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Highlights

The Paradoxes of Natural Reasoning

The Discursive Theater of the Avengers

The Case Study of Cameroonian Pidgin

Performance of Secondary Education Students

Discovering Thoughts, Inventing Future

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Power/Truth, Resistance/Subjugation: The Discursive Theater of "The Avengers"

By Maria Emília de Rodat de Aguiar Barreto Barros

Federal University of Sergipe

Abstract- This article comes from studies carried out during the post-doctoral internship, between March and December 2019, at the Federal University of Pernambuco. During this period, The Avengers' filmography was observed, taking as theoretical basis Foucault's researches, Archaeology and Genealogy. In this work, four enunciative sequences taken from the film "The Avengers" (2012), a Marvel Cinematographic Universe component, are presented and analyzed. In this Universe, the stories form a network of overlapping narratives, a discourse field (FOUCAULT, [1969] 1997), from which multiple contrasts are perceived: utopia/dystopia; violence/peace; subjugation/ resistance, promoting truth effects. As an analysis instrument, three questions were elaborated, trying to establish the relationship between the Foucauldian concepts and the research object. They are: which truth effects are produced from this film circulation? How are the heroes and villains' images produced in this filmic materiality? What is the relationship between film media and the 'history of the present'? In response to these questions, it was found that this filmography is crossed by political, mythical, religious, scientific discourses (with the emphasis on the power of weapons technology).

Keywords: *avengers; archaeology; genealogy; discourse.*

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Power/ Truth, Resistance/ Subjugation: The Discursive Theater of "The Avengers"

Maria Emília de Rodat de Aguiar Barreto Barros[1]

Abstract- This article comes from studies carried out during the post-doctoral internship, between March and December 2019, at the Federal University of Pernambuco. During this period, *The Avengers*' filmography was observed, taking as theoretical basis Foucault's researches, Archaeology and Genealogy. In this work, four enunciative sequences taken from the film "The Avengers" (2012), a Marvel Cinematographic Universe component, are presented and analyzed. In this Universe, the stories form a network of overlapping narratives, a discourse field (FOUCAULT, [1969] 1997), from which multiple contrasts are perceived: utopia/dystopia; violence/peace; subjugation/ resistance, promoting truth effects. As an analysis instrument, three questions were elaborated, trying to establish the relationship between the Foucauldian concepts and the research object. They are: which truth effects are produced from this film circulation? How are the heroes and villains' images produced in this filmic materiality? What is the relationship between film media and the 'history of the present'? In response to these questions, it was found that this filmography is crossed by political, mythical, religious, scientific discourses (with the emphasis on the power of weapons technology). And, as these films have achieved high box office numbers, there is a wide discursive circulation. Besides these discourses, the re-updating of superheroes, the dissemination of power and the American way of life were verified. All of this induces this filmography viewers consider this way of life as a model to be followed, promoting the homogenization of the present history.

Keywords: avengers; archaeology; genealogy; discourse.

Introduction

This work comes from post-doctoral internship study plans entitled: "How to read movies today? The Marvel Cinematographic Universe (The Avengers): circulation and re-updating of discourses"[2], a discourse analysis, taking as basis the filmography *The Avengers*[3]. In this article, it was studied the film "The Avengers" (2012, 2:23), the seventh among twenty-three movies[4] already released, in the current chronology of this Universe. This chronology, however, does not refer to the release dates of the films, but to the events exhibited in the multiple narrative constructions, composing a discursive whole, within the scope of the MCU. Such events not only involve space and time relationships, but also the appearance of objects, referring to historical periods prior to the film's airing, demanding from the viewer, in addition to loyalty and attention, knowledge of historical landmarks (both in the United States and in other parts of the world), as watch a single film alone may seem, at least, meaningless.

Thinking about this arrangement of events, it is understood that the channels through which this Universe is propagated (initially, cinematographic media; then other media, such as television (open, closed), streaming Disney+)[5] function as a discursive device (DELEUZE (2015), FOUCAULT (2008), GREGOLIN (2016)). Through this device, a "history of the present" is constructed, in a tension between memory and forgetting, with the consequent maintenance of power relations (FOUCAULT, [1974] 2009). At this point, it is important to explain why the theories about archaeology and genealogy, introduced by Michel Foucault, are used as a tool for a discursive analysis of this object of study. As Foucault ([1978] 2012, p. 252) [6] explains:

> I want to focus my study on what happens to us today, what we are, what our society is. I think that there is, in our society and in what we are, a deep historical dimension, and, within this historical space, the discursive events that took place centuries or years ago are very important. We are inextricably linked to discursive events. In a sense, we are nothing more than what was said, centuries, months, weeks ago...

And, as a philosopher who treated history from the perspective of the event, he constituted a great *mobilizer of memories*, especially those concerning the excluded: the mad, the prisoners. By studying these subjects, their bodies, he concluded that, in addition to

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[1] This work is at the interface with two others: an already published one; the other to be published in a book, with publication scheduled for 2022; both are cited in the references.

[2] This project was developed during the post-doctoral internship, held at the Federal University of Pernambuco, in the Postgraduate Program in Education, under the supervision of Professor Rosangela Tenorio. However, as it is a very extensive object, the research is not yet completely finished.

[3] The Avengers (2012); The Avengers: Age of Ultron (2015); The Avengers: Infinite War (2018); The Avengers: Endgame (2019).

[4] That total includes up to the release, "Spider Man: Away from Home," in 2019.

[5] DVD was not included as a vehicle for the circulation of these films, as it is understood that it is not a channel, but a place of storage or means of transport and access to the films.

[6] This translation into English was made of the work in Portuguese by the researcher.

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discursive practices[7], the processes of subjectivation occurred in *non-discursive practices*, the social practices, casting a look at the relations of power, knowledge, in modern society, named by him as *genealogy*. As for the notion of *power*, reference is made to Foucault ([1978] 2012, p. 247), for whom: "[...] power is neither the source nor the origin of discourse. Power is something that operates through discourse, since discourse itself is an element in a strategic device of power relations".

In examining the filmic materiality in focus, four *enunciative sequences* were selected, aiming to reflect on the possible relations of power, resistance, subjugation and the possible effects of truth, permeated in/by them. In addition to these reflections, with regard to this *corpus* of research, it is also important to clarify that an intertwining of discursive position among the authors (responsible for the cohesion links, according to Foucault (2003)), the producers, and the screenwriters is taken into account. In other words, in the same way that there is an interweaving of plots, characters/ enunciators[8], there is the same as an author position, to the point of an erasure of this function. As well explains Foucault ([1969] 2009, p 279-280.):

> [the author function] it is not defined by the spontaneous attribution of a discourse to its producer, but by a series of specific and complex operations; it does not simply refer to a real individual, it can simultaneously give rise to several egos, to various subject-positions which different classes of individuals may come to occupy.

According to these arguments, this multiplicity of subject/author positions reveals its dispersion, besides so many other multiple dispersions promoted by the films and series created in the plan of this Cinematographic Universe. According to the analysis of four selected *enunciative sequences*, the transmission