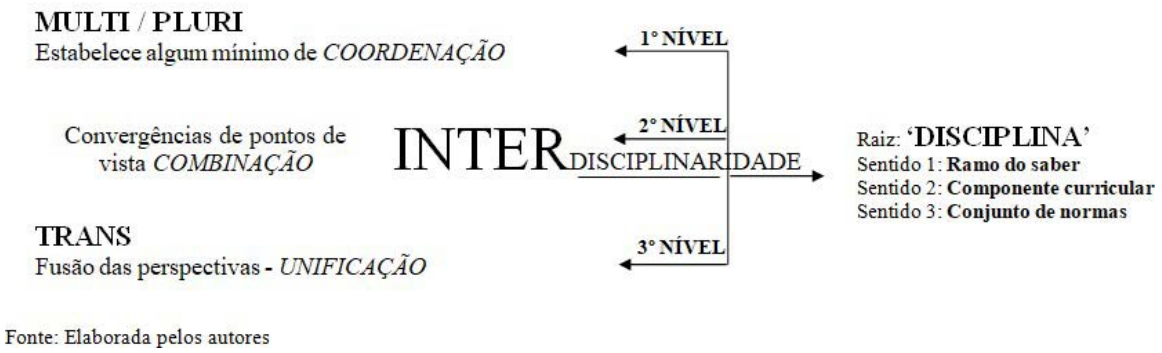
interdisciplinaridade não é tão nova como, comumente, se costuma pensar. A palavra já era utilizada durante o início do século XX, explorada por filósofos e pedagogos como reação às fragmentações do conhecimento de sua época (PHILIPPI Jr et al, 2017). Outro fato é que a palavra 'interdisciplinaridade' se encontra entre os verbetes do *Oxford English Dictionary*, de 1929, o que testemunha que não se refere a uma terminologia própria dos dias atuais. À vista disto, considerar tais termos como sinônimos é perder de vista as características que os diferenciam. Consequentemente, as experiências práticas se tornam ainda mais desafiadoras: "Sem uma compreensão adequada da mesma, corre-se o risco de fazer da interdisciplinaridade apenas uma prática vazia" (FAZENDA, 2006, p. 25). Todavia, Olga Pombo afirma, veemente, que:

> [...] não há nenhuma estabilidade relativamente a este conceito. Num trabalho exaustivo de pesquisa sobre a literatura existente, inclusivamente dos especialistas de interdisciplinaridade [...] encontram-se as mais díspares definições. Além disso, como sabem, a palavra tem sido usada, abusada e banalizada (POMBO, 2008, p.10).

Concordamos com a autora, quando ela afirma que a palavra interdisciplinaridade está sendo banalizada. É comum encontrarmos pesquisas que utilizam, de maneira equivocada, o termo "interdisciplinaridade" em suas descrições. Se analisadas com certa acuidade, notaremos que, muitas vezes, o sentido do termo interdisciplinaridade é confundido com o de multidisciplinaridade. Compreendemos que a interdisciplinaridade, ainda que não tenha uma definição exata, estabilizada, como ressalta Pombo, pode ser compreendida e diferenciada das demais formas de produção de saber (multi, pluri, transdisciplinaridade), conforme demonstrado na Figura 4, abaixo. Para isso, é necessário um "mergulho" epistemológico, tomando como base os especialistas que se destacam por suas esclarecedoras definições.

Figura 4: Proposta de Definição (POMBO, 2008).



Fonte: Elaborada pelos autores

Figure 4

A figura acima demonstra que as palavras multi/pluri, inter e transdisciplinaridade possuem um radical comum, qual seja, o termo 'disciplina', que, ao se direcionar para três significados diferenciados, causa, por si só, uma dispersão de sentidos. No entanto, considerando os prefixos e sua interpretação, é possível distinguir tais termos: (a) 1º nível: (multi/pluri – unidos pelo ponto de vista etimológico) "supõe o pôr em conjunto, o estabelecer algum tipo de coordenação, numa perspectiva de mero paralelismo de pontos de vista" (POMBO, 2008, p.13); (b) 2º nível: (inter) "ultrapassa essa dimensão do paralelismo, do pôr em conjunto de forma coordenada, e se avança no sentido de uma combinação, de uma convergência, de uma complementaridade" (POMBO, 2008, p.13); (c) 3º nível (trans): "aproxima-se de um ponto de fusão, de unificação, quando fizesse desaparecer a convergência, nos permitiria passar a uma perspectiva holista" (POMBO, 2008, p.13-14). Percebe-se, nessa terceira definição, um sentido de continuidade: coordenação – combinação – fusão. Vejamos como os define o documento da CAPES, da área interdisciplinar:

> Na medida em que os pensamentos disciplinar, pluri, multi e interdisciplinar, antes de se oporem, constituem-se em formas diferenciadas e complementares de geração de conhecimentos, o desafio que se apresenta, do ponto de vista epistemológico, é o de identificar características e âmbitos de atuação de cada uma dessas modalidades de geração de conhecimento nas diferentes áreas, assim como as suas possibilidades e limites (CAPES, 2019, p. 9).

Diante dessas definições e de seus problemas, faz-se necessário, principalmente aos docentes que atuam nessa área, que busquem, num "mergulho" epistemológico, a compreensão das diferenças conceituais que estão presentes na literatura especializada, visto que, se não houver essa diferenciação clara e distinta, as consequências serão percebidas na prática que, por sua vez, deve caminhar lado a lado com a teoria. Eis um desafio. Curiosamente, 'desafio' foi uma das palavras escritas no TALP, relacionada à interdisciplinaridade. Um dos participantes justificou sua relevância, dizendo o seguinte:

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> Escolhi a palavra "desafio" porque acredito que a prática e discussão teórica sobre a interdisciplinaridade são problemas complexos, de sociedades complexas, que requerem novas formas de abordagens, resultado de propostas mais adequadas, o que se coloca como um desafio. Também a interdisciplinaridade é um desafio no cenário do ensino universitário, voltados sob formas tradicionalmente disciplinares. (T3)

"Desafio", portanto, é um termo que define a interdisciplinaridade em todos os seus aspectos, sejam eles de compreensão teórica, de operacionalidade prática, de resolução de conflitos, do próprio exercício do trabalho em equipe, das instituições e dos sujeitos.

Dentre os diversos vocábulos que foram ressaltados pelos docentes durante os TALP, daremos destaque a alguns outros. Vejamos: 'Ecologias' - "Entendo as ecologias como um possível e abrangente princípio ou local de interlocução e religação da vida/corpo/arte; sendo uma matriz de mudanças conceituais e planetárias." (T2); 'Cooperação' - "Para que ocorra uma abordagem interdisciplinar de modo efetivo é necessário que os agentes envolvidos cooperem de forma ativa/participativa, contribuindo sem hierarquia para o alcance do objetivo pretendido." (T8); 'Compartilhamento' - "Quando diferentes disciplinas contribuem para o entendimento e compreensão de um dado fenômeno ou objeto, partilhando as suas singularidades e construindo juntos um saber novo." (T9). Vale notar que os participantes desta pesquisa utilizam termos diferenciados, corroborando, assim, umas das ideias centrais da interdisciplinaridade, qual seja, a contemplação da diversidade.

Ao compararmos as concepções de interdisciplinaridade apresentadas pelos docentes dos quatro BI (Saúde, Humanidade, Artes, Ciência & Tecnologia), não identificamos diferenças relevantes nas suas formas de compreensão, mesmo sendo eles, os docentes, de diferentes áreas. Os participantes, independentemente do BI em que estão inseridos, compreendem a interdisciplinaridade a partir de diversas possibilidades teóricas e práticas. No nosso entender, isso ocorre devido, fundamentalmente, ao trabalho coletivo que é desenvolvido nos componentes EC1 e EC2, uma vez que esses docentes se reúnem, periodicamente, para dialogar sobre suas práticas, dificuldades e reflexões acerca da interdisciplinaridade, em cada um dos componentes. De forma geral, os termos utilizados para designar a interdisciplinaridade nos remetem a uma contínua existência de tendências ao deslocamento, do saber disciplinar para o saber interdisciplinar. Quanto a isso, Faria (2015, p.107) nos diz que

> A natureza complexa, dinâmica e contraditória desses problemas exige não só diálogos entre as disciplinas próximas, dentro da mesma área do conhecimento, mas também diálogos entre disciplinas de áreas diferentes, como uma interação entre os saberes disciplinares, e entre estes e os não disciplinares oriundos da sociedade, das relações de produção das condições materiais de existências e das culturas.

Tudo isso é perpassado pelas reformas do pensamento (MORIN, 2006), pelas reformas universitárias (ALMEIDA FILHO, 2007), pelo desejo de renovação e integração do ensino, da pesquisa e da extensão, pela transformação arquitetônica curricular na universidade (TEIXEIRA et al, 2013). Complementa Faria (2015, p. 122-123) que

> O campo da interdisciplinaridade é possível de ser analisado sob diversas abordagens. É ao mesmo tempo difícil de compreender e, geralmente, dele é exigido que se constitua em uma unidade mais ou menos coerente, não obstante apresente componentes que atuem em numerosas relações de interdependência ou de subordinação, tornando sua apreensão muitas vezes árdua e crítica.

Logo, docentes e pesquisadores que atuam no contexto interdisciplinar, necessitam de bases, concepções, teorias e abordagens sólidas para que possam dialogar e estabelecer intercâmbio conceitual em suas aulas e em suas pesquisas, o que requer atitude, disponibilidade para o novo e formação continuada para acompanhar as mudanças e desafios que o mundo e suas complexidades nos impõem. Contudo, devemos ter em mente que não se alcança a interdisciplinaridade de uma só vez, na medida em que se trata, pois, de um processo contínuo e permanente (REYNAUT, 2015).

IV. Considerações Finais

No decorrer desta pesquisa, evidenciou-se uma multiplicidade de concepções diretamente relacionadas ao conceito de interdisciplinaridade, demonstrando, portanto, que este conceito "[...] não possui ainda um sentido único e estável. Trata-se de um neologismo cuja significação nem sempre é a mesma e cujo papel nem sempre é compreendido da mesma forma" (JAPIASSU, 1976, p, 72). Os seus resultados apontaram, entretanto, para um consenso, qual seja: "Não há uma, mas sim muitas formas de se praticar a interdisciplinaridade" (REYNAUT & ZANONI, 2011). A interdisciplinaridade, enquanto paradigma de produção de saberes, tem alcançado cada vez mais espaço nas pesquisas científicas nos últimos anos. As discussões sobre o que ela vem a ser têm ganhado importância, sobretudo na área da Educação. Nota-se que a busca por uma definição clara sobre a interdisciplinaridade ainda continua em efervescência no campo científico, visto tratar-se de um conceito polissêmico, multifacetado, que abrange complexos modos de entendimento da nova estrutura do conhecimento. Assim, a compreensão desse conceito se mostra relevante, pois possibilita maior amplitude de seu alcance, de modo a atender às demandas das

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novas, dinâmicas e complexas visões sistêmicas que rompem com o paradigma da simplificação e da especialização.

As ampliações dos espaços, em relação aos saberes interdisciplinares, têm permitido aos pesquisadores, docentes e demais sujeitos, que se enveredam por esse paradigma, compreender que os atos interdisciplinares podem ocorrer em diferentes níveis de interação e em diferentes ambientes. Essa é uma das características da interdisciplinaridade, que permite a relativização do posicionamento tradicional e científico característico da disciplinaridade, oportunizando ir além dos formatos disciplinares, abrindo, assim, caminhos para o diálogo e para a colaboração, promovendo olhares científicos diversificados sobre uma mesma realidade, um mesmo problema ou um mesmo objeto.

Vale salientar que a interdisciplinaridade não busca apenas superar as fronteiras disciplinares por meio da busca de conexões entre os conhecimentos disciplinares existentes; ela também concebe novos instrumentos de investigação, novas linguagens, novos métodos, novos saberes. Por esse motivo, a prática da interdisciplinaridade facilita a ampliação da capacidade de crítica e de reflexão, criando condições para a abertura e para a inovação.

A interdisciplinaridade também é, acima de qualquer coisa, uma atitude, uma prática que requer, dos sujeitos interdisciplinares, constantes buscas pela inovação nas formas de produção de conhecimento, vigentes na contemporaneidade. Ela é uma práxis pedagógica, científica e filosófica que é alcançada pela aproximação dos sujeitos em relação aos problemas complexos e às realidades, cada vez mais distantes de serem pensadas isoladamente. Nela não se trata apenas de uma aproximação, mas, sobretudo, do desejo de aventurar-se, de inovar, de sair do lugar comum e mergulhar na aventura do desconhecido, do novo, do múltiplo, do permissível modo de compreender e conceber as novas realidades. A interdisciplinaridade configura-se, portanto, num ambiente de complexidade, de múltiplas possibilidades de realizações, seja do ponto de vista teórico ou prático, do trabalho em equipe ou da atitude individual do sujeito diante da complexidade do pensamento, do ser humano, da natureza e do mundo contemporâneo.

Compreendemos, enfim, que, no que se refere à interdisciplinaridade, existe uma profícua diversidade de concepções teóricas prontas para alimentar o nosso espírito. Essa diversidade permite, à interdisciplinaridade e ao docente, uma gama de possibilidades de práticas, que contribuem também para a expansão das teorias, pois, assim como a teoria possibilita a ampliação da prática, a prática, por sua vez, produz a ampliação da teoria. Isso é fundamental para o trabalho que está sendo desenvolvido pelas várias universidades públicas brasileiras, por meio dos Bacharelados Interdisciplinares, uma vez que, nos BI, há uma forte tendência em trazer para o diálogo e para a reflexão as muitas concepções para que, a partir delas, sejam elaborados novos caminhos para a construção dos saberes por meio de múltiplas práticas. É importante que novos estudos empíricos sobre o tema sejam realizados em outros cursos e instituições do país, de modo a termos um panorama mais rico das práticas interdisciplinares na educação superior, na perspectiva de que isso pode contribuir, de forma mais ampla, para o debate conceitual acerca da interdisciplinaridade e suas práticas.

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On the "Double Adaptation" of Teaching and its Comprehensive Effect

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Abstract- The teaching methods of various subjects should not only meet the inner needs of students, but also conform to the objective laws of external development. After repeated research and experimentation, we found that the "guided learning method" implemented with a "four-step procedure" can better solve this problem. On this basis, we can achieve a high degree of integration of "teaching" and "learning", a high degree of integration of lesson plan, textbooks, assignments and examination papers, a high degree of integration of teaching methods of various disciplines, and a high degree of integration of many teaching steps such as explanation, practice, consolidation and review. The role and power of this "high level of integration" All kinds of effects should not be underestimated. With the "high level of integration", it is easy to knock on the door of simple, efficient and effective teaching and learning, thereby making the education to step on a healthy track.

Keywords: teaching method; inner need; objective law; four-step procedure; highly integrated.

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On the "Double Adaptation" of Teaching and its Comprehensive Effect

Hui Lan [α] & Shoutian Lan [σ]

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Introduction

In the current teaching, either the teacher speaks first and students practice later, or students practice first and teachers speak later, or students speak on their behalf, or students are left to their own. All of these fail to meet the inner needs of students and do not conform to the objective law of development. The reason is that the essence of teaching is not truly understood. Therefore, not only the teaching quality is low, but also, more seriously, it puts a heavy academic and psychological burden on the students. This kind of teaching can no longer continue. We should find a new simple and efficient teaching method to allow teachers and students spending less time and energy, thus achieving the goal of cultivating a large number of outstanding talents.

I. The Importance of the Inner Needs of Students

Students themselves have certain learning resources, and these learning resources have the instinct that needs to be continuously developed, used and expanded. This is called inner needs of students. If our teaching methods can meet the students' inner needs, the students will be extremely happy and positive. In contrary, if the students' needs cannot be met, the students will be disturbed, negative, and irritable.

II. The Importance of the Objective Law for the Development of Things

The basic sequence or law of the development of things is "cause-process-result". If we only focus on the result and ignore the cause and process, everything is incomplete and untenable. Similarly, if the teaching of various subjects focuses only on the results and ignores the causes and processes, the loss will certainly outweigh the gain, which will increase the students' workload and psychological burden, and the students will not learn any real knowledge.

III. The Basic Approach that Meets Inner Needs and Conforms to Objective Laws

The teaching methods of various subjects must not only meet the inner needs of students, but also conform to the objective laws of the development of external things. After repeated research and experimentation, we believe that the basic approach is to follow the four-step teaching procedure, i.e., "creating a teaching context - sketching a knowledge structure - asking a series of questions - solving problems separately". The essence of this teaching method is "inspired by teachers to guide students' independent learning", referred to as "guided learning".

IV. The Specific Operation of the Four-Step Procedure and its Rationale

a) Create a teaching context

It means using a variety of teaching methods to create a context that is relevant to the content and enjoyable for the students. Take teaching "travel diary" as an example, we can guide students to travel in the countryside, or let students talk about the most interesting things in their own experiences, or use multimedia to show a related storyline. This way students from the beginning as immersive, they can fully mobilize and use the existing learning resources to participate in learning. At the same time, this is also the "cause" of teaching. Once the "cause" is solved, the rest of the teaching will be easier to develop.

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b) Sketch the knowledge structure

With certain contexts, students will further demand to know about the phenomena that occur in those contexts. Students can then be guided to read a text, such as a "travel diary", which will enable them to quickly comprehend the text and enter the role. Then the teachers can further propose the following questions for the students to consider: How many parts can "travel diary" be roughly divided into? Can you list these parts? Then the following structure diagram can be drawn to help students understand.

In the case of science teaching, the original textbook can be discarded and students can just sketch out a structural diagram by thinking about it in some context.

This step is to outline the knowledge structure. All knowledge has its own composition structure and also exists within a knowledge structure. With the knowledge structure, the interconnections between knowledge can be clearly seen, which makes it easy to grasp and easy to apply. We need to train students to start from the whole knowledge structure from the beginning of learning knowledge, and follow the cognitive law of "whole-part-whole". If the teaching starts with a word-by-word recording and description, it violates this rule.

c) Ask a series of questions

The knowledge structure outlined at the beginning may be incomplete, unspecific, or biased. This is all allowed. Thus it is very necessary to enrich, perfect, and modify the structure. Students can be guided to ask a series of questions based on the initial knowledge structure and enter the middle step of "whole-part-whole". For example:

1) What are the key points in the first part of "Travel Diary"? What are the characteristics of each point?
2) ……
3) ……

It is important to start with simple questions, so the questions can root deep in the existing knowledge and the students can use the existing learning resources. Then the difficulty of the questions is gradually increased, and finally it can exceed the requirements of the current textbook. This is called "seeking high in low".

Each question should have a space underneath it, similar to an assignment or an exam paper, for students to answer later.

d) Solve the problems separately

After a series of questions are raised, they must be solved individually. For each question, the four-step process can be used, i.e., "asking questions - exploring and guiding - independent answering - correction and reinforcement", which is called "small four steps". The four-step procedure mentioned earlier is called "big four steps".

① *Asking questions:* Ask each of the questions in the series and encourage students to find knowledge-growth points in their existing resources, i.e. to use the knowledge they have gained to consider how to independently answer the questions.

② *Exploration and guidance:* The teacher provides the necessary guidance at key moments when students are exploring how to answer questions on their own, or when they encounter difficulties. Guiding is different from explaining, and focuses on ways of thinking.

For example, ask the following questions: What are the key points in the first part of "Travel Diary"? What are the characteristics of each point?

Exploration and guidance are as follows: I believe that you are able to solve this problem well through your own efforts. You can solve this problem through reading the text or you can start with marking the key sentence...

Guidance must be open, layered, and rhythmic. Don't provide the guidance too early; otherwise it's easy to degenerate into speaking first and then practicing. On the other hand, don't give the guidance too late; otherwise it is easy to degenerate into first practicing and then speaking. To fully achieve the integration of "guiding" and "learning", the teacher's "guidance" should be hidden in the students' "learning".

Teachers' guiding students to learn seems much slower than teaching students to practice. But only in this "slow" process, students can gradually master the law, and then the learning process will naturally be faster after the law is mastered.

③ *Independent answering:* While teachers guide students, students can answer questions through independent learning with or without the guidance of teachers. Generally speaking, written answers are given first, followed by verbal answers. It is important to treat the question-answering as an exam, in which students should not whisper or look around. The teacher should create a situation of mutual competition.

Once a problem is solved, the solution should be filled into the knowledge structure, so that the knowledge structure is constantly improved.

④ *Correction and reinforcement:* According to the students' independent-answering situation, modify the previous "guidance" to correct the problems that arise. Extensive cooperation and mutual exchange will be reflected here. At this time, the teacher can explain the knowledge itself, or even go deeper into it.

After the first problem is solved, the second problem is raised right away, and the second round of

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"small four steps" is adopted. The "knowledge structure" is used to connect the lessons.

In the "small four steps", Steps② and③ can be repeated, intersected or performed simultaneously, thus allowing for a variety of flexible variations according to teaching practice. This allows for a high degree of consistency between "strict adherence to procedures" and "flexibility" in teaching methods.

V. Teaching Conclusion

Teaching a topic, such as a text in the arts or a large chapter in the sciences, requires only one round of big four steps, i.e., "creating a teaching context - sketching the knowledge structure - asking a series of questions - solving problems separately". In the problem-solving step, multiple rounds of small steps, i.e., "asking questions - exploration and guidance - independent answers - correction and reinforcement" can be applied as necessary. After using one round of "big four steps" and several rounds of "small four steps" to solve the problem, the initial knowledge structure will be continuously enriched and modified, and a more complete knowledge structure will be formed. This complete knowledge structure is the final conclusion of teaching and also the "result" in the "cause-process-result".

This complete knowledge structure will be transformed into the cognitive structure of students and the new learning resources for students, and expand the original learning resources, which is more conducive to subsequent learning of new topics. This is how teaching enters a virtuous circle.

VI. The Emergence of "Guided Learning Scheme" and "Novel Textbooks"

a) The teaching content was written in accordance with the requirements of the "four-step procedure", which was called "guided learning scheme" for liberal arts and "novel textbook" for science. In fact, it is a synthesis of the original textbooks, teaching plans, homework, and examination papers. It will also serve and function more than the sum of the original textbooks, teaching plans, homework, and exam papers, while eliminating the need for repeated lectures, practice, and review. It must be clarified that normal exams are still conducted normally. However, since students' daily learning is similar to exams, the experience of exams will be the same as answering questions in daily learning process, and even easier, because the exams are mostly about the knowledge which has been learned!

b) An example of guided learning scheme in liberal arts

The Guided Learning Scheme of "The Golden Hat" in Junior High School Literature

Create a teaching context

Encourage students to verbally or in writing tell a short story they have heard, seen, or experienced at home. Compare and find which students can express most interestingly and characteristically. In addition, prepare the best stories to be published in the school newspaper!

Students can first prepare their own drafts - then speak in groups - finally each group will nominate a representative to speak to the class.

Let's hear one more speech from a "new student" on "The Big Golden Hat" (soundtrack recording).

Then ask the students to open the textbook and take a close look at how the text "The Golden Big Hat" is expressed. Where is its "interesting point"? Where are the characteristics? Ask the students to prepare to outline the knowledge structure of the full text.

Sketch the knowledge structure

Guide students to read the text, clarify the main idea, experience feelings, and outline the initial knowledge structure.

(The initial knowledge structure may be simple, but it can be enriched in subsequent learning)

Ask a series of questions – solve the problems separately

1. How does the shepherd picture depict the joy of life and the loveliness of the image?

[*Guide:* It is necessary to describe what people or things are being portrayed, how to portray these people or objects, and what the relationships between them are...] Students answer this question as follows: (enrich the knowledge structure accordingly)

2. How many shots can the storm picture be divided into? Why do you divide it like this?

[*Guide:* Read the text again, compare repeatedly, and experience the characteristics of each lens and their relationship...]

3. What is the composition of the picture of "Under the bucket hat"? What thoughts and affection are mostly expressed?

[*Guide:* Pay attention to the movement and stillness of the components, the details and abbreviations....]

4. Write (you may modify the original draft) or draw a picture of your own life. And rate the best ones for publication in the school newspaper.

[*Guide:* Be distinctive, have your own thought structure and affection...]

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Finally, the enriched knowledge structure is as follows (it can also be more detailed):

c) *An example of "novel textbook" in science teaching*

Novel Textbook for "Movement of Objects" in Junior High School Physics

Create a teaching context

Everyone knows that all objects in nature are in eternal motion, and motion is a universal phenomenon in the universe.

In physics, the change of the position of an object is called mechanical motion. This chapter specializes in relative motion in mechanical motion.

A question: Two trains A and B stopped side by side on the platform, and Xiao Huan and Xiao Xi were riding on the two trains, respectively. Only one bell was heard, and one of the trains started slowly. At this time, Xiao Huan and Xiao Xi looked at each other's train, and both said that the train they were riding in was moving. Which of them do you think is right? Why?

It can be seen that the motion and stillness of the object are relative.

Outline the knowledge structure

(The initial the knowledge structure might be simpler, and then the structure is enriched in the subsequent studies).

Ask a series of questions - solve the problems separately

1. *Fill in the blanks:* In a smoothly moving train, the items placed on the luggage rack are stationary relative to ____, and moving relative to ____.

[*Guide:* In addition to the item itself, choose another item as a reference...]

2. *Fill in the blanks:* From the above question, it can be seen that the motion and stillness of an object are _____, and it depends on which object is used as the standard. The object selected as the standard is called_____.

[*Guide:* The above two questions should be considered together, and the knowledge structure should be enriched after these questions are answered...]

3. Give an example that the motion and stillness of an object are relative.

[*Guide:* Show that an object is moving relative to some object and still relative to other object...]

4. When watching the TV broadcast of the 100-meter race, although the athletes are always on the TV screen, we can feel that they run very fast. Why?

[*Guide:* Focus on relative motion reference...]

5. Are the geostationary communication satellites moving or stationary? Why?

[*Guide:* Consider the problem comprehensively. It is moving relative to some objects (what objects) and still relative to some other objects (what objects)...]

6. Obviously, the geostationary satellite is rotating around the center of the earth, so how long does it take for it to make one full revolution?

[*Guide:* Other relevant factors can be associated, such as whether people on the earth are also rotating around the center of the earth. If so, how many hours does it take to make one revolution...]

7. ……

8. What conditions must be met in order for the aerial tanker to refuel the flying aircraft normally? Why?

[*Guide:* This problem is more difficult, but I believe that students can use the knowledge in the knowledge structure to solve it well. Note: There are two aircraft here, and the relationship between the two aircraft must be considered when discussing about the conditions...]

9. ……

VII. Synthesis of Various Aspects and its Comprehensive Effect

The teaching methods of various subjects must not only meet the inner needs of students, but also conform to the objective laws of the development of external things, This in itself is a high degree of integration. It can also bring a high degree of integration of "teaching" and "learning", a high degree of integration of lesson plan, textbooks, homework and examination papers, a high degree of integration of teaching methods in various subjects, and a high degree of integration of multiple teaching steps such as explanation, practice, consolidation, and review. In addition, the "low" and "high" in "seeking high in low" are highly unified, the "slow" and "fast" in "seeking fast in slow" are highly unified, the "strict adherence to procedures" and "flexibility" in teaching are highly unified, and the "educational theory" and "teaching method" are closely combined.

The efficiency and simplicity resulting from these "high degree of integration", "high levels of unification" and "close integration" All kinds of effects cannot be underestimated.

Take the "high degree of integration of teaching methods in various subjects" as an example. Teachers of all subjects serve every student according to the "four-step procedure", which is different than the traditional teaching method that students have to deal with the different requirements of different teachers. More importantly, if one subject has achieved progress, all subjects can benefit.

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VIII. Conclusions

From now on, teaching will no longer be a burden, but will become a need, a pleasure, an enjoyment, and an expression of self-worth for teachers and students.

The schematic diagram of the close integration of "educational theory" and "teaching method" is as follows:

← ← ← ← ← ← ← ← ← ← ← ← ←

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Chrononyms and the Time Identity

By Dr. Reginaldo Nascimento Neto

Abstract- This paper intends to argue that Chrononymy – the denomination of time divisions – have been only descriptive or designative, because time is still far from being understood. So, this study of Chrononymy focuses on the examination of the names of temporal phenomena, and its goal is to discover the initial motivation of a given chrononym as well as the moment and circumstances in which the primitive semantic layer was broken, redirecting a new fluid of meaning through new ramifications of meanings, or its semantic emptying. It is assumed that the Chrononymy, or way of naming the time, used by civilizations, reveals kinetic-astral, space environmental, religious and, metaphorical motivations. In this way, Chrononymy would envelop descriptions of these phenomena from the perspective of the paradigms of each epoch, which, when uncovered, rescues the basic scientific and anthropological reference of temporal identity eclipsed by continuous semantic emptying. It is sought a theoretical anchor in authors as Bakhtin (1990), Dick (1990, 1998), Piettre (1997), among others, and analyze etymology and historical-semantic flow for terms like second, minute, week, month, year, century, age, and its chrononimic subdivisions, with the purpose of identifying the nominee's motivations.

Keywords: *time, chrononymy, identity, etymology.*

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Dr. Reginaldo Nascimento Neto

Abstract- This paper intends to argue that Chrononymy – the denomination of time divisions – have been only descriptive or designative, because time is still far from being understood. So, this study of Chrononymy focuses on the examination of the names of temporal phenomena, and its goal is to discover the initial motivation of a given chrononym as well as the moment and circumstances in which the primitive semantic layer was broken, redirecting a new fluid of meaning through new ramifications of meanings, or its semantic emptying. It is assumed that the Chrononymy, or way of naming the time, used by civilizations, reveals kinetic-astral, space environmental, religious and, metaphorical motivations. In this way, Chrononymy would envelop descriptions of these phenomena from the perspective of the paradigms of each epoch, which, when uncovered, rescues the basic scientific and anthropological reference of temporal identity eclipsed by continuous semantic emptying. It is sought a theoretical anchor in authors as Bakhtin (1990), Dick (1990, 1998), Piettre (1997), among others, and analyze etymology and historical-semantic flow for terms like second, minute, week, month, year, century, age, and its chrononimic subdivisions, with the purpose of identifying the nominee's motivations.

Keywords: time, chrononymy, identity, etymology.

> Blessed is the one who invented the beautiful trick of the calendar, because the good thing about Monday, the 1st of the month and every new year is that they give us the impression that life does not continue, but just starts over… (Anonymous).

I. Introduction

It can be principle, beginning, archē (ἀρχή) or rēʾšiyṯ (תי֫שְׁאֵר), but time is a mystery. To name it has only been to describe or measure it because it is still far from being understood.

In proving his theory of relativity, Albert Einstein (14 March 1879 - 18 April 1955) said that time and space are interdependent. For physics, time and place were originated or came into existence (cf. Hawking, 1988). Influenced by these postulates, Bakhtin (1990), when referring to the narrative, says that time materializes and incarnates and becomes artistically visible (BAKHTIN, 1990, p. 84). The universe is fascinating, so is time.

When considering that time is a physical phenomenon, which can be measured and named, it is urgent to ask what underlying influences had motivated the nominee in the naming of time manifested in chrononyms?

According to Browen Martin and Felizitas Ringham's Semiotics Dictionary (2000), "the term Chrononyms designates a specific length of time such as 'day', 'spring' or 'coffee break', while the Michaellis Online Dictionary defines a Chrononym as the name of the divisions of time: "denomination of time divisions in years, seasons, eras, months, days, morning, afternoon, night, and historical times".

Fiorin (2006) considers that "reality only exists for men when it is named" (FIORIN, 2006, p. 55), therefore agreeing with Dick (1998), when she says that "the act of naming permeates concepts, values and purposes, intentions and codes, not just impertinent arbitrary conventions. Eight years earlier, Dick (1990) already postulated that naming is a very significant activity for man:

> To become a name, the word goes through a selective and interpretive experiment, which presupposes the articulation by the nominator (or enunciator/emitter) of conventional concepts, values, intentions, codes and uses (DICK, 1998, p. 101).

> The act of naming as a human activity is inscribed as a very significant activity for man, often complementing the perfect understanding of the surrounding reality. (DICK, 1990, p. 29).

On that anchor, taking into account that it is not possible to enter the world of meaning without going through the gates of time and space, it is possible to suppose that chrononymy, or the way of naming time, employed by civilizations, reveals kinetic-astral, space-environmental, religious and, or metaphorical motivations.

Thus, the chrononyms envelop descriptions of these astral, sensory, mystical or scientific phenomena, which, when unveiled, rescue scientific and anthropological knowledge and ways of seeing.

Among others, a relevance that also can be attributed to chrononymy stems from the fact taken from Michel Holquist's quotation, *apud* Bemong (2015) defending the amalgamation between time and events:

> Chronology cannot be separated from events and vice versa: an event is always a dialogical unit, as much as a correlation: something only happens when something else with which it can be compared reveals a change in time and space (BEMONG, 2015, p. 19).

Language is heavily permeated by chrononomical aspects[1]. Although implicit, the statements of time and aspect of verbs in speech acts infer the dimensions of today, yesterday or tomorrow,

[1]Aspect of a verb is linked to the duration of the verbal process. For example, the verbs shake, bounce, spin, rotate and vibrate, among others, are activity verbs, as they have an internal dynamics, describe events that develop over time, without having a certain point of completion, and denote oscillatory, segmented, idiosyncratic actions, alternating, or intermittent.

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crystallizing a kairos[2] within the discursive chronos[3], that is, they mark a unique moment in the time when this statement occurred. Goethe saw this temporality as a real entity endowed with concrete historical significance.

In this way, this Chrononymy study focuses on examining the designative and descriptive names of temporal phenomena, and aims to unveil the initial motivation of a given chrononym as well as the moment and circumstances in which the primeval semantic layer was broken, redirecting a new flow of meaning for new ramifications of meanings, or its "semantic emptying" as called by Carvalhinhos (2007). That is, at what point or border strip does the name change from descriptive to just designative, and why do chrononyms have the name they have?

When the primary meaning of a name that describes a temporal phenomenon becomes a fossilized chrononym, it takes on a new meaning that, very often, buries, obliterates, or even falsifies descriptive elements enveloped in its etymology.

If the understanding of a chrononomic lexicon accommodates itself to a purely synchronous[4] sphere, without discerning the attributes embedded in that name from its etymology and semantic path, its semasiological and referential sphere is minimized. That is, the pontifical material that paves the gap between the sign and the referent is drastically reduced.

For example, from the chronological lexicon *year*, one can mechanically target only one number (2018, for example), without, however, rescuing the encyclopedic, philosophical and scientific knowledge that surrounds this term.

II. Time and Its Fingerprints

Humanity marks time, groups it chronologically and names it. Society always tells its stories linked to the variants of "once upon a time". Analogies and metaphors of time are frequently associated with paths. For this reason, present (from lat. Praesens and praeesse - at hand, immediately, just ahead), past (from lat. Passus, praeteritus - leave behind or already covered) and future (lat. Futurus - everything that is still ahead) signify a metaphorically spatial demarcation. However, time also narrates its version of the facts, and imposes its presence, wedging an indelible mark on whose repetitive basis, clocks and counters of their cycles are invented.

Although repetitive cycles have been relevant to the functionality of clocks, they are not their only operational method. The law of entropy reveals that continuous processes towards states of gradual disorganization and loss of energy are the inexorable vector of all things, including time.

Aristotle certainly derives his conception of time, as a uniform reality endowed with movement, from the Platonic postulate that considers time the "moving image of eternity" (BRAGUE, 1982, p. 15), when he says:

> He resolved to make a moving image of Eternity, and as He set in order the heaven He made this eternal image having a motion according to number, while Eternity rested in unity; and this is what we call Time (PLATO, 1950, p. 37).

Agreeing with Reis's postulate (1996, p. 143) that "there is only time where and when there is movement because before and after already presuppose it, Puente (2014) presents the idea of the impossibility of tautochrony of instants because they are as points on the dashed line of a straight line:

> Indeed, if it (the present moment) is each time different, and in no way distinct parts from each other can be simultaneous in time [...] then, neither are the present moments simultaneous with each other. [...] it is impossible for the present moments to be contiguous in relation to each other, as it is also impossible for one point to be contiguous in relation to the other point (PUENTE, 2014, p. 24, 25)[5].

It follows that, as the wheel of a car rotates cyclically around its axis while moving the vehicle in a spatial displacement, the time cyclic is also straight.

There are many aspects that associate movement with time. For example, when you see the full moon shining in the sky, you actually see what it was 1.2 seconds ago. This is because there is a time that has elapsed in the path from the time the light was emitted until it was observed. This implies that if the sun, which is 149,600,000 kilometers from Earth, supposedly went out at this moment, its brightness would continue to be seen for another eight minutes. Given the astronomical distances, when looking at Alpha Centauri now, you can see its past, that is, what this star system was 4,367 years ago.

Likewise, reading the remaining amount of Carbon-14 and the 9,192,631,770 radioactive

[2] Kairos (καιροσ) is a fleeting time when an opportunity presents itself and must be faced with strength and dexterity for success to be achieved (WHITE, 1987, p. 13).

[3] Chronos (Κρόνος) is the chronological, or measurable sequential time that is associated with the linear movement of earthly things (WHITE, 1987, p. 13).

[4] The linguistic Ferdinand Saussure's concept of synchrony refers to the study of language from the perspective of a specific moment. He postulated that the speaker's only linguistic reality was language at work. He postulated that the speaker's only linguistic reality was the working language. This is in opposition to the concept of Diachrony, common at his time, which addressed the study of language considering the passage of time, its etymology and semantic evolution.

[5] Author translation. Com efeito, se ele (o agora) é a cada vez diverso e de modo algum partes distintas entre si podem ser simultâneas no tempo [...] então, tampouco os agoras serão simultâneos entre si. [...] é impossível que os agoras sejam contíguos uns em relação aos outros, como também é impossível que um ponto o seja em relação ao outro ponto (PUENTE, 2014, p. 24, 25).

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oscillations of the Cesium-133 atom pulsating in one second can be described as clocks.

Also, a bucket, containing six liters of water, has been placed empty under a tap that leaks 60 drops of 0.05 ml every minute, indicates that, if there was no change in flow or volume in this drip, a period of three hours elapsed since the first moment the bucket was placed there.

Gray hair and wrinkles in aging are cyclical indications of the straightness of time. The number of circles and rings that exist on the trunk of a tree date its age. The measurements of energy loss, and the unique radioactive signals left in nature, such as the radio halos produced by the glowing decomposition of Polonium-218 are vestiges of the passage of time.

It is postulated here that Chrononyms are also an identity sign, or even monuments erected in time, which show the onomasiological motivations of each etymology, addendum, alteration or semantic neologism carried out in the circumscription of different diachronic paradigms of society, culture, political power, or physics during the process of the name fossilization of each temporal greatness, which is perceived as reality.

In this way, Chrononyms also leave continuous marks like fingerprints, which allow inferring the basic referential identity of each named chronological measure.

Therefore, in line with Virgil, in Georgica p. 2.490, who says "happy is the one who comes to know the causes of things", - Felix qui potuit rerum cognoscere causes - from now on, etymologies of chrononyms will be presented, with the purpose of searching for secrets of the language buried by time, because, according to Pereira (2018), "a word, dug into its fossil records, can unfold into magnificent images for the understanding of the history of thought and the arts".

For the Online Etymology Dictionary, "etymologies are not definitions; they are explanations of what our words had meant 600 or 2000 years ago". However, the etymologies presented here will not be a limiting factor. In some analyzes, semantic references, history, astronomy, and discussions of social paradigms and imagery relevant to chrononyms will be addressed.

III. Calendar: Astral Tracking

The calendar, according to Ferreira (2001), is the measurement system that, based on astronomical phenomena or on a set of specific rules, divides time into days, weeks, months and years.

The word calendar comes from the Latin calendarium, and referred to the Roman accounting books. Calendarium comes from calendars, which referred to the first day of the Roman month, when debts were collected. The root PIE[6] (proto-European) * kel-4, fossilized in the words cry, declare, proclaim, among others, composes the word calare, cognata of calendars and means to shout, to announce, because those who came to collect the bills acted.

According to the Encyclopaedia Britannica (1911), in Rome, the collegiate of priests was responsible for the promulgation of the calendar, establishing holidays, election dates, etc. This gave them a power that soon became abusive in the sense of serving political purposes, such as prolonging the term of office of a magistrate, or postponing the annual election.

To put an end to this priestly binge, Caesar summoned the assistance of astronomer Sosigenes of Alexandria, who set the count of the year extension to 365 ¼ days and the fourth year to 366 days.

During the Republic, the beginning of the year coincided with the tenure of new magistrates and the current year was named with the name of the elected consul. The Romans counted the years from the founding of Rome, for example, 1 ad. U.C. (1 ab - Urbe Condita - 1 year after the founding of Rome) that is, 753 B.C., and the month, from the new moon.

The first month of the year was March, as perceived by the names September (7) October (8), November (9), December (10). But in the establishment of the Julian calendar, in 46 BC, or 708 ad. U.C., started on January 1st, when the equinox fell on March 25th.

In that calendar, the regulation of intercalation every four years of an extra day in February was misunderstood by the priests, alternating it every three years, i/o four.

August, after being informed about the mistake, tried to repair it, however, the astronomical extent of the year had not been well determined. The non-computed 11 minutes and 14 seconds of each year took the equinox of the year 1582 to March 11, therefore, a discrepancy of one day in every 128 years.

In order to bring the equinox to its first place, Pope Gregory XIII ordered that 10 days should be deducted from the calculation in October 1582. From then on, the Gregorian calendar was introduced, which had a new interleaving system.

Unlike the solar, the Hebrew calendar is dated from creation as being 3760 years and 3 months b.C. It is a lunisolar year and consists of 12 or 13 lunar[7] months with 29 or 30 days, which results in an ordinary year of

[6] PIE - Proto-European. According with Auroux (2000), PIE is hypothetically a common ancestral language of Indo-European languages. Like Albanian, Anatolian, Armenian, Baltic, Celtic, Dacian, Germanic, Greek, Illyric, Indo-Iranian, Italic, Phrygian, Slavic, Thracian, Tocarian. The term was coined by Thomas Young, a British physician and Egyptologist in 1813. Franz Bopp's comparative grammar made these studies an academic discipline.

[7] Lunation is assumed to be 29 days, 12 hours, 44 minutes and 3 1/2 seconds.

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354 days and an embolistic[8] year of 384 days, occurring in each 19-year cycle.

The Muslim calendar, on the other hand, is dated from the 1st day of the month preceding the flight from Muhammad from Mecca to Medina - (Al Madinah Al Munawwarah) - that is July 15, 622 AD, the years of Hegira are lunar and have 12 lunar months and begin with the new moon.

With regard to the calculation of dates and counting of time in ancient history, modern scholars use sources such as the Canon of Ptolemy, Babylonian tablets and Egyptian papyri. It is observed that, impressively, the methods of recording the time used by these primitive peoples had almost no errors.

In Assyria (cf. Packer, 1995), for example, the Limmu or eponymous name was used, which was the granting of the name of the officer in charge for the year of his regency. Lists were produced with the sequence of these names, where events that occurred during that period were also recorded. Thus, with the information that on June 15, 763 B.C., there was an eclipse of the sun that is recorded in the eponym of Bur-Sagale[9], it was possible to correlate dates with our modern calendar from 911 B.C. to 648 B.C.

Also, lists with names of kings, as well as the synchronization of the reports of events of other peoples with whom they related, shed light on Assyrian history since 2000 BC (cf. Silva, 2008).

In the second century BC, the Egyptians recognized the 24-hour period, each with 60 minutes as the duration of a day, but it was the Babylonians who, long ago, when observing the movements of the stars accurately, developed a very accurate calendar with a year of 360 days divided into 12 months of 30 days each. According to Piettre (1997):

> This division, having the number 12 as a base, had its origin in Babylon. The Babylonians understood the year to be composed of 360 days, counted in 12 months of 30 days and, every 6 years, they added a month to resume the path of the sun (PIETTRE, 1997, p. 18).

IV. Chrononyms and the Identity of Time

In the onomasiological process of chrononymy, or way of naming time, the intention of describing the kinetic-astral, space-environmental, religious and, or metaphorical conception of the nominator is revealed in his quest to grant an identity to it, according to nominator's conceptions and uses of power. That intention can be unveiled by studying the naming terms of time as we intend to see below.

Given the limitations of this article, a brief analysis of chrononyms related to the shortest times, which are subdivided in the sphere of the second, minute, hour, day, month and year (1 - 7), will be presented.

1. *Second*

The word second comes from the Latin *secundus-a-um*, and is an archaic participle of *sequor* and *sequi*, which meant to follow. When a minute was divided into 60 parts, each of these parts was given the name *pars minuta secunda*, that is, the second part was reduced, as this followed the first. In Latin, who follows is the smallest.

2. *Minute*

The word minute comes from the Latin *minutus* which is the perfect participle of the verb *minuere* composed with the root PIE * mei-2 (small) and meant reduced, diminished, small, insignificant, shrunk, very brief. As seen earlier, in dividing the hour by 60 parts, each of these parts was called *pars minuta prima*, that is, the first minute part. In both cases, there is a dimensional description of the time resulting from a division carried out in the second century b.C. by the Egyptians when they recognized the 24-hour period, each 60 minutes long, as being the length of a day.

Another aspect unfolded in this chrononym is the mystical aspect of the sexagenal in Babylonian religiosity. Sixty was the number of Anu or Marduk, their very high divinity in the course of their history.

3. *Hour*

The Babylonians had used, as previously seen, a duodecimal (12) and sexagenal (60) number system. Given their need for smaller fractions of the day, they used the shadow path of a stake produced by the sun and fragmented it into 12 parts, also reproducing them for the night. So they divided the day into 24 parts (12x2), and each part in 60.



Source: https://www.quora.com/Where-does-the-word-hour-come-from

Figure 1: Sundial

The word *hour* is found in the Greek in the form of Ὧραι – horai, and was used to designate any time limitations within a year, such as seasons. He is a descendant of the PIE * yor-a, which in English, composed the word year. St. Isidore of Seville (560-636) presents a pun of words surrounded by the sound resemblance between Ωρα in Greek and hour in Latin.

[8] That was added days to coincide with the solar calendar.

[9] The phrase used - shamash ("the sun") akallu ("obscured") - has been interpreted as a reference to a solar eclipse since the first decipherment of the cuneiform in the mid-19th century. The name Bur-Sagale (also translated as Bur-Saggile, Pur-Sagale or Par-Sagale) is the name of the limmu official in the eponymous year. https://books.google.com.br/books?id=L5dTAAAAcAAJ&pg=PA660&redir_esc=y#v=onepage&q&f=true.

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Although both come from different PIE roots, they are an illustration of a common aspect in the time reference, as follows:

> Hour is a Greek name, yet it seems Latin. Hour is in fact, a time limit, just as the edge is a limit of the sea, the rivers and the clothes[10].

Greek astronomers supposedly appropriated the concept of dividing the day into 12 parts from the Babylonians and called it a time limiting piece.

4. *Day*

Day derives from the Latin word dies which uses the root PIE * dei meaning to shine, and * dyeu, when there is light. In Sanskrit dyāuh means luminous sky. In reality, only the etymology of this term already makes an obvious allusion to the clear period in a given hemisphere of the planet, however, day can be applied to mean what is transitory, as inferred from the Greek word hemera (ήμέρα), which has originated the word ephemeral (ephémeros - ἐφήμερα, that is, επι *–to*, and ᶜμερα – day) or what lasts only one day.

This word is used to name the insects known as *ephemeris* of *Ephemeroptera*[11] order, (ephemero - which lasts a day, and pterón - feather or wing), as the dayfly, because these adult insects live only one day. In order to avoid ambiguity of the term, there is the use of nychthemeron (νυχθμερον) - in the sense of 24 hours.

Other languages also use different words for the day, as a clear part, or as a 24-hour period, including Polish, Russian, Hebrew, Swedish, Dutch.

The day is measured by the Earth rotation, which rotates around its own imaginary axis, causing any point on the planet to be led east, from sunlight to darkness, with a rotation of the hemispheres in the reception of light and darkness.

Some ancient peoples like the Babylonians and the Hebrews began to count the day from the sunset. With regard to this semantic aspect of the word day, The Online Etymology Dictionary says that:

> Meaning originally, in English, "the daylight hours;" expanded to mean "the 24-hour period" in late Anglo-Saxon times. The day formerly began at sunset, hence Old English Wodnesniht was what we would call "Tuesday night."[12]

Other peoples, like the Egyptians, counted it from dawn. The custom of considering midnight as the border between day and night comes from the Romans.

In this perspective, *today*, from the Latin word *hodie*, comes from hoc die, that is, this day.

a) Wee hours (Small hours before dawn)

Ferreira (2001) calls wee hours (*madrugada* in Portuguese), as the period between midnight and dawn. The Collins English Dictionary (2000) defines this term as "the early hours of the morning, after midnight and before dawn". This word is synonymous with dawn - (prima lux) - and probably comes from the Latin verb maturare, which, in addition to having a sense of rushing, also means to mature, or to become mature (maturus), also forming the word morning . It follows from this the establishment of a metaphorical idea in the denomination at dawn as the stage in which the day matures.

b) Dawn/aurora

Dawn (*alba* in Italian, *albe* in French, *amanecer* in Spanish, *alvorecer* in Portuguese) comes from the Latin word *albor*, which means whiteness, and *albus* - white, and designates, according to Ferreira (2001) the morning twilight, that is, the period in which a gloom, half-light or undecided light precedes the sunrise.

The English word Dawn (dawn) comes from dagung in Old English and from PIE * agh - one day and also brings the sense of increasing light or becoming day.

c) Morning

Morning, the start time of the day, comes from Maneana, Mane, manus (good), maturus (mature) and Matuta (morning goddess), Latin words derived from PIE * meh-2, whose root is related to the idea of maturing , sparkle, or shine, and also gave rise to the Anglo-Saxon word Morgan, which became morning in English. In this way, it is possible to understand morning as the period of the day when the sparkling glow is ripe.

The word *amanhã* in Portuguese (tomorrow) comes from the Latin construction ad maneana, as the starting time of the day, of course, meaning next day.

It was not possible to find the PIE root of the word *tomorrow*, although it seems to have etymological relationship with the Old English word *morgen,* upward root of *morning*, after accommodating itself as Morrow. So as it is employed in *to*-day, to-morrow start to refer *the next morning, i/e, tomorrow.*

d) Afternoon/Eve

The Portuguese word *tarde* is derived from its Latin counterpart (*tarde*), which in turn comes from *tardus* to designate what is slow, time consuming. Hence the verb *tardar* (delay - slow) to refer to what happens at a later time, an inherent idea of delaying, late, etc.

The reason for evening (lat. Vespertinus) being the adjective related to the afternoon is because, in Greek mythology Hesperides (Εσπεροσ) was a deity

[10] *Hora graecum est nomen, et tamen latinum sonat. Hora enim finis est temporis, sicut et orae sunt fines maris, fluuiorum, et vestimentorum.* Opera Omnia, tomus III- Etymologiarium - Book 10 prioris, vol. 3 chapter 29 - De momentis, et horis. p. 218. Available at: https://play.google.com/books/reader?id=S8skJ9Z46mEC&printsec=frontcover&output=reader&hl=pt_BR&pg=GBS.PR3.

[11] (HYATT & ARMS, 1891).

[12] Available at: https://www.etymonline.com/word/day access in jul. 23, 2018.

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personified by the planet Venus, visible also in the evening and therefore called vesper star.

As already mentioned in the considerations about the chrononym *day*, some peoples understood that the sunset marked the beginning of the new day, considering therefore, the first hours after sunset were considered the following day.

Similarly, the word *vesper*, or the day before is also associated with dusk coming from the root PIE *wesperos* (WATKINS, 2011).

e) Night

In contrast to the day (light part), the night is the period in which a hemisphere of the Earth, due to its rotation movement, finds itself without the reflection of sunlight. *Noctem* from Latin and *night* in English have their origins from Greek nux, (νυξ), nuktos (νυκτοσ) which means night/darkness. The PIE root nek-t- (black, black, dark, gloomy) is present in words such as *nictophobia* (fear of night or darkness) and *equinox* (Aequus - equal and nox, noctis - night) to designate the phenomenon of day and night having the same duration.

In this context, yesterday in a Latin expression is ad noctem, that is, last night, The PIE root: *dhgh (y) es, according to Watkins, is derived from the nominal stem gho- added to the word dyes - day, forming (dh) ghester - yester plus day raising the word yesterday to mean the past day.*

f) Week

The week (lat. Septimana) computed in a seven-day cycle has been a legacy of the Hebrew people since long before the planetary week was agreed. The British Encyclopedia says:

> The week is a period of seven days, having no reference whatever to the celestial motions, a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign it to an origin having much semblance of probability. Available. at: https://archive.org/details/encyclopaediabri04chisrich.

For Babylonians and Greeks, astronomy had been a focus of interest since its inception. While observing the firmament closely, at a time when the lights of large cities did not overshadow the sidereal nocturnal spectacle, they performed calculations that, from the perspective on Earth, led them to understand the apparent distance between the seven stars visible on the cosmic screen conventionalizing the sequence Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon.

The Babylonian mythological influence, which saw planets as deities, as well as the advances of Greek Mathematics and Astronomy establish the paradigm under which favorable conditions were created to designate the names of these seven celestial bodies, one for each day of the weekly cycle.

With the day division into 24 hours, Egypt devoted each hour to a certain star, so, the day was named after the one to whom referred to his first hour. When the cycle was completed, the eighth day should be Saturn's again, because, for them, this was when the week was supposed to start, differently from the Hebrews, who named the days of the week with ordinal numerals, and Saturday was the last day.

There are, in several languages of the world, as can be attested below, vestigial evidence of the influence of these two forms with which, the days of the week were named, that are, the numerical and the planetary. In both, religious reasons are involved.

Board 1: The names of the days of the week in some languages

Portuguese	Hebrew	Latim	English	German	Spanish	Saxon
Domingo	Yom rishon (1º)	Solis Dies	Sunday	Sonntag	Domingo	Sun's Day
Segunda-feira	Yom sheni (2º)	Lunae Dies	Monday	Montag	Lunis	Moon's Day
Terça-feira	Yom shlishi (3º)	Martis Dies	Tuesday	Dienstag	Martes	Twi's Day
Quarta-feira	Yom revi'i (4º)	Mercurii Dies	Wednesday	Mittwoch	Miércoles	Wonden's Day
Quinta-feira	Yom hamishi (5º)	Jovis Dies	Thursday	Donnerstag	Jueves	Thor' Day
Sexta-feira	Yom shishi (6º)	Veneris Dies	Friday	Freytag	Viernes	Friga's day
Sábado	Shabbat	Saturni Dies	Saturday	Samstag	Sábado	Saterne's Day

As far as the planetarium is concerned, Greco-Roman pantheism associated the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn with their deities, since it was thought that deities ruled the planets. There was also a parity of the gods in the processes of transculturation. For example, in Saxon, Tiw, Woden, Thor, and Friga were equivalent to Mars, Mercury, Jupiter, and Venus respectively.

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Another observable aspect is the integrity of the weekly cycle. According to Smith (1875), in their archaeological excavations, the same weekly cycle was recorded by the Assyrians:

> In the year 1869, I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or "Sabbaths," are marked out as days on which no work should be undertaken. During 1870, I was engaged in preparing for publication my large work on the history of Assurbanipal, in which I gave the cuneiform texts, transcriptions, and translations of the historical documents historical documents of this important reign (SMITH, 1875, p. 12-13).

One more source that highlights the uninterrupted regularity of the weekly cycle is Nature (1931) when publishing that:

> [...] some of these (the Jews and also many Christians) accept the week as of divine institution, with which it is unlawful to tamper; others, without these scruples, still feel that it is useful to maintain a time-unit that, unlike all others, has proceeded in an absolutely invariable manner since what may be called the dawn of history (NATURE, *Our Astronomical Column,* June, 06, 1931, V. 127, p. 869).

According to Odom (1965), when talking about the planetary week, the important Hellenistic astrologer of Antioch named Vettius Valens (120 - c. 175) presents in his work Anthology of ten volumes a chapter where he tells how to find the day of the week when a certain date of birth had fallen:

> And concerning the week and [the] sabbatical day [the formula is] thus: Taking [the number of full years and the [number of] intercalations from [the commencement of the Era of] Augustus, add also the [number of] days from [the first day of] Thoth to the birth date, and subtract from [the total of] these [numbers] seven as many times as possible, and [count] the remaining (days) from [that of the] Sun [Sunday]. And in this manner you may reckon the [planetary] star to which the day belongs. And the order of the [planetary] stars in relation to the days [of the week] holds thus: Sun, Moon, Mars, Mercury, Jupiter, Venus, [and] Saturn. But the arrangement of their orbits [around the earth is] thus: Jupiter, Mars, Sun, Venus, Mercury, [and] Moon. Moreover, by this [same] arrangement the hours [of each day] are designated; and by means of the hours [is indicated the] day of the next [planetary] star (ODOM, 1965, p. 113).

It is known that the hebdomadal week has been uninterrupted for almost two millennia even in spite of the Gregorian, Juliana and Alexandrian changes in the calendar. According to Neugebauer (2017), the date of Easter Sunday can be traced through the many tables of calculations to the primitive Alexandrian table, beginning with the Easter of 311 A.D.

From what can be seen, the weekly cycle has remained uninterrupted; however, some attempts at change have already occurred in history. For example, in the Soviet Union in 1929, Lenin decreed a five-day week excluding Saturdays and Sundays, with six weeks for each of the twelve months of the year, adding five days as national holidays to complete the 365 days of the year. In 1932, the calendar was changed again to 60 six-day weeks, and in 1940, it was returned to the Gregorian calendar.

i. *Sunday*

The original meaning of the first day of the week designating the day of the sun is preserved in several languages as can be seen in the table above. However, the ecclesiastical interest in liturgical syncretism, the need for political adequacy on the part of Constantine (*Flavius Valerius Constantinus - 272 - 337 A.D.*) and also the feeling of anti-Semitism promoted the change of name to *Dies Dominicus* or the Lord's Day.

As Flavius Josephus attests in his work *Against Apion*, the principle of resting on the seventh day had been taken by Jews everywhere: *"For there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come"* (WHISTON, 1895, p. 280)[13], but Constantine's edict promulgated on March 7, 321 AD ordered that everyone should rest on the venerable day of the sun. Gibbon (1776, p. 331) says that *Constantine styles the Lord 's Day dies solis, a name which could not offend the ears of his pagan subjects.*[14] Constantine called "*Dies Solis*" (day of the sun) the "day of the lord" a name that could not offend the ears of his pagan subjects.

The council of Laodicea (A.D. 363-364), motivated by Constantine's decree, decided in Canon 29 to establish the sacredness of Sunday and to condemn the Sabbath holiday as follows:

> Christians shall not judaize and be idle on Saturday, but shall work on that day; but the Lord's Day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If however, they are found judaizing, they shall be shut out from Christ (HEFELE, 1875, p. 316).[15]

ii. *Monday*

The term *feira* (fair) coupled on the ordinal weekdays in Portuguese (segunda-*feira*, terça-*feira*, quarta-*feira*, quinta-*feira*, and sexta-*feira*) derives from the Latin *feria* - singular from feriae - from which the words vacation and holiday were formed, and referred, in principle, to the days of rest, precedent to Easter Sunday, promulgated by Bishop Martinho de Braga.

[13] Flavius Josephus. The Works of Flavius Josephus. Translated by. William Whiston, A.M. Auburn and Buffalo. John E. Beardsley, 1895.
[14] *Available at: http://www.limpidsoft.com/galaxy8/declinefall2.pdf p. 331*
[15] Available at: <https:// archive.org/stream/ahistoryofthecou02hefeuoft#page/n331>

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However, in 563, this Episcopal, presiding over a council of the Catholic Church in that Portuguese city, obtained the decision to permanently change the ordinances to five of the seven days of the week, arguing that they paid homage to pagan deities.

However, Monday in English - Monday, comes from the archaic mo̅nandæg - day of the moon, a translation of dies Lunae.

According to Hall (1985), the moon in Sumerian mythology was the deity Inanna and symbolized the personification of wisdom. The main sanctuary of Nanna in Ur was called E-gish-shir-gal, that is, the house of great light.

It was in Ur that, according to this author, the role of the priestess (En) developed. It was an extremely powerful role played by Princess Enheduanna, daughter of King Sargon of Acadia, that is, she was responsible for the cult of Nanna - the moon goddess.

Innana was equivalent to the Ishtar of the Acadians, Astarte of the Philistines, Isis of the Egyptians, and Astarte of the Phoenicians.[16]

iii. *Tuesday*

The planet Mars is known as the red planet, and in fact it is because of its soil being covered by regolith - a dust rich in iron oxide - and the oxidation of magnetite. This pigmentary characteristic perceptible to the observers' scrutiny evoked the metaphor of blood and war, which was attributed to the divinity of combat and heroism in Norse mythology and Germanic polytheism. The day attributed to this deity is noted in the chrononym Tuesday in English derived from Old English tiwesdaeg and means day of Tyr, or day of Mars, the Roman god of war - dies Martis in Latin.

iv. *Wednesday*

In the onomasiological system of the planetary week, this fourth day is a tribute to the god of Norse mythology called Woden, or Odin, whose name meant in archaic Norwegian fury and excitement. It is a deity equivalent to Mercury from the Greco-Roman pantheon and Lupus from Celtic.

Hence the chronological Wednesday in English that derives from wodnesdaeg, or the same as dies Merculii in Latin, that is, the day of Mercury, or Onsdag in Swedish - Odin's day. However, the name for that fourth day is referred to as Mittwoch - middle of the week, in German, and keskiviikko (keski - middle, viikko - week) in Finnish.

v. *Thursday*

The planet Jupiter was the representative planet of Thor, the god of thunder, was used to designate the fifth day of the week. This homage is verified in the name dies jovis - day of jupiter, and in English Thursday - day of Thor.

vi. *Friday*

In ancient polytheism, the name of the goddess of love and beauty Frigga can vary in Freya, Freija, Frejya, Freyia, Fröja, Frøya, Frøjya, Freia, Freja, Frua and Freiya and means lady. She was Odin's wife. The sixth day of the week was named as Frīġedæġ or Frigga day, as perceptible in English Friday, and in Latin dies veneris - Venus day.

vii. *Saturday*

The lexical primitive that gave rise to the word Saturday is shabbat (תבש), from Hebrew, a noun for the verb shavat (תבַּשׁ) - to rest, to cease work - being sabbaton in Greek (Σάββατον) and sabatum in Latin, it kept a distinct parallel name to the planetary week still maintaining its etymological meaning of rest in many modern languages as shown below:

Board 2: Saturday in some modern languages

Language	Term	Language	Term
Portuguese	Sábado	English	Sabbath/Saturday
Spanish	Sábado	Romenian	Sâmb ă t ă
Italian	Sabato	Swedish	Lördag – bath Day
French	Samedi	Danish	Lørdag – bath Day
German	Samstag	Finnish	Lauantai – bath Day

When looking at history, politics as well as the social and civil aspects involved with this chrononym, it is possible glimpse an ideological-religious dispute that has been periodically fought, as shown in the excerpts from the *Commentary on Psalms* of Eusebius and also in Hefele (1875) respectively:

> The *Logos* has transferred by the New Alliance the celebration of the Sabbath to the rising of the light. He has given us a type of the true rest in the saving day of the Lord, the first day of light […] In this day of light, first day and true day of the sun, when we gather after the interval of six days, we celebrate the holy and spiritual Sabbaths […]. All things, whatsoever, that were prescribed for the Sabbath, *we* have transferred them to the Lord's day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath […] Verily, all the

[16] *Dicionário das Mitologias Européias e Orientais*. *(Dictionary of European and Eastern Mythologies)* [S.l.]: Cultrix. 1973. p. 126-127; 141.

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rest, all that was prescribed for the Sabbath, we have transferred to the Lord's Day, inasmuch as it is the most important, the one which dominates, the first and the one who has more value than the Sabbath of the Jews (*του Ιουδαικοσ σαββατου τιμιοτερασ*) (EUSEBIUS, p. 23, 1169-1172). [17]

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's Day, they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ (HEFELE, 1875, p. 316 Can. 29).[18]

These impositions followed the custom reported by Socrates, the ecclesiastical (379-440) and Sozomen (c. 440-443) respectively:

Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this (SOCRATES, 439, p. 132).[19]

[…] the people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week,' such a 'custom is never observed at Rome or at Alexandria (SOZOMEN, c. 440-443, p.390).[20]

Far from being a purely historical-religious issue, even today, even in a modern, plural and Western world of freedom, political and commercial advances still occur in order to make decisions to unify the days of holidays in which the trade, industry and unions may or may not work, and with penalties for dissenting or dissenting minorities.

g) Month

When calculating the arithmetic mean between the 27.3 days of the orbital lunar cycle and the 29.5 days of the phasic, we obtain 28.4 days as the period for the translation of the moon around the Earth.

It follows that the lunar computation for the month used by ancient peoples like the Hebrews, is considerably practical. The Hebrew word for month chódesh means new moon, and contains the radical Chadash (שדח) which means new, thus making obvious reference to that phase of the moon, and is what determines its first day - Rosh chódesh.

This is the only phase of the moon that can be precisely determined by simple naked observation, because in its fullness, the moon disappears completely, and the next day, just after sunset, a whitish stripe is present in the horizon.

Also, the words mensis from Latin and mene (μενε) from Greek have the same PIE root men / mon (mē-2) - moon (cf. Watkins), from which month derives. That is, month implies a lunar cycle.

This root is embedded in the words month in English, masah (moon/month) in Sanskrit, mond (moon) in German, maan (moon) in Dutch and Mah (moon) in Persian. The Greek deity of the moon - Selene (saddles - light) is also called Mene cf. Smith (1873).[21]

As the numerical names of the months Quintilis (5th), Sextilis (6th), September (7), October (8), Nouember (9) and December (10) well indicate, the year in ancient Rome began in March, or Mars - the name given in honor of the god Martius of war and war marches, represented by the planet Mars.

In the year 44 BC, the name Quintilis referring to the 5th month of the year was replaced by Iulius to honor the emperor Julius Caesar, and in the year 8 BC the same happened to Sextilis to honor Augustus Caesar, and the month was renamed Augustus.

Until 153 B.C., the year began on March 15, when agricultural activities of the year also began. The winter period in that region, currently the months of January and February, was ignored until its inclusion in the century VII b.C., supposedly made by Numa Pompilius, a Roman king who succeeded Romulus.

Morris (1976) and O'Neil (1975) present the origins of the names of the months of the western year, recalling that *January* was dedicated to honor Janus - a sculpted deity with two opposite faces to represent entrances and exits. *February*, as a result of februalia, a necrolatrous festival in Rome.

April is the Spring season in the Northern hemisphere. This word comes from Latin *aperire* - to open, referring to the time when the flowers opened. *May* would be a tribute to the goddess Maya, Roman deity supposedly responsible for the growth of plants, while *June* is appropriately named Juno, protector of married women. The other months kept the name of the ordinal description: *September* - seven, *October* - eight, *November* - nine, and *December* - ten.

The names of the Jewish months were all ordinal, however, with the exile in Babylon, the names coming from the Akkadian were adopted and describe events and characteristics of nature in that season as can be seen below.

Tisri - יֹרִשְׁתִּ' - means start and is your first month on the civil calendar. Before exile, his name was Etanim - perseverance. The month of Cheshvan - וָוֹשְׁחֶ - refers to flood or rain, while Kislev - וּלֵסְכִּ - comes from a Hebrew root לסכּ meaning hope. The word Tevet - תבֵטֵ - implies sinking, probably referring to the mud left by the rain, and Shevat - טבָשְׁ - means new tree. Adar - רדָאֲ - is

[17] Eusebius, Commentary on the Psalmos 91, PG 23, 1169-1172

[18] HEFELE, Karl Joseph Von . CLARK William R. A History of the Councils of the Church: From the Original Documents; Volume 2 Creative Media Partners, LLC, Edinburgo: 2018. Available at: *https://archive.org/stream/ahistoryofthecou02hefeuoft#page/n331.*

[19] Ecclesiastical History, book v, chapter 22, *in* Nicene and Post-Nicene Fathers, 2nd series, vol II, pag. 132. Also

[20] Sozomen, Ecclesiastical History 7, 19, NPNF 2nd, II, p. 390.

[21] SMITH, William. Dictionary of greek and Roman biography and mythology. John Murray. Spottiswoode and co. London: 1873. E https://pantheon.org/articles/s/selene.html.

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strength and Abib / Nissan - וְסִינִ - means spring, first fruits, buds, shoots, it is the beginning of spring in the northern hemisphere. The month of Yar - רְיָיאִ - refers to the blooming, blooming, and is also known as Ziv - light. Sivan - וְוִיסִ - means season or time, while Tammuz - זוּמּתַ - is to connect, Av - באָ - father and Elul - לוּלֶאָ - search and harvest, that is, a time of harvest.

The Islamic calendar, on the other hand, has as its starting point the Hegira (c. 622 AD) and was introduced in c. A.D. 638 Your months are lunar and begin at sunset on your first day. Its meaning is historical and religious as Ilyas quotes (1984):

> All events in Islamic history, especially those that happened during the life of the Holy Prophet and later, are mentioned based on the calendar of the Hegira (ILYAS, 1984).

Thus, the names of his months have the following meanings: *Muharram* - his first month, means forbidden or sacred, and *Saphar*, empty. *Rabia* I and *Rabia* II refer to the first and second spring respectively, while *Jumada* I and *Jumada* II refer to the first and second drought or frost. *Rajb* means abstinence and *Shaaban* germination. The month of *Ramadan* refers to heat and summer, it is the month in which fasting is performed. *Xaual* is the time for the animals to mate; *Dulcaada* means rest and *Dulrija*, pilgrimage.

During the French revolution (1789-1799), Charles Gilbert Romme (1750-1795) and Fabre d'Eglantine (1755-1794) instigated and elaborated a decimal-based calendar, which, having the names of the months changed, was a strategy anarchic and de-Christianizing. André Thouin (1747-1824), a gardener at the National Museum of Natural History, helped the poet d'Eglantine to redenominate these chrononyms by making each month mention aspects of the French climate. Thus, this calendar ran from 1792 to 1806 and had the following names for the months:

Board 3: Names of the Months proposed by the French Revolution

Chrononym	Period	Latim	Meaning
Vendémiare	22/09 a 21/10	*Vindemia*	Grape crop
Brumaire	22/10 a 20/11	*Bruma*	Foggy
Frimaire	21/11 a 20/12	*Frimas*	Fog – Frost
Nivôse	21/12 a 19/01	*Nivosus*	With snow
Pluviôse	20/01 a 18/02	*Pluviosus*	Rainny
Ventôse	19/02 a 20/03	*Ventosus*	When windy
Germinal	21/03 a 19/04	*Germinalis*	Germinate
Floreal	20/04 a 19/05	*Florus*	Flowery
Prairial	20/05 – 18/06	*Pratum*	Meadow
Messidor	19/06 a 18/07	*Messis*	Crop
Thermidor	19/07 a 17/08	*Thermos*	Heat
Fructidor	18/08 a 16/09	*Fructus*	Fruit

h) Year

The Earth surrounds the sun in 365 days, 5 hours, 48 minutes and 46 seconds (BOCZKO, 1984). For this time spent on translation, it is called a year. That term is derived from the Latin *anus* and means ring, circle, which in turn can come from the root PIE *h-enkos, which means curve, transmitted to the ancient Greek word ánkós (ἄγκος).

The word *year* makes up *anniversary*, which according to Cunha (2010) comes from the Latin anniversarius, - (annus - year e vertere - that comes back or comes back) - thus meaning what comes back every year. This word is related to the custom in ancient Greece to honor the goddess Artemis with candles on a moon-shaped honey cake (LINTON; LINTON, 1952).

In this translational cycle, the solstices (lat. Solstitium - from PIE * sawel - sun, and the root sistere - stay, impose), the equinoxes (lat. Equinoxium composed of aequus - equal, and nox, noctis - night, this is, day and night with equal duration), and the hot and cold seasons, whose peculiarities, such as: the size of the shadow at noon on the sundial was much larger in the cold season than in the hot one; the difference in the variety of stars visible in the cold and hot seasons; and the relationship between river floods and droughts with the seasons, according to BOCZKO (1984, p. 6), was soon perceived by the ancients.

These seasons (Latin satio - de serere, to plant, to seed) are called Spring - from the Latin primo vere - beginning of the good season, summer - veranum tempus - time of fruiting, Autumn - of obscure etymological ancestry, but which can be derived from the root PIE * $h_3$ewǵ- for cold, and winter - tempus hibernus - sleeping time.

In the ideogram system used by the Japanese called Kanji, according to Papinot (1989), the pictograms that represent the four seasons, Haru - spring (春), Natsu - summer (夏), Aki - autumn (秋), and Fuyu - winter (冬) describe, respectively, the seed germinated in the middle of plants and robust shoots under the sun, a naked body in search of refreshment; rice already harvested and fire for its preparation, and frozen water.

As can be seen, the chrononyms reveal the reading of the realities experienced by the nominator.

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V. Final Considerations

When listing the proscenium of approaches mentioned above, it is understood that the movements of the Earth, transporting humanity at 107,000 km/h through the cyclical path called time, in the middle of a synchronous cosmic traffic, have always fascinated the curiosity of all generations.

This relationship of man with time possibly stems from the realization that time is an inexorable chain of unbreakable chains in the face of the finitude of all things.

The recognition of the importance of the name to portray/disrupt, reinforce/neutralize, establish and/or annihilate ideologies, social customs, worldview, ways of thinking, admiring, reputing and judging, individual and/or collective, results in the constant struggle for supremacy in style to perpetuate.

The inlays and fossilizations of entropic elements of this dismantling can bring a new meaning to the affected chrononyms, in a way, burying, obliterating, or even falsifying their original descriptive properties, sometimes enveloped in their etymology, and can interfere with identity, culture, or awareness of social groups. It can be seen between the lines of history that the establishment of holidays, and the manipulation of time by means of their chrononyms are an action of power or pretension to power, so that the ideological force embedded in time is used to validate this exercise, demarcating, in the temporal dimension, a territory destined to the erection of monuments that give prestige to the power.

However, incrustations and ideological alterations of the chrononyms are likely to bring incompatibilities, as seen, in the calculation of agricultural, economic, social and mental cycles.

Lipp (2001) associates stress disease with mental health. According to Tanure, Neto, Santos & Patrus (2014, p. 1), a mistaken perception of time causes stress, a disease of time, which destroys the individual's quality of life, taking away from him the adequate time to carry out his responsibilities and develop his affective relationships.

These psychic disorders seem to stem from the Oddball effect, which reports a different perception of the passage of time, according to the circumstance of pleasure or pain in which an individual is subjected. That is, a three-day stay at a luxurious resort on a paradise tropical beach spends more than half an hour on a painful medical procedure.

Chronological changes change the perception of spatial and temporal reality. Different concepts, coming from different perspectives, do different things. Although fossilized vestigial marks of primeval meaning are present in many chrononyms, the redenomination of time changes the reading of space, place and time itself.

Chrononymy, or way of naming time, seems to reveal the kinetic-astral, spatial-environmental, metaphorical, and also religious conception of the nominator, in his quest to grant time an identity that reflects his worldview. However, from a critical point of view, one should take into account the instilling character of ideologies as the nominator's aspiration to perpetuate it in the future, in addition to being one of the socially engineered instruments for the establishment, sanction, reinforcement and perpetuation of the practice of power, because in the establishment of holidays, deliberations about when to work, when to rest, when to trade and what to trade from time to time is a presupposition of the action of power.

It is evident that the study of Chrononymy can not only unveil the remaining vestiges of the denominator's intentions and pretensions in the time name changes carried out during history, but also point out that society's temporal coding has been associated with the developed techniques for social control and management mentioned by Foucault (1979/2008), since “human behavior is a symbolic action”, and “the importance of culture, also focuses on what is being transmitted with its occurrence (GEERTZ, 1989, p. 20).

It is curious to note that on December 31, 2019, a new agent of the Corona virus was discovered causing a disease called COVID-19, and is characterized by respiratory infections. This new mutation of the Corona virus, and its main epidemic focus, occurred in the city of Wuhan - China.

Due to its rapid transmission, not only from animal to human, but from human to human, the whole world recorded an overwhelming number of cases and, to the detriment of this situation, the WHO - World Health Organization - considered it a worldwide pandemic, which has brought chaos to health services in all countries.

In an attempt to contain the spread of the pandemic, governments have decreed the confinement of their citizens. In countries most seriously affected by the disease, such as Italy and the United States, it has become a crime to leave home. A quarantine or holiday with no end date had been enacted. Tourist spots, highways, museums, concert halls, shopping centers, and other places of commercial activities, had become deserts.

In just 15 days after this confinement, despite the outbreak still being contained, some data on environmental improvement are evident. For example, air and water pollution levels in large cities have dropped dramatically. Could it be possible to give rise to the thought that, for a good cause, even if freedom is suppressed, the ends would justify the means?

In this way, could a deliberation on the establishment of a new model of working hours or fixed breaks pause to start sculpting in the speeches and ideological impregnations, an image of power in time?

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To regain control of what can or cannot be done in a given time, with force of law, without considering different ways of seeing and living would become a dictatorship that would execrate minorities.

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Loanword Nativisation in Tshivenḓa: A Descriptive Analysis

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Abstract- This paper describes the process of loanword adaptation in Tshivenḓa. The description also foregrounds the factors that are often assumed to play a role in the alterations that adopted and adapted words in Tshivenḓa undergo. Aided by the intuitive method, the study adopted the qualitative approach and descriptive design to analyse its data which was a predetermined set of loanwords gathered from previous loanword research. The analysis was also developed by means of a Canonical Approach where loanwords in Tshivenḓa were classified according to whether they conform to various canonical patterns, and if not, according to the direction and extent of their derivation from these patterns. Clements and Keyser's (1983) CV-Phonology and Chomsky and Halle's (1968) Generative Phonology Model also fortified the description of loanword adaptation in Tshivenḓa. Affixation and other morpho-phonological changes were found to be significant processes operating in loanword adaptation in Tshivenḓa, which starts out with phonetic adaptation and ends with semantic adaptation. The paper concludes by endorsing loanword adaptation as a significant phenomenon that combats language death.

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Loanword Nativisation in Tshivenḓa: A Descriptive Analysis

Moffat Sebola [α] & Sekgaila Chokoe [σ]

Abstract- This paper describes the process of loanword adaptation in Tshivenḓa. The description also foregrounds the factors that are often assumed to play a role in the alterations that adopted and adapted words in Tshivenḓa undergo. Aided by the intuitive method, the study adopted the qualitative approach and descriptive design to analyse its data which was a predetermined set of loanwords gathered from previous loanword research. The analysis was also developed by means of a Canonical Approach where loanwords in Tshivenḓa were classified according to whether they conform to various canonical patterns, and if not, according to the direction and extent of their derivation from these patterns. Clements and Keyser's (1983) CV-Phonology and Chomsky and Halle's (1968) Generative Phonology Model also fortified the description of loanword adaptation in Tshivenḓa. Affixation and other morpho-phonological changes were found to be significant processes operating in loanword adaptation in Tshivenḓa, which starts out with phonetic adaptation and ends with semantic adaptation. The paper concludes by endorsing loanword adaptation as a significant phenomenon that combats language death.

I. Introduction

Loanwords, whether standard or colloquial, and the varied linguistic alterations they undergo have been an area of interest for many phonologists and researchers (see Babel, 2016; Boersma and Hamann, 2009; Bueasa, 2015; Chang, 2008; Haspelmath, 2009; Iribemwangi, 2013; Kang, 2010; Madiba, 1994; Mamarara, 2010; Yip, 2006; Zivenge, 2009). It is for this reason that recent studies on loanwords have evolved from a minor curiosity to a phenomenon meriting serious and sustained study (Kenstowicz and Suchato, 2006). According to Zivenge (2009:10), "Nativization has become an important aspect in contemporary studies because language contact has been greatly facilitated by globalization". In this nativisation process, loaned words are often altered linguistically to suit the characteristics of the receiving language (Hock, 1991). Needless to say, these alterations are also notably evinced in the Tshivenḓa language, particularly in the process that called 'nativisation' or 'adaptation' (Chimhundu, 2002). When adapting a loanword, Kenstowicz and Suchato (2006) aver, "the speaker tries to remain faithful to the source word while still making the loan conform to the native language (L1) segmental inventory, phonotactic constraints, and prosodic structures". The aim of this article is to illustrate how the Tshivenḓa language demonstrates the flexibility and productivity of its phonetics, phonology, morphology and semantics in accommodating the words it borrows from various languages. It is further highlighted that Tshivenḓa accommodates loanwords whilst managing to preserve its identity by remodelling such words to conform to its linguistic patterns and structure. By loanword or lexical borrowing, it is meant the process by which a word is transferred from one language (the source language) into another (the recipient language), or simply an introduction of new words to a language, to express concepts (Haspelmath, 2009; Makoe, 2004; Poulos, 1985). Thus, in an effort to highlight how Tshivenḓa borrows words from various languages, i.e., Xitsonga, Northern Sotho, IsiZulu, isiXhosa, IsiNdebele, Chishona, English and Afrikaans (Maumela and Madiba, 1996) and successfully adapts them, this article also discusses at length how linguistic contacts affect(ed) Tshivenḓa. This is important, considering that, when "people with different languages and cultures are usually in regular contact with one another […], their languages and cultures also come into contact and inevitably influence each other" (Mamarara, 2010:1). Mamarara's view is cherished by Chokoe (2000:96), who asserts that:

> When two cultures come into contact, there ought to be some form of acculturation, that is, the fusion of two or more cultures. During this process, one culture becomes dominant over the other, and thus the dominated culture acquires more from the dominant one. It is during this process that even language is transferred from the dominant culture to the dominated culture.

Although various factors such as the need-filling motive, scientific and social advances, age of the loanword, speakers' knowledge of the donor language and their attitude towards the donor language, and prestige, among others, are responsible for lexical borrowing (Haspelmath, 2009), in this article, however, considerable focus is solely on language contact as a propellant of lexical borrowing by Tshivenḓa. The article also shows that when words are being borrowed into the recipient language, in this case Tshivenḓa, such words are either getting adopted or adapted (Bueasa, 2015). By adoption, Bueasa means "the process of borrowing words from the source language, yet keeping the

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loanwords' original form and pronunciation as it is in the source language, as if the word is getting copied from the source language and pasted into the recipient language" (2015:2). According to Bueasa (2015:2), adopted words are sometimes called *foreignisms*. In contrast, "adaption refers to the process where loanwords undergo certain phonological, morphological, syntactic, or orthographical alterations" (Bueasa, 2015:2). Loanword nativisation is foregrounded here whilst bearing in mind that there are basically three positions that may be assumed when describing the process (Kenstowicz and Suchato, 2006). Briefly, the exponents of the first position (i.e. LaCharité and Paradis, 2005; Jakobs and Gussenhoven, 2000), assert that loanword adaptation is performed by bilinguals who draw on their native-like competencies in both the donor and recipient languages to discern equivalences between phonological categories and structures that abstract away from the details of the phonetic realisation in each grammar (Kenstowicz and Suchato, 2006). The second position opposes the first in that, the hypothesis held by its exponents (i.e. Silverman, 1992, Peperkamp and Dupoux, 2003), is that the surface form of the foreign loan is mapped to L1 phonological categories and schemata in extra-grammatical speech perception module on the basis of language-independent acoustic similarities. This article prefers an intermediate position which posits that the loanword adaptation process essentially takes into account a variety of factors to achieve the best match to the source word including phonetics and orthography (see Shinohara, 2000; Steriade, 2001; Yip, 2002). On the latter position, Kenstowicz and Suchato (2006:2) proffer that, "the adapter is not a passive recipient of the speech perception module but exercises active control over the native grammar in shaping the loan, as well as possibly calling on implicit knowledge of phonetic similarity to fashion adaptations that lack a precedent in the native system". In this article, the native Tshivenḓa speakers' linguistic competence in altering loanwords for the purposes of conforming such words to the native (Tshivenḓa) lexical inventory is borne in mind when discussing the nativisation of foreignisms.

II. The Classification, Characteristics and Contacts of Tshivenḓa

Tshivenḓa is spoken mainly in the Vhembe District and further north of the Limpopo Province in South Africa (Dakalo, 2009; Mulaudzi, 1987). The Tshivenḓa language belongs to the Bantu[1] language family (a sub-category of the Niger-Congo family), and according to some scholars, Tshivenḓa emerged as a distinct dialect in the 16th century (Loubser, 1988, 1989; Stayt, 1931; Wentzel, 1983). The Bantu language family is found in the area which runs from about 3 degrees north latitude southwards as far as the Cape (Ziervogel and Ferreira, n.d.:5). Ziervogel and Ferreira (ibid) further state that the languages of the northern areas have been much influenced by the Nilotic and Sudanic languages, the languages of the Northern neighbours of the Bantu. As a result of the genetic relationship that exists among Bantu languages, Tshivenḓa shares similar linguistic features such as specific noun classes, an open syllable structure, an extensive agreement system and a vocabulary similar to Sesotho, although its grammatical structures are closer to Chishona, which spoken in Zimbabwe. Tshivenḓa is a tonal language and acoustic prominence is awarded to the penultimate syllable of the last word in a sentence. Tshivenḓa is also an agglutinative code with a very complex morphology. Its orthography makes an extensive use of diacritic symbols for the representation of speech sounds foreign to languages such as English. The debate on whether Tshivenḓa has six or seven dialects, oscillates around the following dialects: *Tshiilafuri*, *Tshironga*, *Tshilaudzi* or *Tshimanḓa*, *Tshiphani*, *Tshimbedzi*, *Tshilembethu* and *Tshiguvhu* (Mulaudzi, 1987; Dakalo, 2009). Standard Tshivenḓa is *Tshiphani*, which consists of seven vowels, where five of them are basic vowels and two are raised vowels (Milubi, 2004; Mulaudzi, 1987). In terms of consonants, Tshivenḓa has bilabials, labio-dentals, inter-dentals, palatals, alveolars, velars, nasals and a glottal sound. Words in Tshivenḓa are built upon morphological patterns that include sequences of consonants and vowels (CV). Tshivenḓa syllables differ from those in English and Afrikaans, for instance, precisely because the syllable pattern of Tshivenḓa is predominantly CV whereas English syllables, for example, allow consonant clusters (CCV) and a coda.

a) *Possible Origins of the Vhavenḓa and the Tshivenḓa Language*

Makhado (1980:12-13) states that Tshivenḓa shows substantial similarities with the languages spoken in Central Africa, such as Chishona, Chichewa, Chinsenga, Luganda, Swahili, Tshiluba and Bemba, implying that Tshivenḓa either had contact with these languages or originated from them. The Central Africa hypothesis is, however, disputed by Lestrade (1927), Loubser (1988; 1989) and Madiba (1994), on the basis that there is no proof of the existence of a similar tribe to the Vhavenḓa in Central Africa. Other accounts hold that the Vhavenḓa and consequently the Tshivenḓa language, originated from the Great Lakes (Gottschling, 1905; Lestrade, 1932; Stayt, 1931; Wilson, 1969). Lestrade (1960) and Mathivha (1973), on the other hand, believe that the Vhavenḓa originated from Malawi, a

[1] The authors are deeply aware that the noun 'Bantu' has become stigmatised in South Africa (Madiba, 1994). However, the noun is used in this paper on purely linguistic grounds and also to avoid any ambiguities of reference.

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hypothesis supported by Gottschling (1905), Lestrade (1960), Stayt (1931), van Warmelo (1960) and Wilson (1969). This hypothesis is linked to the belief that the Vhavenḓa originated from the Great Lakes (in East Africa) (Gottschling, 1905). Ralushai (1977), Madiba (1994) and Hanisch (2008) all refer to the legend that some Vhavenḓa chiefs such as Sinthumule claimed to speak Malawian languages, leading to the assumption that the Vhavenḓa originated from Malawi. Mathivha (1973:1) adds that Tshivenḓa forms a bridge between the languages of Central and North-east Africa and languages of Southern Africa. He recognises the Tshivenḓa vowel and consonant systems as similar to those of Swahili, Luganda, Chichewa (Malawian language), Shona and Kikuyu. Probably in view of Mathivha's hypothesis, Makhado (1980:11) says: "A striking feature is that there are similarities between the Tshivenḓa vocabulary and the languages spoken in areas where the Vhavenḓa are believed to have gone past or lived before they proceeded to the south". Although it is unclear which lakes the different traditions specifically point to, there is a strong possibility that the Vhavenḓa might have stayed around Lake Victoria or Lake Tanganyika before they migrated further south. Archaeological evidence also supports the fact that some Bantu tribes stayed around Lake Victoria, Lake Tanganyika and Lake Albert before migrating to the south (Phillipson, 1977). The present authors are yet to find substantial and recent records on the origin and migration of the Vhavenḓa from and to some of aforementioned areas. Thus, no contact between Vhavenḓa and other tribes in the area can be established except the contact which the Bantu tribes had with Sudanic languages (Madiba, 1994).

b) Tshivenḓa's Contacts with Sudanic Languages

The contact between the Bantu tribes and Sudanic people is said to have had led to the adoption of animals such as cattle and sheep and also some pottery wares by the former from the latter (Phillipson, 1977). Madiba (1994) acknowledges that there are similarities between some Tshivenḓa names to the proto-forms for animals such as *ṅombe* (cattle), which was derived from the starred word **gòmbè* (cattle or *ṅombe* in Tshivenḓa) and *nngu* (sheep, *nngu* in Tshivenḓa), derived from the starred Bantu word **gú*. The Tshivenḓa forms appear to be very close to those of the proto-language may indicate that the Vhavenḓa got these forms directly from the proto-language. Mullan (1969) and Ṋetswera (2012) say the Vhavenḓa were displaced from these areas by the Malawian invaders who came into the area from the Congo region around 1600 and occupied the territory on both sides of the Lake Nyasa. From this area, the Vhavenḓa are said to have moved southward into Sena (across the Zambezi in north-eastern Zimbabwe), possibly leading to yet another hypothesis on the Vhavenḓa's origins, i.e., the Vhukalanga Origins Hypothesis (Lestrade, 1927).

c) Vhukalanga as the Possible Origin of the Vhavenḓa

Mutenda in (Makhado, 1980:8) says the Vhavenḓa and Vhalemba migrated to the present Venḓa from Zimbabwe or Vhukalanga (Mashonaland) at a place called Hamambo (cf. Khorommbi, 1996:16). Vhukalanga is taken by certain scholars as referring to the present Zimbabwe (Sengani, 2019). Loubser (1988, 1989, 1991) acknowledges that some of the Vhavenḓa clans (i.e., the Singo) actually originated in Zimbabwe rather than Central Africa. Loubser supports this argument by referring to the names of the earliest Singo chiefs such as Lozwi (Rozvi), Mambo, Dyambeu and Ṯhohoyanḓou which are all titles of the Rozwi rulers who inhabited the western part of Zimbabwe (Madiba, 1994). Hence, the following Tshivenḓa names also resemble those of the Rozwi/Rozvi, namely; Nyadenga, Dombo, Madanda, Bvumbi, Makoni, Nyatsimba, Ndou (Zhou). The similarity of the names seems to be an indication that the Vhavenḓa had some connection with the Rozwi. Lestrade (1960: xxv) established that the Vhavenḓa are intimately associated with other Shona groups like the Kalanga, which necessitates the question of whether the Vhavenḓa people are an offshoot of the Rozwi or whether they were an independent tribe which later became part of the Rozwi Changamire dynasty. Kuper (1979:63) in accord with Lestrade asserts that "both the [Vhavenḓa] and Lovedu [Balobedu] tribes were formed by offshoots of Shona tribes who imposed themselves as ruling sections upon local Sotho-speaking majorities". The probability, however, could be that the Vhavenḓa had a common origin with the Rozwi, who are said to have originated from around Lake Tanganyika (Tanzania). Hence, "more recently," reveals Hanisch (2008:121), "certain local people are trying to prove linguistic similarities between Tshivenḓa and East African languages". The findings of such studies are yet to be located by the present authors. Apparently, these local people focus more specifically on the suffix *nyika* because it shows the link between the former German colony, Tanganyika, and one of the legendary Vhavenḓa leaders, Dimbanyika (Hanisch, 2008), or Dambanyika (Khorommbi, 1996), so named because he refused to be installed as king after his father, Ntindime, died in 1688 (Ṋemudzivhaḓi, 1994a:2). "Nyika" also occurs "in the Shona language, as a reference to land" (Hanisch, 2008:121), which is quite in line with the hypothesis which points to Vhukalanga as being the possible origin of the Vhavenḓa.

Although one may refute Zimbabwe as the Vhavenḓa's place of origin, one cannot dispute that the Vhavenḓa's sojourn in this area has been supported by historical evidence (Stayt, 1931; Wentzel, 1983). The

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Vhavenḓa are said to have stayed around the Matongoni Mountain (Von Sicard, 1952:10), where the prominent Changamire Rozwi dynasty established their capital (Loubser, 1990:15). The sojourn of the Vhavenḓa in the Shona country thus resulted in the Vhavenḓa absorbing a considerable amount of Shona culture and language (Lestrade, 1960:1). The Vhavenḓa appear to have been influenced more by Western Shona than by other Shona groups such as the Korekore, Manyika and others (Wentzel, 1983:170-171). By Western Shona, it is meant particularly the Kalanga and Rozwi dialects. Wentzel (1983) has written fairly extensively on the relationship between Kalanga and Venḓa, where differences are also realised in the lexicon, phonology and the syntax of these two languages. These differences show that although Tshivenḓa has been influenced by Rozwi, the influence is not so great that the Vhavenḓa can justifiably be regarded as an offshoot of Rozwi. It seems the Vhavenḓa broke away from the Rozwi around 1680s (Loubser, 1989:58).

d) The Vhavenḓa's Arrival at Limpopo and Linguistic Fusions

Concerning the Vhavenḓa's date of arrival in the land south of the Limpopo, there are still considerable different opinions. The date of their arrival, however, seems to range from the end of the 17th century to the beginning of the 18th century (Stayt 1931; Wentzel, 1983). According to Hanisch (2008:122), "the 18th century dates given to the arrival of a 'unified' group of people into the Soutpansberg relate to the arrival of the Singo, who linguistically speaking, were western Karanga, coming from the central-western parts of Zimbabwe". These people, according to Hanisch (2008:122), "are accepted to have been the unifying factor in drawing the earlier clans together to form a centralised political system under the legendary Chief Ṱhohoyanḓou." This view is echoed by Carnerly (1994b) who states that the coming of the Vhasenzi in the late 1600s, various Vhavenḓa clans and other groups living in Soutpansberg became politically united under the central authority of Vhasenzi and their ruler, Dambanyika. It is not clear whether by Vhasenzi, Carnerly means the Singo only or the whole nation of the Vhavenḓa. This centralised political system is said to have become part of a state similar in structure to that of the Great Zimbabwe and Khami Empires of Zimbabwe (Carnerly, 1994b). Carnerly (1994b:28) also records that under Ṱhohoyanḓou's leadership, who was supposedly enthroned after the death of his nephew (Ṋemudzivhaḓi, 1985), the political boundaries extended further south to Pietersburg with the Olifants River in the south east and the Sand River in the west. This is probably why other accounts consider the Northern Transvaal as the Vhavenḓa's place of origin (see Mmbara, 2009; Ṋetswera, 2012). Loubser (1988; 1989; 1990; 1991) says the 'real' Vhavenḓa originated from the Northern Transvaal, while other groups migrated much later into the area. Loubser (1989:54) further says "the archaeological results thus support the current notion of local origins" (1989:54). Loubser excavated different areas in Venḓa which were occupied by the early Vhavenḓa and made this conclusion on the basis of the comparisons of ceramic styles, settlement patterns and *mitsheṱo* (stone walls) patterns found in these areas. Loubser's findings also reveal that the Mapungubwe ceramic style marks the earlier Shona settlement south of the Limpopo while the Khami ceramics show the arrival of new Shona dynasties from Zimbabwe. In the south of the Soutpansberg, the earliest ceramic style found was the Eiland followed by Moloko. Both are Sesotho styles and show the presence of the Sesotho speaking people in the land south of the Limpopo long before the Vhavenḓa (Madiba, 1994). This overlapping "indicates the close interaction between Shona and Sotho speakers, then the development of Ṱavhatshena and Letaba Venḓa language" (Loubser, 1989: 58). Emanating from this is the belief that the Tshivenḓa language is a result of a fusion between Sesotho and Chishona (Madiba, 1994). According to Loubser (1989:54), "by the mid-fifteenth century Shona-speaking immigrants from Zimbabwe settled in the northern Transvaal and interacted with the local Shona and Sotho inhabitants". As a result of this interaction, the Vashona and Basotho communities developed a common Vhavenḓa identity by the mid-sixteenth century (Loubser, 1989).

e) Hypotheses on the Dual Character of Tshivenḓa

Although Loubser recognises the fusion of the Vashona and the Basotho ceramic styles, there is, however, no established conclusion on other aspects such as how the Vashona's and Basotho's languages came to be fused. This is why it is a problem for scholars to account for the dual character of the Tshivenḓa language. The plausible explanation is that the amalgamation of Sesotho and Chishona "can be attested by the affinities which [Tshivenḓa] is said to have with these languages" (Lestrade, 1932:21). Loubser (1988, 1989), Schoefield (1937) and Sinton-Schoetter (1971) offer a substantiation for these affinities in light of the parallels found by archaeologists between the Vhavenḓa's pottery and its adjacency to the Basotho and Vashona styles. In attempting to account for the dual character of the Tshivenḓa language, Phillipson (1972) alludes to intermarriage as the probable explanation. In this intermarriage, the Vhavenḓa men are said to have married Chishona-speaking wives while the Tshivenḓa-speaking wives were married by the Sesotho-speaking men (Phillipson, 1972:201). In this regard, Loubser acknowledges traditions that hint at intermarriage between the Basotho under the Raphulu and the Shona-speaking Tshivhula dynasty (1991:418). Huffman (2005) and Huffman and du Piesanie (2011)

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concur that the Vhavenḓa's origins in South Africa are linked to the story of Mapungubwe.

f) The Vhavenḓa's Linguistic Contacts in the Transvaal (Limpopo)

In their postmigratory contacts in the Transvaal, the Vhavenḓa intensely came into contact with other groups such as the Basotho, Shona groups such as the Lembethu and Twanamba, and at a much later stage, they also came into contact with other languages such as Xitsonga, IsiZulu, English and Afrikaans (cf. Huffman, 2005:58). After settling in Venḓa, the Vhasenzi and the Vhalemba are said to have lost their Karanga affinities through intermarriage with Vhangona wives, and were assimilated into Tshingona (Tshivenḓa) culture and language (Ṋetswera, 2012:11). To this day, there are still conflicting accounts on the origin of the Vhavenḓa and the Tshivenḓa language. All in all, the Vhavenḓa's oral traditions predominantly present three successive cultural influences, namely: (1) the Vhangona groups who were found at Mapungubwe, (2) Shona groups from Zimbabwe (such as Lembethu and Mbedzi), and (3) Singo groups from Zimbabwe who conquered the country (Huffman, 2005:58). Thus, an attempt to account for the origin and character of the Tshivenḓa can only be stretched to a point of tediousness, precisely because of the ambivalences and ambiguities that characterise the subject. It is hoped that by foregrounding the conflicting hypotheses on the origins of Vhavenḓa, Tshivenḓa and Tshivenḓa's contact(s) with other languages may yield some insight into the lexical inventory of the Tshivenḓa language.

III. Methodology and Theoretical Perspectives

The study adopted the qualitative approach and descriptive design, respectively. Moreover, the study relied on the intuitive method in that the analysts identified loanwords in Tshivenḓa introspectively (cf. Netshisaulu, 2012), while a more data-driven methodology was also assumed through a systematic identification of loanwords within a predetermined set of loanwords from previous loanword research, and the Tshivenḓa grammar manuals. For expository and analytical convenience, the article discussed Tshivenḓa loanwords in light of (a) Loanwords which undergo neither segmental nor analogical alterations; (b) Loanwords which undergo segmental alterations but no analogical alterations, and (c) Loanwords which undergo both segmental and analogical modification to correspond to Tshivenḓa word patterns. The study also elucidated loanword nativisation in view of both the phonological and morphological changes that loanwords undergo within an Adaptability Scale which exhibits three positions. The first position in the scale is the Merely Adopted (MA) loanwords, which undergo no alteration but rather keep their source language's form and pronunciation as it is. The second position is that of Partially Adopted (PA) loanwords, which undergo phonological changes but no morphological alterations. Finally, the third position in the Adaptability Scale is that of Fully Adopted (FA) loanwords, which undergo both phonological and morphological changes to conform to Tshivenḓa patterns. Furthermore, the current study employed the Generative Phonology Model (Chomsky and Halle, 1968) and CV-Phonology Model (Clements and Keyser, 1983), as its theoretical lynchpins. Clements and Keyser (1983) specifically designed the CV-Phonology Model to deal with the syllable (Katamba, 1989). The Generative Phonology Model, on the other hand, assigns the correct phonetic representations to utterances in a way that reflects the native speakers' internalisation of grammar (Zivenge, 2009). The Generative Phonology Model's major concerns are the phonological processes underlying surface phonetic forms. Zivenge (2009) adds that the dominant view is that the native speakers of a language unconsciously know the nature of the phonological structure of their language. Thus, in the subsequent section, the discussion on how loanwords are adapted bears in mind how a native Tshivenḓa speaker is likely to adapt a loanword into the Tshivenḓa lexical inventory based on his or her internalisation of Tshivenḓa grammar.

IV. Linguistic Adaptation in Tshivenḓa

In this section, examples of loanwords and how they are adapted into the Tshivenḓa language are provided and discussed. To achieve this, a prototype of the phases undergone by the loanword during the adaptation process in Tshivenḓa is used. The phases include phonetic adaptation, phonological adaptation, morphological adaptation and semantic adaptation, respectively. This can be best illustrated through an example of how the loanword, 'Coke', is adapted into Tshivenḓa. In the English language, the word 'Coke' may refers to a fizzy drink (i.e., Coca Cola beverage), cocaine or a black substance that is produced from coal and burnt to provide heat (*Oxford Advanced Learner's Dictionary*, 2015). When adapted into Tshivenḓa and prior to its broadened meaning, the word simply refers to a fizzy drink; any fizzy drink, for that matter.

a) Phonetic Adaptation

To actualise the phonetic adaptation of the word 'Coke', a native speaker of Tshivenḓa would first listen to the speech sounds in the loanword in its original form against the speech sounds of the native language (Tshivenḓa). In other words, the native speaker will isolate the speech sounds of the loanword, and then proceed to search for such sounds in his or her language in an effort to relate them to those speech sounds present in the loanword. In this instance, the native speaker will isolate the first speech sound, 'C' in the word 'Coke', which in Tshivenḓa is represented by

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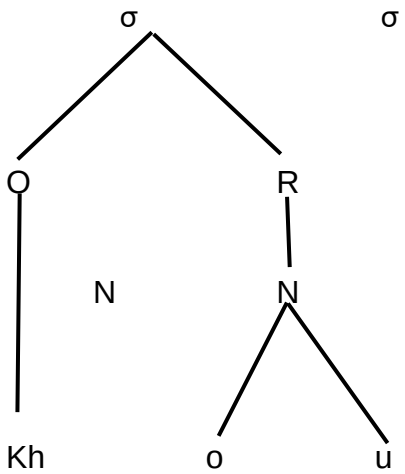
the speech sound, [Kh] (aspirated, velar speech sound). The following speech sound, although only one, 'o', sounds like 'ou' when articulated in the word 'Coke'. Thus, the adapter will represent the sound as [ou] in Tshivenḓa, according to the sound he or she hears when articulating the speech sounds in the loanword. The subsequent sound, 'k' is similar in sound to the first, 'C', and is thus also represented as [kh] in Tshivenḓa. The last speech sound, 'e' in 'Coke' sounds like 'u' when articulated. Hence, the Muvenḓa adapter represents it orthographically as [u]. On this basis of phonetic representation (and adaptation), the resultant word then becomes, *Khoukhu*. Succinctly put, the adapter listened to the sounds and represented them in harmony with the Tshivenḓa orthography as thus:

(1)

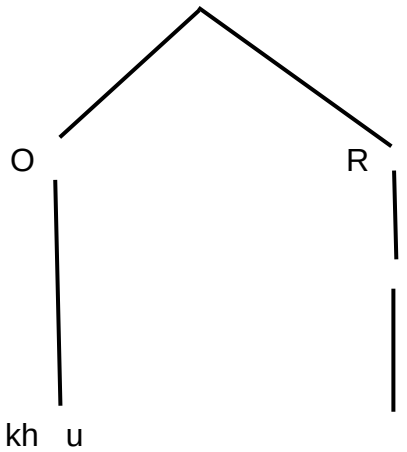
[C] > [Kh]
[o] > [ou]
[k] > [kh]
[e] > [u]



Notable in the above example is that the orthography of the loanword is different from the resultant adaption. Thus, in adapting the loanword, the adapter's focus is on matching the sounds of the loanword with the sounds of his or her native language system; focus is not on the 'spelling', but solely on the sounds of the word. In Tshivenḓa, the adaptation of the loanword begins with the adaptation of sound.

b) Phonological Adaptation

From phonetic adaptation, the adapter must then proceed to the phase that may be termed 'phonological adaptation'. Here, particular focus is on whether the resultant word, *Khoukhu*, conforms to the syllable pattern(s) of Tshivenḓa or not. Due to spatial limitations, other phonological aspects such as tone and phonemes will not be discussed, only the Tshivenḓa syllable structure and/or pattern will be considered. In this instance, the adapter must confirm that the syllables of the word, *Khoukhu*, align with the Tshivenḓa language's typical syllable structure, as indicated below:



By syllable structure processes, it is meant the manner in which syllable structures are preserved in a particular language (Madigoe, 2003). In essence, syllable structure processes affect the relative distribution of consonants and vowels within a word. Notable in the syllable structure above, the Tshivenḓa syllable generally has an onset (O) (Consonant) and Rhyme (R) (Vowel). The rhyme encapsulates the nucleus (N). In the above structure, 'σ' represents the 'syllable node', 'O' represents 'Onset', 'R' represents 'Rhyme' while 'N' represents 'Nucleus'. The syllable thus principally constitutes two elements, namely; the Onset which comes at the beginning and the Rhyme which follows it (Katamba, 1989). "Technically", avers Baixone (2015:5), "the basic elements of the syllable are the onset (one or more consonants) and the rhyme," where the latter constitutes the rhyme (which comprises the nucleus) and the coda. The basic elements of the syllable that Baixone (2015) refers to are still the *onset* and the *rhyme* (sometimes written as 'rime'). Katamba (1989) views the rhyme as the only essential element of the syllable in English and also in other languages. Katamba further states that "the rhyme is always obligatorily present in all syllables and in all languages. The 'centre' of the syllable is known as the "peak or nucleus" (Skandera and Burleigh, 2005:67), or the vocalic element (Ayyub, 1968). Thus, in terms of the Tshivenḓa syllable structure, the word, *Khoukhu* would be considered successfully adapted phonologically if or when its syllables conform to the CV (Consonant-Vowel) pattern or OR (Onset-Rhyme) pattern.

c) Morphological Adaptation

From phonological adaptation, the adapter must proceed to the morphological adaptation of the loanword, where considerable focus must be on, among other things: (a) determining the word category into which the loanword (*Khoukhu*) falls in Tshivenḓa; (b) if it is a noun, determining which noun class the loanword falls into; (c) determining the number of morphemes in the loanword; (d) affixation, i.e., determining whether the loanword permits prefixation and/or suffixation, for example. In fulfilling these four aspects, the adapter may

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confidently affirm that the loanword has been successfully adapted, morphologically. In the case of *Khoukhu*, the adapter will have to confirm that the word is a noun, that its noun class in Tshivenḓa is +9 (N(i)-) in singular form and +10 (Dzi-) in plural form, that the word essentially has two morphemes, namely; the noun class prefix (N(i)-/Dzi-) and the noun stem (*-Khoukhu*); and that, the locative suffix, *-ni*, for example, can be attached to the noun, resulting in *Khoukhuni* ('at the Coke'). In this instance, the adapter may then affirm that *Khoukhu* is morphologically adapted into the Tshivenḓa lexicon.

d) Semantic Adaptation

From morphological adaptation, the adapter may also consider the meaning of the loanword, bearing in mind that the meaning of the loanword may either broaden, narrow, completely change or not change at all. At the first level of meaning, *Khoukhu* in Tshivenḓa may certainly mean the actual fizzy drink produced by the Coca Cola Company. However, *Khoukhu* may also acquire connotative meanings such as 'bribe money' or 'a gift'. In some instances, *Khoukhu* may be replaced by the word often treated as its synonym in Tshivenḓa, *Khoḽoḓirinki* (Cold drink), where the word *Khoḽoḓirinki* still means either a cold beverage (Coke), a bribe or a gift. Thus, the adapter will have to be well-versed in the varied semantic applications of the loanword, and use it appropriately. Upon undergoing each of the four phases, phonetic adaptation, phonological adaptation, morphological adaptation and semantic adaptation, the word *Khoukhu* would then be considered part of the Tshivenḓa language's lexical inventory.

e) Morpho-Phonological Processes Accompanying Loanword Nativisation in Tshivenḓa

Although the above description of how the loanword 'Coke' is adapted into Tshivenḓa may be taken as a prototype of how loanwords are generally adapted into Tshivenḓa, it must be noted, however, that the example does not delve deeper into any morpho-phonological rules and processes that the adapter must consider, or at least use to account for the distinctions between 'Coke' (English) and *Khoukhu* (Tshivenḓa), for example. It is for this reason that it is deemed necessary to highlight some morpho-phonological processes and/or changes that occur during the loanword adaptation in Tshivenḓa. Firstly, it must be stated that Tshivenḓa predominantly loans nouns and verbs from English and Afrikaans, and notable in its borrowing process is that, when nouns are loaned from English and Afrikaans, they lack a prefix and noun class, but when adapted into Tshivenḓa, they are assigned a prefix and noun class. Implicit in this is that Tshivenḓa is a prefixational or prefixal language. For instance,

(2)

Prophet (English) > *Muporofita* (Tshivenḓa) Mu- (+1)
Machine (English) > *Mutshini* (Tshivenḓa) Mu- (+3)

When borrowing nouns from English and Afrikaans, either a singular or plural prefix is attached to the noun when it is adapted into Tshivenḓa. The aspect of affixation which often manifests either the singularisation or pluralisation of nouns, must not be ignored when describing loanword adaptation in Tshivenḓa. Whereas the English language, for example, entails the epenthesis of the consonant/s/ at the end of the base noun to denote plurality, i.e./school(s)/, Tshivenḓa, as a prefixal language, deems this grammatically aberrant. Instead, the Tshivenḓa employs a plural prefix. This may be evinced in the following morphological environment:

(3) 'School**s**' /Skuls/> [Zwi-<8/p> **-** + **-**kolo > [Zwikolo]

Whilst on the prefixation of loaned nouns, it is also imperative to hint at the nativisation of an object word of noun class 9, which is done by inserting an invisible noun affix [N(i)-] in Tshivenḓa (cf. Zivenge, 2009). In Tshivenḓa, the affix [N(i)-] denotes animals and objects such as the 'computer'. The [N(i)-] affix signifies singular objects other than those in Class 3 (Mi-) in Tshivenḓa. In a loanword (noun) such as 'computer' (*Khomphiyutha/Khomphyutha*), the prefix is invisible because it cannot be articulated together with the stem of the base-word. It is only realised grammatically, but does not form part of the word's phonics. Notable in the word /kəmpju:tə/> [komphyutha] is that only the stem is audible, although the class prefix [N(i)-] is grammatically present. The class affix [N(i)] also determines the concordial agreement for the base-word [khomphyutha], e.g., ***(Ni)*** *khomphyutha* ***(ni)*** *a ḓura/Khomphyutha i a ḓura*, 'The computer is expensive'. In terms of pluralisation of the word *Khomphyutha*, the Vhavenḓa insert the plural prefix [Dzi-] (class +10) to the noun stem instead of attaching the English suffix /s/ at the end of the stem because this is unacceptable in Tshivenḓa. Thus, the pluralisation of 'computer' in Tshivenḓa requires the insertion of the Class 10 affix, which is both monosyllabic and invisible. It is not articulated together with the noun stem [khomphyutha] but it is grammatically realised. In this sense, the Muvenḓa adapter is assumed to possesses this intuitive knowledge when adapting the word into the Tshivenḓa language.

There are also notable structural changes in the sound patterns of the loanwords when they are adapted into Tshivenḓa. In such instances, sound changes in loanwords result in the loss of the original speech sounds of the loanword. Sound changes may be caused by the absence of a matching speech sound in Tshivenḓa, e.g.:

(3)

Brood (Afrikaans) > *Vhurotho* b > Vh
Skool (Afrikaans) > *Tshikolo* s > Tsh

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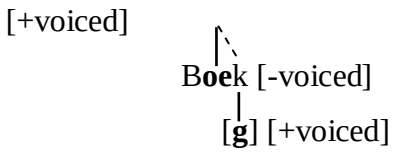
Notable in the above examples is that the prefixes of the loanwords changed completely and where vowels were juxtaposed, one vowel disappeared while the other remained. This is so because there are loanwords from Afrikaans and English whose sound patterns are unacceptable in Tshivenḓa, to begin with. For instance, the word, *brood* (bread) assumes the following syllable pattern: CCVVC (C= Consonant; V=Vowel), whereas in Tshivenḓa, where the typical syllable structure is CV, the syllable pattern is: CVCVCV (*Vhurotho*). Another observation here is that clustered consonants in a loanword are separated by a vowel when the loanword is adapted into Tshivenḓa. This is so because Tshivenḓa does not permit a cluster of consonants in its sound patterns. Furthermore, apart from juxtaposed vowels in loanwords having one vowel disappear, for example, other phonological processes such as vocalisation may be noted when a loanword is adapted into Tshivenḓa, as revealed in the example below:

(4)

Boek (Afrikaans) > *Bugu* (Tshivenḓa)

In Tshivenḓa, the loanword *boek* (book) becomes *bugu*. Note that the vowels /oe/ in *boek* were replaced by /u/ in Tshivenḓa. This is ascribed to the native adapter's orthographic representation of how the vowels sound in the loanword (phonetic adaptation). Also note that the voiceless speech sound /k/ becomes /g/ in Tshivenḓa when the loanword is adapted. This vocalisation process may be explained thus in Tshivenḓa:

(5)



In the example above, the juxtaposed vowels /oe/ in *boek* are voiced in Tshivenḓa (Milubi, 2004). As already indicated, when the vowels/oe/ are articulated in the word *boek*, they sound like the vowel/u/. Furthermore, the two voiced vowels/oe/ precede the voiceless speech sound /k/. When articulated, the voiced vowels /oe/ spread their +voiced features to the voiceless speech sound /k/, which upon receiving the +voiced features becomes a voiced speech sound /g/. Arguably based on its phenotype, the resultant word is expected to be pronounced *Bug* (as in *Boog*), if one were to isolate and articulate each sound as per articulatory phonetics' prescribed by the International Phonetic Alphabet (IPA). However, since the Tshivenḓa syllable has no coda, that is, it has no words that terminate with a consonant; all Tshivenḓa syllables are open, the adapter is compelled to add the vowel /u/ after the vocalised speech sound /g/, resulting in the word, *bugu*. Thus, it is possible that non-vocalised speech sounds in a loanword be transformed into vocalised ones in Tshivenḓa. Noteworthy in such instances is that the place of articulation of the speech sound rarely changes in Tshivenḓa, i.e., /k/ is a velar speech sound and /g/ is a velar speech sound.

In the nativisation of loanwords in Tshivenḓa, one finds a Merely Adopted word such as *khomphyutha* (computer). It is a merely adopted word in the sense that, it does not undergo a complete alteration when it is adapted into Tshivenḓa. Of course, it does not keep the source language's form orthographically, but because it retains its pronunciation as it is in the source language, the word is merely adopted into Tshivenḓa. Where words are Partially Adopted in Tshivenḓa, that is, words that exhibit phonological changes but no morphological alterations, it must be noted that the syllable structure of Tshivenḓa would have, in some way or the other, be disregarded in order for such a word to be incorporated into Tshivenḓa. An example is the word, *mu**phre**sidende*, (as opposed to *mu**phure**sidende*) (president). One may note the violation of the Tshivenḓa syllable structure, i.e. the CV syllable pattern, in '**phre**' which is phonologically aberrant in Tshivenḓa. This example is encapsulated here in an effort to highlight the orthographic inconsistencies that tend to characterise the principles undergirding the spelling of loanwords in Tshivenḓa (see Tshikota and Musehane, 2020). It is as a result of these orthographic inconsistencies, among other factors, that Partially Adopted loanwords inevitably pervade the Tshivenḓa lexicon. Be that as it may, Tshivenḓa predominantly manifests Fully Adopted loanwords, where loanwords undergo phonological and morphological changes to conform to the Tshivenḓa patterns. The phases undergone by the word 'Coke' and the necessity of affixation (prefixation) in borrowed nouns, as shown above, are indicative of Tshivenḓa's success at yielding a majority of Fully Adopted loanwords.

V. Conclusion

This study discussed how loanwords are adapted into the Tshivenḓa linguistic environment. It further highlighted the various phases that a loanword generally undergoes prior to its incorporation into the lexical inventory of Tshivenḓa. The phases that the loanword undergoes when it is adapted into Tshivenḓa are essentially phonetic, phonological, morphological and semantic adaptations. In discussing these phases, the goal was to illustrate that loanwords are phonetically, phonologically, morphologically and semantically altered to comply with the Tshivenḓa phonotactic and other linguistic constraints. Some morpho-phonological processes that are observable in loanword nativisation such as vocalisation, vowel epenthesis and deletion were briefly alluded to. Syllabification and affixation were also targeted, albeit briefly, in an effort to show that they

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can account for the differences between Tshivenḓa and the languages from which it borrows words.

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Exploring the Difficulties Encountered by the Non-English Department Students in Learning the English Language: A Study on the Tertiary Level of Education in Bangladesh

By Md. Musrifur Jelane
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Abstract- Most of the non-English departments at the tertiary level of education in Bangladesh conduct the English language course for the development of English language skills of the non-English department students. However, the non-English department students at the tertiary level of education in Bangladesh face many troubles in learning the English language efficiently. The purpose of this study was to explore the difficulties encountered by the non-English department students at the tertiary level of education in Bangladesh in learning the English language. This study followed a quantitative research approach. Data collected from 100 non-English department students both from public and private universities of Bangladesh through survey questionnaires and semi-structured interviews. The findings of this study disclosed that the non-English department students face the most difficulty in productive skills (speaking and writing). Moreover, duration of the class and semester, syllabus design, needs analysis, classroom techniques, and methods are the significant factors that affect the English language learning of the non-English department students.

Keywords: *non-english department, quantitative, tertiary level, Bangladesh.*

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Exploring the Difficulties Encountered by the Non-English Department Students in Learning the English Language: A Study on the Tertiary Level of Education in Bangladesh

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Abstract- Most of the non-English departments at the tertiary level of education in Bangladesh conduct the English language course for the development of English language skills of the non-English department students. However, the non-English department students at the tertiary level of education in Bangladesh face many troubles in learning the English language efficiently. The purpose of this study was to explore the difficulties encountered by the non-English department students at the tertiary level of education in Bangladesh in learning the English language. This study followed a quantitative research approach. Data collected from 100 non-English department students both from public and private universities of Bangladesh through survey questionnaires and semi-structured interviews. The findings of this study disclosed that the non-English department students face the most difficulty in productive skills (speaking and writing). Moreover, duration of the class and semester, syllabus design, needs analysis, classroom techniques, and methods are the significant factors that affect the English language learning of the non-English department students. Based on the findings, this study also made some recommendations to overcome the difficulties encountered by the non-English department students at the tertiary level of education in Bangladesh in learning the English language.

Keywords: non-english department, quantitative, tertiary level, Bangladesh.

I. Introduction

Because of the fast-growing impact of globalization, people are becoming more receptive to use English language to communicate with one another. English has now become the language of global business, innovation, and technology (Alghail & Mahfoodh, 2016). To create skilled and potential candidates in this competitive world, most of the non-English departments at the tertiary level of education feel the urgency to make their students proficient in the English language (Gestanti, 2017). Besides, to gain access to the vast international literature of science, business and, technology, the non-English department students are very eager to learn the English language efficiently. Therefore, the importance of learning English skillfully for the non-English department students at the tertiary level of education is increasing day by day.

To comprehend the necessity of English language in international arena, the non-English departments at the tertiary level of education in Bangladesh are more receptive to the English language. Most of the non-English departments at the tertiary level of education in Bangladesh follow the English for Specific Purpose (ESP) (Afrin, 2016). Under this ESP program, the non-English departments incorporate the specific English language skills that are essential and relevant to the particular non English department while designing the syllabus and course contents for the English language course. Therefore, the primary target to conduct the English language course for the non-English department students at the tertiary level of education in Bangladesh is to make them skillful in using the English language.

Although the non-English departments at the tertiary level of education in Bangladesh regards English as one of the important courses, it is surprising to notice that students of non-English departments face many difficulties in learning English effectively and successfully. In most cases, the non-English department students cannot communicate properly in English with others. They do not feel the confidence to use English in their real-life context. Besides, incapability to produce error-free and structured writing in English also reflect lack of writing skill of the non-English department students. Moreover, their receptive and productive skills in English do not develop such a standard as expected at the end of the course (Ali, 2020). Therefore, it is now indispensable to research to find out the factors that create the difficulties in English language learning of the non-English department students.

The general objective of this study is to explore the difficulties encountered by the non-English department students in learning the English language at the tertiary level of education in Bangladesh. Based on the general objective, this research work has been designed to conduct on the following specific objectives:

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a) To examine the existing situation of the English language courses of the non-English department students at the tertiary level of education in Bangladesh.
b) To identify the factors that are associated with the problems in English language learning of the non-English department students at the tertiary level of education in Bangladesh.

II. Literature Review

Ali (2020), Rahmah (2019) and, Prastiyowati (2016) identified the problems associated with the English listening skills of the English department students. However, Rahmah (2019) tried to find out the difficulties in listening comprehension of TOEFL test specifically. Besides, Gilakjani and Sabouri (2016) investigated the listening comprehension difficulties of English language learners. On the other hand, Gestanti (2017) tried to explore the listening strategies used by the non-English department students to overcome the difficulties they faced in listening. Moreover, this paper sheds some light on the effectiveness of these strategies to minimize the difficulties in the listening of the non-English department students.

Ibnian (2019) and Nakhalah (2016) investigated the problems associated with the English speaking skills of English language students. These studies revealed that students' lack of confidence, fear of mistakes, anxiety and, shyness are the important factors associated with the speaking problems of the students. On the other hand, Rahmaniah & Asbah (2018) and Sudjasmara (2013) tried to identify the speaking difficulties encountered by the non-English department students. These studies highlighted both the internal and external factors that influence non-English department students' speaking skills.

Satriani (2018) and Kasim & Raisha (2017) explored the problems associated with the English reading skills of the English department students. These studies explained the linguistics and non-linguistic difficulties, which were very prominent in speaking skills among the English department students. Besides, Alghail and Mahfoodh (2016) identified the problems in the academic reading of the international graduate. On the other hand, Pudyastuti (2019) tried to identify the English reading complexities of the non-English department students. This study revealed that non-English department students encountered difficulties in reading due to a lack of proper reading strategies and stock vocabulary.

Alghammas (2020) and Pratiwi (2016) identified the problems associated with the English writing skills of the English department students. Pratiwi (2016) found that linguistics and cognitive difficulties are important regarding students writing skills, while Pratiwi (2016) identified semantic and syntactic difficulties are paramount in regarding students writing skills. On the other hand, Widyan & Darwish (2019), Afrin (2016), and Lathif (2017) explored the writing difficulties encountered by the non-English department students. Widyan & Darwish (2019) identified internal factors like linguistics, syntactic and morphological competence, while Afrin (2016) and Lathif (2017) highlighted the external factors like motivation, practice, and cultural aspects are important in students' development of writing skills.

Studies above, it is clear that there is an avalanche of literature available related to difficulties associated with the English language learning of the students. However, the literature on the English language learning difficulties encountered by the non-English department students at the tertiary level of education in Bangladesh is quite inadequate. Therefore, there remains a research gap in this field. The purpose of this study is to fulfill the gap with a critical approach.

III. Methodology

a) *Research Design*

This research followed a quantitative approach. The quantitative research approach chose due to the effectiveness in evaluating the subject matter more accurately. The primary sources of data used to carry out this research. Data collected through a survey questionnaire and semi-structured interview. The response of a respondent has been cross-checked with other respondents to ensure the validity of the information.

b) *Population and Sampling*

The target population of the study was the students who belonged to different departments (except the Department of English) at the tertiary level of education in Bangladesh. This study followed the Stratified Random sampling method. Therefore, the students at the tertiary level of education in Bangladesh divided into subgroups or strata based on their departments like Sociology, Political Science, History and Archeology, Physics, Chemistry, Electrical and Electronic Engineering, Computer Science Engineering, etc. Samples then selected randomly from each subgroup or stratum.

c) *Data Collection and Analysis*

Data collected from 100 students of different departments, both from public and private universities in Bangladesh, through questionnaires. A five-point Likert scale used to measure the responses. Additionally, semi-structured interviews conducted with 30 students of different departments. Data were analyzed by using IBM SPSS Statistics. The statistical measurements used were Mean and Standard Deviation to analyze and interpret the collected data. By using a five-point Likert scale, items were scored as Always= 5, "Often= 4, "Sometimes= 3, Rarely=2, Never=1; Very Difficult=5

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Difficult=4, Moderately Difficult=3, Slightly Difficult=2Not Difficult=1 and Strongly Agree=4, Undecided=3, Disagree=2, Strongly Agree=5, Disagree=1.

IV. Results and Discussions

Table 1: Skills that are practiced most during school and college levels of education

Skills	Number		Mean	Std. Deviation
	Valid	Missing		
Listening	100	0	3.25	0.91
Speaking	100	0	2.82	0.92
Reading	100	0	4.28	0.93
Writing	100	0	4.51	0.95

The results in Table-1 show that among the four language skills, writing skill has the highest mean (4.51) while speaking skill has the lowest mean (2.82). The results indicate that students practiced the writing skill most where they practiced the speaking skill least during their school and college levels of education.

Table 2: Students' frequency of facing difficulty in each of the four language skills

Skills	Number		Mean	Std. Deviation
	Valid	Missing		
Listening	100	0	3.97	0.97
Speaking	100	0	4.40	0.91
Reading	100	0	3.19	0.94
Writing	100	0	4.09	0.93

The results in Table-2 show that among the four language skills, speaking skill has the highest mean (4.40) while reading skill has the lowest mean (3.19). The results reveal that students face the most difficulty in speaking where they face least difficulty in reading.

Table 3: The duration of the English language course (i.e. 4/6 months) is fair enough.

	Frequency	Percent	Valid Percent	Cumulative Percent
Agree	11	11	11	11
Disagree	33	33	60.0	44
Strongly Disagree	56	56	56	100
Total	100	100	100	

The results in Table-3 show most of the students were disagreed that the duration of the English language course is fair enough for the non-English department students.

Table 4: The syllabus & course contents of the current English language course need to update

	Frequency	Percent	Valid Percent	Cumulative Percent
Agree	76	76	76	76
Disagree	20	20	20	96
Strongly Disagree	4	4	4	100
Total	100	100	100	

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The results in Table-4 show most of the students (76%) were agreed, and it indicates that the present English language syllabus of the non-English department students needs to update.

Table 5: Students' frequency of facing problems with regard to English Listening skills

Sub skills	Number		Mean	Std. Deviation
	Valid	Missing		
Listening and comprehending the class lectures	100	0	3.52	0.89
Listening and comprehending the materials presented in the class	100	0	3.60	0.91
Listening and understanding main idea of a topic	100	0	3.87	0.98
Listening and understanding specific information in a topic	100	0	3.19	0.91
Listening and comprehending speaker's attitude and purpose	100	0	4.14	0.95
Listening and understanding Radio program/TV program/Seminar/Conference/Workshop	100	0	3.65	0.96

The results in Table-5 show that among the problems regarding listening skills, 'Listening and comprehending speaker's attitude and purpose' has the highest mean (4.14) while 'Listening and understanding specific information in a topic' has the lowest mean (3.39). The results reveal that students face the most difficulty in listening and comprehending the speaker's attitude and purpose, where they face the least problem in listening and understanding specific information in a topic.

Table 6: Students' frequency of facing problems with regard to English Speaking skills

Sub skills	Number		Mean	Std. Deviation
	Valid	Missing		
Participating in class discussions	100	0	3.92	0.94
Asking questions to the instructor	100	0	4.10	0.91
Organizing and presenting oral reports	100	0	3.10	0.95
Pronouncing words clearly	100	0	3.80	0.92
Talking in English with the instructor outside of the class	100	0	3.63	0.90
Talking in English with classmates outside class	100	0	4.56	0.91

The results in Table-6 show that among the problems regarding speaking skills, 'Talking in English with classmates outside class' has the highest mean (4.56) while 'Organizing and presenting oral reports' has the lowest mean (3.10). The results reveal that students face the most difficulty in talking in English with classmates outside the class where they face the least problem in organizing and presenting oral reports.

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Table 7: Students' frequency of facing problems with regard to English reading skills

Sub skills	Number		Mean	Std. Deviation
	Valid	Missing		
Understanding the main idea of a context	100	0	3.76	0.95
Comprehending the purpose and attitude of the writer	100	0	3.70	0.91
Transforming information to graphs/charts/pictures/ maps/tables/diagram	100	0	3.83	0.89
Summarizing a text	100	0	3.35	0.90
Predicting a text	100	0	4.24	0.95
Skimming & Scanning a text	100	0	3.90	0.97
Ability to read quickly	100	0	3.74	0.93

The results in Table-7 show that among the problems regarding reading skills, 'Predicting a text' has the highest mean (4.24) while 'Summarizing a text' has the lowest mean (3.35). The results reveal that students face the most difficulty in talking in predicting a text where they face the least problem in summarizing a text.

Table 8: Students' frequency of facing problems with regard to English writing skills

Sub skills	Number		Mean	Std. Deviation
	Valid	Missing		
Spelling correctly	100	0	4.12	0.91
Using appropriate word order	100	0	3.70	0.89
Using proper punctuation	100	0	3.13	0.93
Using correct vocabulary and grammar	100	0	4.44	0.97
Writing thesis statement, topic sentence, supporting details	100	0	4.21	0.95
Developing ideas and Joining sentences	100	0	3.51	0.91
Using cohesion and coherence	100	0	3.55	0.88
Writing at an efficient rate	100	0	4.60	0.95

The results in Table-8 show that among the problems regarding writing skills, 'Writing at an efficient rate' has the highest mean (4.60) while 'Using proper punctuation' has the lowest mean (3.13). The results reveal that students face the most difficulty in writing at an efficient rate where they face the least problem in using proper punctuation.

V. Conclusions and Recommendations

Although most of the non-English departments, both in public and private universities in Bangladesh, conduct the English language course to improve the English language skills of the students, the usefulness of these English courses hinders due to several factors. This study tries to find out these factors which create obstacle in learning the English language skills properly of the non-English department students. Moreover, the results and recommendations of this study will assist the teachers to guide the students in a proper engaging way as well as the syllabus design and assessment committees will be benefited to form an effective and practical syllabus for the students of non-English departments by evaluating this paper. Based on the findings of this study, the following recommendations have been made:

Firstly, the students of the non-English departments face the most difficulty in productive skills (Speaking and Writing) compared to receptive skills (Listening and Reading). Due to lack of practice and opportunity, non-English department students feel less enthusiasm to develop their productive skills. Therefore, it is much needed to create more opportunities inside and outside the classroom to develop productive skills along with the receptive skills of the non-English department students.

Secondly, most of the English language courses offered to the non-English department students are for the only a semester (which is 4 to 6 months). This

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duration of time is quite inadequate for the proper English language learning of the non-English department students. Moreover, the class duration of the English language courses offered to the non-English departments is insufficient enough. Therefore, the number of semesters and duration of the class time need to extend for the non-English department students.

Thirdly, the present English language syllabus of the non-English department students is not good enough to provide the English language skills that the non-English department students need much. Most of the English language syllabuses of the non-English department students are based on only grammatical competence. The communicative aspect of language can hardly find in the English language syllabuses of the Non-English department students. Therefore, both the notional and functional aspects of the syllabus need to incorporate in designing the English language syllabuses for the non-English departments.

Fourthly, students' active involvement is important for the English language learning process. However, teachers play an active role while students remain passive learners in most of the English language classes for the non-English department students. Therefore, it is essential to create a learner-centered classroom instead of a teacher-centered classroom to foster the learning process of the non-English department students.

Finally, students of different departments have different English language needs. For example, the English language needs of the students of BBA departments are not the same as the English language needs of the students of engineering departments. Therefore, needs analysis should carry out before, in the middle, and after the language course to find out the appropriate English language needs of the particular department students. Moreover, this will also fulfill the gaps in English language learning of the non-English department students.

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Appendix

Students' Questionnaire

Dear Respondent,

Greetings!

I am conducting a research work on "Exploring the Difficulties Encountered by the Non-English Department Students in Learning the English Language: A Study on the Tertiary Level of Education in Bangladesh." This questionnaire is part of this research work to collect data from the students. It might take approximately 10 minutes to complete the questionnaire.

Please be assured that your responses will be kept confidential and will be used for research purposes only.
Thank you for your assistance.

Demographic Details:

Name:

Age:

Gender: Male/Female

Department:

University:

Specific Questions:

1. To what extent the following skills of English you practiced in your school and college levels of education? (Put a tick mark)

Skills	Always	Often	Sometimes	Rarely	Never
Listening					
Speaking					
Reading					
Writing					

2. How difficulties do you face in each of the following language skills? (Put a tick mark)

Language skill	Very Difficult	Difficult	Moderately Difficult	Slightly Difficult	Not Difficult
Listening					
Speaking					
Reading					
Writing					

3. The duration of the current English language course (i.e. 4/6 months) is fair enough. (Put a tick mark)

Strongly Agree	
Agree	
Undecided	
Disagree	
Strongly Disagree	

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4. The syllabus & course contents of the current English language course need to update. (Put a tick mark)

Strongly Agree	
Agree	
Undecided	
Disagree	
Strongly Disagree	

5. How often do you face difficulties in the following sub skills of the Listening skill? (Put a tick mark)

Sub-skills					
Listening	Always	Often	Sometimes	Rarely	Never
Listening and comprehending the class lectures					
Listening and comprehending the materials presented in the class					
Listening and understanding main idea of a topic					
Listening and understanding specific information in a topic					
Listening and comprehending speaker's attitude and purpose					
Listening and understanding Radio program/ TVprogram/Seminar/Conference/Workshop					

6. How often do you face difficulties in the following sub skills of the Speaking skill? (Put a tick mark)

Sub-skills					
Speaking	Always	Often	Sometimes	Rarely	Never
Participating in class discussions					
Asking questions to the instructor					
Organizing and presenting oral reports					
Pronouncing words clearly					
Talking to the instructor outside of the class					
Talking with classmates outside class					

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7. How often do you face difficulties in the following sub skills of the Reading skill? (Put a tick mark)

Sub-skills					
Reading	Always	Often	Sometimes	Rarely	Never
Understanding the main idea of a context					
Comprehending the purpose and attitude of the writer					
Paraphrasing information					
Transforming information to graphs/charts/ pictures/maps/tables/diagram					
Summarizing a text					
Predicting a text					
Skimming & Scanning a text					
Ability to read quickly					

8. How often do you face difficulties in the following sub skills of the Writing skill? (Put a tick mark)

Sub-skills					
Writing	Always	Often	Sometimes	Rarely	Never
Spelling correctly					
Using appropriate word order					
Using proper punctuation					
Using correct vocabulary and grammar					
Writing thesis statement, topic sentence, supporting details					
Developing ideas and Joining sentences					
Using cohesion and coherence					
Writing at an efficient rate					

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School Inspectors do not add Value to Teacher Instructional Effectiveness in Government-Aided Primary Schools of the Least Developed African Countries: Case of Uganda

By Lubwama Joseph Ntege
Kyambogo University

Abstract- A least developed country is one with a less developed industrial base and low human development index relative to other countries. In Africa, there are thirty- three countries that are classified as least countries. Such countries in Africa include: Burundi, Eretria, Ethiopia, Malawi, Rwanda, Tanzania, Zambia, Togo, Guinea Bissau, Central African Republic and Uganda to list a few (Mwanazia, G.M, 1985). These countries are doing everything possible to cause social, economic, industrial and agricultural development so as to be among the developed countries. They visualize education as the key to the development status they intend to achieve. Their budgets are targeting strengthening primary education which will be enhanced by the school inspection systems they each have (Wanga, H. K, 1985).

Uganda, a former British protectorate that won her independence in 1962, located within the tropics of cancer and Capricorn also has the equator imaginary line horizontally running through it. According to its Vision 2040, primary education is one of the fundamental bases the country hopes to use to achieve the middle income social – economic development status. Uganda hopes that to achieve a strong primary education base, teacher instructional effectiveness will be the way to go.

GJHSS-G Classification: FOR Code: 139999

SCHOOLINSPECTORSDONOTADDVALUETOTEACHERINSTRUCTIONALEFFECTIVENESSINGOVERNMENTAIDEDPRIMARYSCHOOLSOFTHELEASTDEVELOPEDAFRICANCOUNTRIESCASEOFUGANDA

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Abstract- A least developed country is one with a less developed industrial base and low human development index relative to other countries. In Africa, there are thirty- three countries that are classified as least countries. Such countries in Africa include: Burundi, Eretria, Ethiopia, Malawi, Rwanda, Tanzania, Zambia, Togo, Guinea Bissau, Central African Republic and Uganda to list a few (Mwanazia, G.M, 1985).These countries are doing everything possible to cause social, economic, industrial and agricultural development so as to be among the developed countries. They visualize education as the key to the development status they intend to achieve. Their budgets are targeting strengthening primary education which will be enhanced by the school inspection systems they each have (Wanga, H. K, 1985).

Uganda, a former British protectorate that won her independence in 1962, located within the tropics of cancer and Capricorn also has the equator imaginary line horizontally running through it. According to its Vision 2040, primary education is one of the fundamental bases the country hopes to use to achieve the middle income social – economic development status. Uganda hopes that to achieve a strong primary education base, teacher instructional effectiveness will be the way to go. It is hoped that not only will factors like quality of teacher training, experience of teachers, teacher knowledge and collaboration, support supervision, attitude of teachers towards work and the environment in which work is conducted contribute to teacher instructional effectiveness (Lockeed & Vespoor, 1991) but as according to Glickman & Tashmaro, (1980) learner motivation, attendance, collaboration and constant practical work on the other hand all promote teacher instructional effectiveness. Instructional effectiveness is not only a task for teachers and learners *par se*, but for all stakeholders like parents, community members and chiefly school inspectors because school inspectors provide technical advice that improves the teacher instructional process (Gruwe, 2000). School inspection, however, is still faced with challenges that need to be addressed so as their efforts yield into teacher instructional effectiveness.

In Uganda, lack of appropriate funding for inspection activities, a weak local government law that fails to link properly the central and local government inspection bodies, the existing corruption tendencies at the centre and in local governments, failure to implement the inspection recommendations are some of the challenges, like it is elsewhere in least developed countries, the school inspection arm has to overcome to achieve teacher instructional effectiveness. It is concluded that since teacher instructional effectiveness is very instrumental in achieving Uganda's vision 2040 then the existing inspection challenges should be addressed. Among the key strategies is for the government of Uganda to transfer the school inspection functions from the Ministry of Education and Sports and also from the Ministry of Local government and to create a School Inspection Authority that gets funding directly from the central funding source. This Authority should report directly to Ministers' cabinet meeting of the Central government.

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I. Introduction

In most least developed countries, the classroom learning environments are so congested that the only one available teacher finds no space to stand in to deliver effectively the lesson, the teacher – pupil ratio is usually 1: 200 or above. Its common practice for learning to take place without teachers preparing lessons and under shades of trees e.g in South Sudan, Chad and Central African Republic. Classroom instruction is not effective, given, the performance of learners in examinations and the quality of learners from the primary schools especially the government- aided schools. Despite there being departments for school inspection in these countries, their roles are more of collecting data from schools than providing technical advice for instructional effectiveness.

Uganda is a country located within the tropics of cancer and Capricorn, south of the Saharan desert, along the equator and within the East African Community block. Uganda is a former British Protectorate that won her independence in 1962. Like other developing tropical African countries, Uganda faced political turbulences shortly after attaining independence that curtailed its social economic development. However, they calmed down in the 1990s. These years adversely affected many of its social sectors including classroom instruction.

An inspector of schools is a technical person charged with the responsibility of ensuring that the quality of education provision in all education institutions prevails at all cost. In Uganda like it is in the least developed countries of Africa, according to MoES (2016), there are school inspectors for pre-primary,

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primary, secondary and post secondary institutions other than the universities. Inspectors not only guide institutions of learning to achieve desired management standards but also ensure that the curriculum is effectively and efficiently implemented. As the practice is in most African least developed countries, in Uganda, school inspection is done at two levels:

i. There are local government inspectors that have their mandate majorly focused on pre-primary and primary schools and,
ii. Inspectors from the center mandated with monitoring what local government inspectors do and also to ensure quality service provision in secondary and post secondary education institutions. The central inspectorate not only sets the operational standards but monitors compliance to them.

The inspector's work is a demanding one and as an experienced educator uses available resources to optimally meet desired goals. They make valid judgments based on accurate evidence and offer valuable advice. Modern inspection approaches emphasize collegial approach to work - this is one that is developmental rather than punitive. An inspector is expected to give professional support to educators and managers to improve the quality of delivery. The impact of this work will be maximized if there is a high degree of mutual respect and trust exhibited among all concerned. Therefore inspectors require experience, knowledge; skills and positive attitude towards what they do (MoES, 2016).

On the other hand, instructional effectiveness is the achievement that teachers attain when they prepare for teaching; apply appropriate teaching methods to result in learners performing well in tests and examinations. Learners should not only perform well but also acquire and apply skills for example in numeracy, literacy, writing etc to address challenges in their day to day life situations. In order to achieve teacher instructional effectiveness, teachers demonstrate preparedness to teach including scheming, lesson planning, assessment of their learners, sharing assessment results with the appropriate stakeholders and providing technical assistance that will lead to learner recovery. Since school inspection is an externally oriented examination and systematic evaluation of schools (Mwanazia, 1985, Aguti, 2015) if appropriately applied, it adds value that will lead to instructional effectiveness.

Today, there are individually owned private primary schools and public schools owned by government. While in the running of private schools, government has limited hand , in the government-aided both the local communities and government have a big hand extended to providing the infrastructure, teaching – learning materials, training and re-training teachers but most importantly paying the teachers' salaries.

As it is in most least developed countries, Uganda's national quality assurance body is called the Directorate of Education Standards (DES) and in the local government there are district inspection units. The local government inspectors majorly focus on pre-primary and primary schools and those from the center are mandated with monitoring what local government inspectors do and also to ensure quality service provision in secondary and post secondary education institutions. The Central inspectorate not only sets the operational standards but monitors compliance to them. Inspectors at all levels guide institutions of learning to achieve desired management standards and to ensure that the curriculum is effectively and efficiently implemented.

II. Challenges to Inspection that Could be Addressed to add Value to Teacher Instruction

Conceptually, inspection is done to ensure that teacher instruction is effectively and efficiently carried out (MoES, 2016). For teacher instruction to take place appropriate inspection approaches must be applied because inspection in pivotal in teacher instructional effectiveness.

- As required by law in every country, the Uganda school inspectorate is staffed with people of the desired training levels and experience, but they lack the financial facilitation to do their work as expected. The financial provision is so poor that they cannot acquire appropriate transport means and even when they acquire the means of transport in form of vehicles or most commonly motor cycles they may not be as efficient as required to deliver them to their destinations timely and efficiently.
- Inspectors in Uganda, like it is in most least developed countries, frequently complain about lack of fuel and mechanical service to their vehicles or and motorcycles and yet lack of these two or even one of them is enough to fail them to reach their work destinations. It's common for inspectors to use cumbersome rural buses or even to use own bicycles to avoid embarrassment caused by their unreliable transport means that often break down on their way to work.
- Some of the inspectors recruited five or so many years back lack appropriate capacity to appropriately execute their work due to lack retooling to equip them with the desired subject content knowledge and modern school inspection approaches. All this is due to lack of facilitation from both the central and local governments.

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- At times school inspectors during inspection visits come across teachers who are better knowledged in the subject area. This not only embarrasses the inspectors, resulting in a bad working relationship but adds no value to the inspection exercise.
- The school inspectors, who are supposed to be as regular as once each term in schools for inspection, have been reported to be missing for even a full year. Some of the reasons given are technically acceptable but many times failure is due to inspector individual weakness.
- There is un- resolved controversy between the Ministry of Education and Sports and Ministry of local government supported by the district local governments which are responsible for primary school inspection activities. While local governments claim poor funding taking place, Ministry of Education claims that appropriate funding is effected and calculated based on a unit cost for inspecting a school. For now long no solution has been found.
- Further, the local government school inspectors have also claimed that some of the local politicians encroach shamelessly on the insufficient inspection funds leaving the balance too insufficient to enable them do their work as planned.
- The district local leaders at the end of it all turn around to accuse the inspectors of schools for adding no value to teacher instructional effectiveness because they are always very thin on the ground. For fear of their jobs, inspectors have never pointed any accusing finger into any of their bosses who confront them after misusing the inspection funds.
- Inspectors who use motorcycles on long and dusty roads claim that by the time they reach the schools, they are too dirty to talk about cleanliness and tidiness to any of the teachers and learners. They have also claimed that the bad roads and their old motorcycles have affected their back bones rendering them physically less functional too early.
- The local government policy is not decisively clear about the link between local government school inspectors and the Directorate of Education Standards. While DES has the mandate to monitor local government school inspections, it lacks the mandate to reprimand them. DES can't take any action. This implies that even if DES cites a weakness such weakness may not be easily corrected if local government inspectors don't voluntarily accept to do so. Since the relationship between DES and local government school inspectors is just cordial, the retraining, advice and accountability over inspection is only for those districts freely willing to corporate.
- While monitoring and supervision of the inspection activities would add value to teacher effectiveness, the education officers at the district and DES lack sufficient funding to supervise the way inspections are conducted in local governments.
- The district education officers who would implement the inspection recommendations on behalf of the district council lack sufficient facilitation to make them always available on the ground to enforce such recommendations.
- For lack of sufficient funding and being very thin on the ground, there is serious lack of peer-support within the inspectors in districts neighbouring each other.
- Inspectors of schools fail to oversee the planning and implementation of school performance review meetings due to funding problems. This has left schools failing to invite their stakeholders to participate in school performance review meetings or for those that make attempt not to do it efficiently.
- Inspection recommendations that would be disseminated to the schools' stakeholders many times have not because the inspectors of schools who would oversee this important activity fail for various reasons like time, funding and knowledge on what to be done.
- Peer review meetings are not regularly organized for the benefit of the weak teachers because inspectors are either not facilitated or lack knowledge on what to do.
- Inspectors of schools who are mandated with organizing remedial and demonstration lessons have failed to do it for financial reasons or lack of knowledge on what to be done.
- Capacity building renews teachers' performance levels but because the inspectors who are mandated with this pedagogical activity either have no time, lack knowledge on what to be done or are never financially facilitated.
- The inspectors of schools are mandated with school mapping but because they are overwhelmed by selfish politicians have allowed whoever has the money to construct schools anywhere without technical advice. This has led to mushrooming of schools and leaving other areas sparsely supplied with schools.
- The school inspectors are not independent in their work. They cannot provide their technical advice without interference from the political or local authorities for selfish ends. Therefore, whatever mistake in quality assurance matters in Uganda is not squarely the weakness of the inspectors of schools.
- The inspectors of schools are mandated with overseeing the welfare of the educators in Uganda but because their welfare is equally dilapidated, they

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tend to forget all about taking care of the educators' conditions.

- Inspectors of schools are mandated with meeting different stakeholders to solicit constructive ideas and views that develop education service delivery. Since they are never facilitated or they lack such knowledge, they have left this mandate un attended to.
- School inspectors are pivotal in the development and implementation of school improvement plans but for lack of funding or and lack of knowledge on what to do schools are running without school improvement plans. This explains why they have remained stagnated or are collapsing very fast.
- Usually, the school inspection challenges of the Directorate of Education standards differ from those of local government school inspection yet challenges to inspection from both units are usually clamped together. No solution to the benefit of both units has ever been found.
- At times, there are school inspectors with a secondary school curriculum background recruited to work in local government school inspectorates yet here the work is basically supervising implementation of the primary school curriculum. These may not immediately add value to teacher instructional effectiveness in primary schools except after a long orientation and training.
- During implementation of inspection recommendations, there may arise conflict of interest by the district authorities like politicians who demand the law to bend in their favour if their schools are found operating far below the standards.
- School inspectors go to the field too poorly facilitated financially to resist any corruption attempts by the schools. This enables the schools that can buy off unfavourable reports to operate under the same unacceptable conditions yet the same practices leaves the poor ones reprimanded and possibly improve faster.
- Corruption in the inspection system in Uganda has reached a level where school inspectors invite head teachers in their offices for dialogues disguised as school inspections. As evidence that the inspector worked in the school the visitors' book is signed in the office of the inspector at the end of the dialogue and the head teacher is asked to disseminate the points referred to in the dialogue to the school stakeholders.
- Corruption having infiltrated the school inspection in Uganda, no local government school inspector will be pleased to see the central government school inspectors coming to monitor the management of the inspection activities. The local government staff have always make it difficult or impossible for the monitors from the centre to do their work as expected.
- Lack of knowledge, peer working relationships, capacity building among inspectors of schools has left them with little or no contribution to schools guarding against pandemics like COVID-19.
- The school inspectors who are too few on the ground are overwhelmed with the rising number of schools to work in efficiently. This has left them with the option of short visit or directive school inspection approach. This method of work has left many stakeholders grumbling on the effect of their visits to schools given the little time they spend there.

III. Conclusion

Currently, in all least developed countries, there are signs and factors that reveal that school inspectors for government- aided primary schools have not made substantial contributions towards instructional effectiveness. In these countries, like it is in Uganda, lack of appropriate funding for inspection activities, a weak local government linkage with the central government inspection bodies, the existing corruption tendencies at the centre and in local governments, failure to implement the inspection recommendations are some of the challenges the school inspection arms have to overcome to achieve teacher instructional effectiveness. It is concluded that since teacher instructional effectiveness is very instrumental in achieving National development visions like the Uganda vision 2040, then the existing inspection challenges should be addressed. Among the key strategies is for the governments in these countries to create National inspection Authorities, like it is in the United Kingdom with OFSTED, to independently oversee inspection activities in order to ensure effective instructional effectiveness. For example, the government of Uganda ought to transfer the school inspection functions from the Ministry of Education and Sports and also from the Ministry of Local government to create a School Inspection Authority that will be getting funding directly from the central funding source. This Authority should report directly to Ministers' cabinet meeting of the Central government.

IV. Way Forward

- The governments of each country should revisit their legal frameworks in order to address the issue of linkage between the local and their central government. For example, the government of Uganda should revise the local government Act (1997) to address the issues of linkage between the center and local governments, for example, in Uganda, the Directorate of Education Standards (DES) should be made a School Inspection

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Authority (SIA) that reports directly to the Uganda cabinet of ministers' meeting, made totally responsible for quality standards of education to the country. It should be responsible for planning, implementation and accountability of its activities without interference from anybody.

- The local government school inspectors should be recruited, oriented and retrained by the National inspection Authority for efficient service delivery.
- School inspection funding should be centrally budgeted for, disbursed to local governments which should account to the central school inspection authority which should finally be accountable about school inspection to the country.
- Inspection guidelines should ensure that all schools are inspected at least once a term. SIA should ensure that there is adequate manpower for each school (whether private or government – aided) to be inspected once a term.
- SIA inspectors should be monitored for accountability purposes by a competent team of people at Ministerial level.
- The institutions of higher learning should introduce the training course on quality assurance where students intending to be inspectors should get pre-service training with specialization of level of inspection.
- SIA should take up the purchase of vehicles and vans, fueling and serving to solve the transport problem of school inspection.
- SIA budget should be directly funded from the sourcing center.
- There should be an attractive salary structure and allowances for the Inspectorate Authority that will distract inspectors from corruption tendencies.
- The school inspection authority should be charged with developing and implementing inspection policies.
- The Inspection Authority should over-see the management of school performance review meetings at which all stakeholders in the school should among other things discuss the inspection feedback reports.

V. Recommendations

For school inspection to add value to teacher instructional effectiveness, school inspection challenges should be addressed by the Uganda Government. Key among the issues is to centralize the management of inspection activities that will make the implementation of the recommendations centrally done.

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Literature, Modernity and Cultural Atavism in Aliyu Kamal's *Somewhere Somehow*

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Abstract- In Africa, especially in Nigeria, the issue of cultural clash and the dilemma involved in the process is one of the predominant themes largely treated by renowned writers such as Chinua Achebe (1958), Cyprian Ekwensi (1963), Elechi Amadi (1966), Wole Soyinka (1975) and Labo Yari (1978), to mention a few. Using postcolonial theory as a potent analytical tool, attempt is made in this paper to critically examine Aliyu Kamal's latest novel – *Somewhere Somehow* (2019) and portray how he employs it to interrogate the tragic social and psychological effect of modernization/colonialism. The story elaborately discusses the issue of skin bleaching – a corollary of colonialism which has become very pervasive among the uneducated ladies with dark skin in northern Nigeria. Habi and Jiniya, the heroines, who blindly believe that boys, particularly in Kano – where the novel is set, pine after light-skinned girls even if they were to appear as witches, engage in bleaching that ultimately makes their skins like "wankan tarwada" a Hausa terminology that suggests an undefined colour. The paper also depicts how marital peace eludes the bleachers' homes in addition to the tragedy that befalls on them all as a result of aping western culture. Jiniya dies due to skin cancer (leukaemia) and Habi suffers double tragedy: divorce and miscarriage.

Keywords: *literature, culture, africa, womanhood, modernity.*

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Literature, Modernity and Cultural Atavism in Aliyu Kamal's *Somewhere Somehow*

Umar Saje [α] & Mal. Inuwa Mahmud [σ]

Abstract- In Africa, especially in Nigeria, the issue of cultural clash and the dilemma involved in the process is one of the predominant themes largely treated by renowned writers such as Chinua Achebe (1958), Cyprian Ekwensi (1963), Elechi Amadi (1966), Wole Soyinka (1975) and Labo Yari (1978), to mention a few. Using postcolonial theory as a potent analytical tool, attempt is made in this paper to critically examine Aliyu Kamal's latest novel – *Somewhere Somehow* (2019) and portray how he employs it to interrogate the tragic social and psychological effect of modernization/colonialism. The story elaborately discusses the issue of skin bleaching – a corollary of colonialism which has become very pervasive among the uneducated ladies with dark skin in northern Nigeria. Habi and Jiniya, the heroines, who blindly believe that boys, particularly in Kano – where the novel is set, pine after light-skinned girls even if they were to appear as witches, engage in bleaching that ultimately makes their skins like "wankan tarwada" a Hausa terminology that suggests an undefined colour. The paper also depicts how marital peace eludes the bleachers' homes in addition to the tragedy that befalls on them all as a result of aping western culture. Jiniya dies due to skin cancer (leukaemia) and Habi suffers double tragedy: divorce and miscarriage. At the end, the paper, in a preachy tone, brings to the fore that, the money ladies like Habi and Jiniya extravagantly spend to buy the creams and lotions to beautify their faces, is enough for them to engage in petty businesses common to many Hausa women like selling of soup ingredients, groundnuts (boiled, salted or roasted), *zobo* (the rose-coloured water of calyx), *kosai* (bean-cakes) or *dubulan* (dumplings) which not only enable them to give a helping hand in the family budget but equally boost national economy.

Keywords: literature, culture, africa, womanhood, modernity.

I. Introduction

A university teacher, novelist, essayist, social transformer and poet, Aliyu Kamal is now considered the foremost writer from northern Nigerian region. He was provoked into becoming a writer for two obvious reasons: first, to contest the claim that little is known about northern Nigerian writers in English. Secondly, to react to the misconception of many European philosophers and scholars, notably Georg Wilhelm Friedrich Hegel and Hugh Trevor-Roper, who opined that Africa is a continent without history and a people without culture before European exploration and colonization of the continent as well as literary writers such as Joseph Conrad in *Heart of Darkness* (1902) and Carey in Mr Johnson (1962), who equally propagated the notion that Africa does not have a culture of its own. Differently put, the colonialists regarded Africa as inferior to the white devoid of consideration. The black were the 'Other' and by implication, everyone who is not white becomes 'black'. It is precisely this developing Manichean dichotomy that compels Loomba (1998) to observe that the colonialists regarded Africans as inferior to the Whites. Anything black is associated with pre-history, savagery, cannibalism, unconsciousness, silence and darkness. Thus, Kamal's attempt at re-creating history, a history that underscores' the sophistication of Hausa, by extension Africa's civilization before the advent of the colonizers in his novels like *Hausaland* (2001) and *King of the Boys* (2015), provides a contrary view to the Whiteman's myth of bringing culture and light to the dark places of the earth like Africa. This points to the fact that literature, as Ojaide (2014:10) argues, "is a cultural production and any literary work should make the most meaning in the cultural tradition that inspired its creation."

Significantly, the novels – *Hausaland and King of the Boys* artistically portray African harmonious and communal life as well as various African cultural activities, particularly those of the Northern and Southern Nigerian regions. However, the advent of colonialism does not only lead to a change in culture but equally affects the age-long harmonious relationship between men and women in Africa as Ada (2020:225) expressly laments:

> The colonialists introduced certain rules and regulations, which weakened the enjoyment of social, political and economic rights of women. This is not surprising because it aligns with the white man's patriarchal patterns of thought and behaviour in his homeland, which led to the agitation for liberation and equal rights by white women. Men were integrated into the new political, religious and educational institutions. The exclusion of women from these institutions led to their disempowerment and the destruction of traditional women's organizations.

According to this critic, things began to change and turned upside down in African society after the arrival of the colonial masters.

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Defining culture, Ojaide further maintains that:

> Culture is a form of adornment to humanity. It is the culmination of a people's or group's way of life with their beliefs, lifestyle, and manner of dealing with their human condition and practical realities. There is thus one common humanity – we are born, grow old, and eventually die – but we have a diversity of cultures as each group of people has rites of passage that differ from place to place and people to people (11).

Contributing to the discourse, Achebe (1975) in his seminal paper, *The Novelist as a Teacher* assertively states that:

> African people did not hear of culture for the first time from Europeans; that their societies were not mindless but frequently had a philosophy of great depth, and value, and beauty, that they had poetry and, above all, they had dignity. It is this dignity that many African people all but lost during the colonial period, and it is this they must now regain. The worst thing that can happen to any people is the loss of their dignity and self-respect. The writer's duty is to help them regain it by showing them, in human terms, what happened to them, what they lost (157).

The above reference succinctly reveals that, for Achebe, the writer is part of his society, and also a leader who should stir the course. Soyinka (1988:20) corroborates this view when he posits that African Art and artists must be critical guides to the society. He states that "The artist has always functioned in African society as the record of the mores and experiences of his society and as the voice of vision in his own time." This means that the artist is a chronicler; recording experiences and, at the same time, championing the aspirations of his society.

Pointedly, African countries like Nigeria that gain independence since the 1960's for about sixty years are still under the clutches of the super powers with new concepts and terminologies like post-colonialism, post-independence, neo-colonialism, the Common Wealth of nations and now globalization, modernization, digitalization etc and each directly or indirectly connected to the western power. According to Agofure (2016:237), "The effects of colonization are still prevalent in Nigeria today." The movie *Jenifa,* for instance, as this critic laments "reveals the prevalent desire to mimic western culture at all cost, this has manifested in alienation in various forms in the Nigerian social space." Indisputably, Hausa culture and values as evident in the novels of Kamal have undergone (and are still undergoing) a lot of changes as characters like Sadiq in *Fire in My Backyard* (2004), Ashiru in *Silence and a Smile* (2005), Hajjo Gano in *Hausa Girl* (2010) and Asabe in *Life Afresh* (2012) very much prefer Western cultural values to the Hausa values. Likewise, the velocity of the abandonment of the dark skin in preference to the white by Habi and Jiniya in the novel under examination places Hausa/African culture on a weak pedestal facing serious challenge as they want to be more white than the White people. From this view point, the novel – *Somewhere Somehow*, in consonance with Irele's (1973:10) stance, scrutinises the "social and psychological conflicts created by the incursion of the White man and his culture into the hitherto self-contained world of African society, and the disarray in the African consciousness that followed." Hence, it is the task of writers such as Kamal to actively play their role in the transformation of their societies as James (1986:8) writes, "The primary tasks of writers in the Third World have involved the retrieval of cultural dignity and an imaginative mediation between old and new to reconstruct and affirm cultural values." Thus, each writer, according to Usman (2006:18), "is at liberty to state his vision of what he/she thinks an ideal society should look like or be". This explains that writers do not only expose the problems of the society but also propound solutions to them. In addition to that, Sylvester (2016) argued, inter-alia, about the thrust of literature that:

> Literature plays a powerful role in the socio-cultural practices of which the writer is rooted. It is the writer's responsibility to be awake to the happenings around him and serve as a cultural ambassador. The conscionable writer will no doubt create awareness sensitizing and advocating cultural issues, the environment and other values being subsumed in the name of modernity. A good population of African writers have gone through some enculturation of western traditional modes and are in a position to creatively buy and sell mixed values that enhance integrity, pride and human development. This is where self-criticism matters to the writer to show how culture advances social, political and economic challenges of the country they inhabit (29-30).

In essence, literature is so much part of our everyday life, and the indispensable role it plays in moral and cultural crusade in the society cannot simply be jettisoned. Commenting on the utilitarian functions of literature and the contributions of literary artists in the society, Abdullahi (2012) in a paper titled, "Cultural and Religious Consternation in Northern Nigerian Literature: Reading Aliyu Kamal's *Hausa Girl"* buttresses that:

> Literature mirrors the cultural norms, values, institutions and history, as well the entire socio-political and economic life of its society, including its system of belief. It is then the task of writers in every community to propagate and preserve the culture of their people in their writing. Coupled with that, they also write to criticize the misrepresentation of their culture by others and denounce the moral decadence that poses a threat to the society (249).

Obviously, Kamal's effort as a creative writer and social commentator singled him out as someone concerned with ethical and moral consciousness, cultural identity and attitudinal change in most of his works. According to Buba (2013:7) "Aliyu Kamal is a Kano-based writer whose literary works border on critical examinations and re-examinations of the values

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of Hausa cultures and traditions and the clear and resultant effect they extend to life." And in the words of Mahmud (2016:10), "Kamal is a writer whose novels aim at giving meaning to life by exposing the problems of the society and its progress or otherwise, with a view to drawing attention to measures to be taken for a better society."

So far, Kamal has published fourteen novels in addition to a collection of short stories – *The Starlet and Other Short Stories* and an anthology of poetry – *The Freshman*. His novel – *Fire in My Backyard* won the ANA/Chevron Prize in 2005. His fifteenth novel – *The Upper Level* and its Hausa version – *Kwamacala* is Press as the author stated in an interview. Professor Ibrahim Bello Kano, who wrote the forward of the novel and posted it in his twitter page expresses that, "Kamal's latest novel, *The Upper Level* (2020) promises to be more interesting than Achebe's *Anthills of the Savannah* (1987) in its literary handling of political satire." Since then, critics of Kamal eagerly wait for it to give their big critical round of applause.

It is against this background that this paper, deploying postcolonial theory as a reading technique, reads *Somewhere Somehow* and examines the issue of skin bleaching, one of the heartbreaking effects of colonialism on northern Nigerian ladies, who blindly aspire to shed their black skin and metamorphose to white. They consider black skin as evil and old fashioned which prevents them from getting rich suitors. Habi and Jiniya, the central young female characters, who bleach their skins and totally ignore the Hausa admonishing proverb that, "Borrowed cloths do not cover one's thigh" meet a catastrophic tragic end as expressly discussed in the paper.

II. Postcolonial Theory as a Reading Technique

As a theory, post-colonialism is chosen to depict that the colonized nations are still held in bondage of colonialism. Gomba (2020: 35) explains that:

> Africa has contributed immensely to the postcolonial world and to the world. African literatures provide some of the most impressive sites of articulation for postcolonial studies. All indices of post-colonialism have been enunciated in African writings: slavery, displacement, colonialism, race, resistance, independence, dependent independence, postcolonial disillusionment and conflicts, hybridity and mimicry, migration, etc. Just name it.

In general, contemporary African Literature can be approached from the context of postcolonial studies since post-colonialism investigates the experience of societies, including Nigeria, which experienced conquest and domination by imperial powers, in this case Britain. This implies that the development of the country has been significantly affected by its history and experience as a colonized nation previously. Agofure (2016) explains that:

> Post-colonial theory always intermingles the past with the present and how it is directed towards the active transformations of the present out of the clutches of the past. What needs to be kept in mind is that trying to grasp the contemporary and social impact of colonial history entails tracing the profound transformations and dissemination colonialism has undergone in a supposedly decolonised world (240).

Defining post-colonial theory, Dobie (2006:207) states that "It is a theory which investigates the class of cultures in which one culture deems itself to be superior one and imposes its own practices on the less powerful one." Postcolonial literature, therefore, reacts against colonialism in all its ramifications. It is concerned with the need to understand the complex ways in which people were brought up by and within the colonial system with a view to raising awareness for national consciousness. According to Bressler (1994:199):

> Post-colonialism is an approach to literary analysis that particularly concerns itself with Literature written in formally colonised countries. It usually excludes Literature that represents either British or American viewpoints and concentrates on writings from colonised or formally colonised countries in Australia, New Zealand, Africa, South America and other places that were once dominated.

The assumption of Post-colonial discourse is premised around a form of critique that is concerned with the social-cultural criticism of the processes of representation by which the West has framed and formed the identity, experience and history of once-colonised non-Western societies and peoples. Bressler further argues that:

> Many English people believed that Great Britain was destined to rule the world. Accompanying the belief in the supposed destiny grew the assumption that Western Europeans, and in particular, the British people were biologically superior to any other 'race'... Such beliefs directly affected the ways in which the colonisers treated the colonised.

Likewise, Bertens (2001:324) defines post-colonialism as a theoretical and practical-political position in *opposition* to the oppressive conditions of the legacies of colonialism and imperialism, and the conditions of *post-coloniality* (the historical facts of de-colonization and the realities of the new global context of economic and political domination). As this shows, post-colonialism is concerned with the diverse effects of colonialism on the colonised and their reaction to these diverse effects. In essence, this paper evaluates the pervasive influence of Western culture on northern Nigerian young girls, who aspire to shed out their black skin and replaces it, preferably with white skin.

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III. Synopsis of the Novel, *Somewhere Somehow*

Somewhere Somehow (2019) is a novel that discusses the issue of skin bleaching and its attendant risks. Encouraged by her confidant Jiniya, Habi Habibu, the heroine of the novel is fooled into believing that boys nowadays pine after light-skinned girl. As a dark-skinned girl who comes from a very poor family, Habi stays without any boyfriend after the marriage of her beloved Umar with another girl. Despite his sincere love for Habi, Umar accepts his elder sister's choice of marrying her best friend's daughter. Having no money to buy the original lightening cream, Habi starts using lemon, the local one. And lucky her, Hamisu Abubakar, an English Lecturer falls for her and starts dating her. She then uses the money she receives from him as 'toshi' gift and secretly buys the original cream and lotion. After their marriage, Habi tries to maintain her secret passion and for that she asks Hamisu for money anyhow. Failure to get the money, she retaliates by refusing to cook meal for him or cooks very late, yet she utterly fails to achieve her desires. She eventually steals money from his pocket and also deserts his house to pay a secret visit to hospital to meet her best friend Jiniya, who suffers from cancer (Leukaemia) as a result of the top lightening creams she uses. On the D-Day, Hamisu comes back home only to find out that Habi deserts his house without seeking for his permission and leaves no food for him to eat. He phones her and finds out that she pays a visit to Jiniya and for that he divorces her. Ultimately, Jiniya dies. Later on, Hamisu allows Habi to come back to his house telling her that if she comes back before his wedding with Hadiyya (a dark-skinned lady), she remains the senior wife but if she delays her return until after the up-shot, then Hadiyya will be the senior wife.

IV. An Analysis of the Novel

This paper analytically examines the dilemma of young girls in contemporary northern Nigerian society, who are psychologically affected by 'colonial mentality' so much that they regard their black skin as old fashioned which prevents them from getting responsible suitors like Mrs. Bennet's daughters in Austen's *Pride and Prejudice*. In other words, the novel narrates the story of three ladies: Habi, Jiniya and Hadiyya. Each of them plays a major role in developing the two central themes of the story-conflict between the traditional and the modern and the theme of the place of women in the two worlds. The traditional and the modern are the worlds the Nigerian, and specifically, Hausa society in which the novel is set has to contend with. Every other sub-theme (abject poverty, divorce and parental irresponsibility, among others) gravitates around these two themes and the central character, Habi.

V. Habi and Jiniya: The Black-White Ladies

As trusted confidants, Habi and Jiniya share each other's secret especially concerning boy-friends. Both of them are secondary school leavers, who cannot go to university as they come from a terribly poor family background. Their hopes totally lay in getting responsible husbands who will bail them out of the abject poverty that seems to permanently reside in their respective families. To achieve this, they resort to bleaching as a viable option because boys in Kano pine after light-skinned girls and they are dark-skinned. Initially, Habi has no idea of bleaching. After her graduation from secondary school, she rarely comes out as her father is conservative and disciplinarian typical of Baba, Li's father in Alkali's *The Stillborn* (1984). Jiniya, being more sociable and wiser, sells the idea to her when Habi secretly visits her. Jiniya says to Habi "Boys are very choosy. They hanker after light-skinned girls – and most of us are not endowed with light skins" (p.17).

In appearance, Habi is more beautiful than Jiniya. Jiniya, too, recognizes this. In a flattering remark, she says to Habi:

> Actually, the light skin doesn't suit all kinds of faces. The long face with a good nose and mouth matches a light-skinned face very well like that of the Fulani. That is why a girl who has a different kind of face that best suits the black skin easily gives herself away by bleaching. Someone with a pretty face like yours that people will identify as Fulani will easily attract boys, who will absolutely say as you are a naturally light-skinned young woman (p.18).

Yet still, Habi is not convinced as she has no boy friend again since after the marriage of her beloved Umar with another girl. She thinks that the only way to attract another boy friend is by lightening her skin, the more. And going by Jiniya's deft choice of a Hausa axiom "You can enhance your beauty by having a bath" (p.63), Habi finds a duty to instantly begin bleaching. She secretly indulges in it without letting any of her family members (even her mother) know about it. She lies to her brother, Abdullahi to give her money to buy cosmetics but she uses the money and buys the local cream. When her mother asks her about what she hides in her hijab, Habi says to her "It is cosmetics me and Jiniya bought at the market" (p.60).

By chance, as contained in the blurb of the novel, "Hamisu Abubakar – an English lecturer falls for her". Habi is obviously very happy when she realizes it. She soliloquizes that:

> She was sure Hamisu had found her very attractive for her to catch him looking intently and unabashedly at her in admiration. The beauty treatment must have what Jiniya had said it would be. It had apparently given her immediate results (p.70).

Thus, she wastes no time in using the toshi (gift of money) which Hamisu gives her whenever he visits

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her. She asks Jiniya to accompany her to Sabongari Market to buy the original cream. Chuks, the seller of creams and lotions, famously referred to as "Beauty Master" assures them that:

> Lighter skins made women more attractive. Such women never felt inferior but told people confidently that they too, could look better with a good colour and thus be admired for displaying lighter skins with a polish that never failed to be noticed (p.103).

After Habi is married to Hamisu, she begins to ask for money to maintain her secret passion so much that it reaches a point where Hamisu as Jinjiri (2019) observes "becomes completely broke as a result of her incessant demands for money." When she fails to get enough money, she chooses to rebel against him like Larai to Lawandi in *The Blaming Soul* (2005). She refuses to cook for Hamisu and when he complains, she doesn't have any conscience-stricken feeling for what she does. This nauseating behaviour of hers makes him tender the first letter of divorce in order to bring her back to her senses and hopefully change for the better. Clearly, Habi spends a huge sum of money on bleaching purposely to prevent Hamisu from being attracted by any other girl, as Jinjiri further observes:

> Habi thinks that she can lighten her skin to keep her lover always attracted to her and never think of taking a second wife. She is unaware of the negative and hazardous effects such habit would eventually have on her. She was totally oblivious of the negative financial and social effects the bad habit will have on her since that make her make excessive demands on her man (p.32).

Clearly, in terms of waywardness and naughtiness, Habi Habibu is a carbon copy of Hajjo Gano in *Hausa Girl*. They have a number of personality traits in common. Both of them are covetous, greedy and mischievous. The two are also avid readers of Hausa love stories and viewers of Hausa films, too. They are eager to act out the roles they watch in films. Habi, like Hajjo, copies everything she watches in films. Her covetousness of wanting to marry a rich man in their locality in order to have all the enjoyment of life is not unconnected to what she watches in Hausa movies. She fantasizes, as narrated to us, that "She had… the wish to cruise in Kano city with him in a car. More importantly, she wanted to cause a stir when they turned up together at a wedding party" (p.89). In fact, the attitude of Habi (s) towards dark skin compels critics like Nnam (2007) to point out that:

> I have reached the African problem and have discovered that 'colonial mentality" is an attempt by Africans to continue to live and behave like we did during colonialism even several decades after independence. It makes us appear to be ashamed of our culture, customs and who we are. We pretend to be what we are not by trying to dress like foreigners, speak like foreigners... We become estranged in our motherland. We begin to see everything African as bad and inferior (viii).

That is to say, modernity, as Western trend, makes a person defy his norms and values to the extent of shedding out his black skin to white as he sees nothing good in anything non-western. Clearly, Habi and Jiniya's ardent desire for light skin is similar to Hansai, in Kamal's *The Hair Today, Gone the Marrow* (2014), who also wants to have her hair become silkier, fast-growing and more easily manageable as the Western type. And her instance on the application of do-it-yourself hair straightener kit indicates how young African women are so much drawn to modernity through copycatting Western ladies at the expense of their Africa tradition.

Jiniya, on the other hand, is not as covetous and greedy as Habi. She is also not mischievous, yet she is Habi's best friend just like Serah and Hussaina in Gimba's *Witnesses to Tears* (1986). Almost every day Habi pays a secret visit to Jiniya probably because of their common interest in bleaching. They share each other's secrets, especially concerning boyfriends. Their main ambition is to marry husbands of their choice like Dija, Husna and Jummai in *Silence and a Smile* (2005). Unlike Dija and her friends who use education to achieve their ambitions, Jiniya and Habi choose creams and lotions as their powerful weapons. Arguably, Jiniya may not bleach her skin if were as beautiful as Habi. Thus, for Jiniya to save her marriage, she continues to bleach her skin even after she married Ladan. She doesn't want him to go for a second wife, as Habi severally cautions her that, "Men are watery-eyed." In one of Habi's incessant visits to her house, Jiniya, proudly says to her:

> So, as you can see, that is why I never neglect the beauty treatment ever since I started it. Ladan spends a great deal on food and because I read Cookery at school, I serve him wonders at every meal. That fools him into thinking it is the good living that has lightened my skin just as it helps him to fill out (p.176).

One other difference between the two friends is that, whereas Habi is an avid viewer of Hausa films, Jiniya, on the other hand, criticizes them because to her they are not reflecting Hausa culture, let alone teaching morality. She frankly condemns Habi's attitude of watching too many Hausa films. She challenges her:

> What is there to watch in nonsense like that? It is all rubbish. Hausa courtship isn't done that way. I have never danced or sung with any of my boyfriends nor you or anybody else. It is Indian and we are Muslims. We just talk and crack jokes. That is enough. We shouldn't copy anybody: Arabs and much less the Hindu (p.19).

Finally, the two friends have a tragic end. On the one hand, Jiniya suffers from cancer (Leukaemia), which ultimately claims her life. On the other, Habi suffers double tragedy: divorce and a miscarriage. All this happens because they entirely depend on men for everything. Instead of depending on men, women like Habi and Jiniya should make their conscience their armour as Zahrah and the ever assertive Miriam in

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Gimba's *Sacred Apples* (1994), Seytu in Alkali's *The Descendants* (2005) and Hadiyya Munir in *Somewhere Somehow* – the novel under x-ray do.

At this juncture, however, it is imperative to make it clear that Habi and Jiniya should not singlehandedly be blamed for bleaching their skins. The attitudes of young men towards dark-skinned girls coupled with patriarchal nature of the northern Nigerian society necessitate them to engage in doing it. What will be their fate if they do not bleach their skins? Will they remain unmarriageable in their locality? Or will they fold their arms and allow the light-skinned women like Janine Senchez, the supposed American lady, who recently married Sulaiman Isah Penshekara, a handsome young black man from Kano to take the lead? By implication, if the dark-skinned ladies in Kano are not very careful, more Janines will come from America and probably marry all the handsome young Hausa men. Bleaching, so to say, the best! Thus, one can boldly argue that Sulaiman like Hamisu metaphorically marries Janine's light skin not the real Janine.

VI. Hadiyya Munir: The Dark-Skinned Lady

Through the graphic portrayal of a dark-skinned girl, Hadiyya Munir, the author vehemently cautions bleachers like Habi and Jiniya against the disastrous effects of bleaching. The high education she acquires enables her really to know who she is and understand the value of black skin. She emphatically believes that only poorly educated black women like Jiniya and Habi bleach their skins. Sympathizing with Jiniya's premature death, Hadiyya pathetically says to Hamisu:

> … Even though her skin appeared to lighten, it actually looked dead by taking on a corpse-like look. If she had known that the black melanin pigmentation in our skin protects it from sunrays, she wouldn't have cleaned it from her skin. Unmarried girls do it not to look totally white but, as they mistakenly believe, to enhance their beauty and become more marriageable. But Jiniya continued with it even after her marriage (p.254).

Culturally and religiously, Hadiyya is a virtuous and an upright lady. Her first appearance in the novel confirms this. "He saw a female colleague of his swathed in a *hijab* that only left her face and hands-even that latter from the wrist to the finger tips-free for one to see" (p.205). This, no doubt, is one of the reasons that compelled Hamisu to have great admiration for her. In a monologue, he draws a diametrical analogy of the two women:

> With Habi, their talk usually gravitated towards family issues, running the gamut of marriage and naming ceremonies, sibling rivalry and domestic tensions sparked off by childish exuberance or spousal intransigence; but with Hadiyya, it ranged from student performance in English, the bad effects of information technology on students learning that language… (p.217)

This and other reasons convinced Hamisu to wed her. In the last page of the novel, he justifies his intention to marry Hadiyya to Habi. He categorically says to her:

> I want to inform you that I have met a colleague of mine by name Hadiyya Munir to whom I have already presented a marriage proposal. She is dark while you are light-skinned-that should serve as a hint for you to desist from bleaching your skin. I find them diverting and so esteem impeccable manners much more than fatuous prettification (p.266).

To this end, the significance of black skin to African women is obvious as Hadiyya points out. Therefore, girls like Habi and Jiniya, who come from familes that lack the means to sponsor their wards to university, can engage in petty businesses common to Hausa women which will enable them to independent economically in addition to getting marriage suitors. For instance, Ashiru's sister in *Silence and a Smile* sells *dubulan* (dumplings), Dijengala in *Life Afresh* sells soup ingredients, Larai in *A Possible World* sells *Kafikaza* (more tasty than a chicken) and Saude, Sadi's wife in *No Sweat* sells varieties of children snacks in the "order of groundnuts (boiled, salted and roasted), tiger-nuts (roasted, sugary and bare), sesame-seed (salted and sugary), peas (boiled and roasted), local fruits (*goriba*, *aduwa*, *kanya*, *dinya*, *kurna* and *magarya*), powdered milk and *tsamigaye*, prepared with baobab pulp and sweetened to taste (*No Sweat*, 2013:42). This restores marital homes as they contribute in the family's budget with the money they gain in the business.

VII. Conclusion

The central argument so far in this paper is to fully depict how 'colonial mentality' psychologically affects young girls in northern Nigeria, who at all cost prefer to shed out their black skin in favour of the white but tragically fail. Briefly, *Somewhere Somehow* is a clarion call to women who are easily deceived in these deleterious days. Lucidly, it preaches to ladies like Habi and Jiniya to curtail their inordinate ambition and engage in petty businesses common to Hausa women as earlier pointed out or to further their study to university level like Hadiyya Munir and Safia Ma'agi in Alkali's *Invisible Borders* (2016). This will assuredly enable them to find things for themselves apart from being independent economically. However, as critics, the questions that come to our minds as we conclude this paper include: Can a person who read English up to PhD. Level, teach it and predominantly write in it challenge colonialism? Does he use English for global recognition at the detriment of his own language? Is using English as a medium of communication not promoting its dominance on his indigenous language forever? Or has he taken Achebe's submission that "If a White man is not ashamed of colonizing us, we should not be ashamed of colonizing his language" into

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consideration? Clearly, the author's attempt to communicate on the effects of colonialism on northern Nigerian youth adopting English, the language of colonizers, is in itself colonization as we earlier argue in the conclusion of "A Portrait of Acculturation in Postcolonial Writings: An Analysis of Aliyu Kamal's *Silence and a Smile."*

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

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

Benefit

To the institution

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Career | Credibility | Exclusive | Reputation



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Certificate, LoR and Laser-Momento

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Career | Financial



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Associates are authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). They can also participate in the same organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent. Additionally, they get free research conferences (and others) alerts.

Career | Credibility | Financial

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Associate	Fellow	Research Group	Basic
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Certificate, LoR and Momento **2** discounted publishing/year **Gradation** of Research **10** research contacts/day **1 GB** Cloud Storage **GJ** Community Access	**Certificate,** LoR and Momento **Unlimited** discounted publishing/year **Gradation** of Research **Unlimited** research contacts/day **5 GB** Cloud Storage **Online Presense** Assistance **GJ** Community Access	**Certificates,** LoRs and Momentos **Unlimited** free publishing/year **Gradation** of Research **Unlimited** research contacts/day **Unlimited** Cloud Storage **Online Presense** Assistance **GJ** Community Access	**GJ** Community Access

Preferred Author Guidelines

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

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

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

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

Before and during Submission

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

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

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

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Plagiarism is not acceptable in Global Journals submissions at all.

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

- Words (language)
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- Writings
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- Printed material
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2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

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

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

Acknowledgments

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

Declaration of funding sources

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

Preparing your Manuscript

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

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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

Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

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Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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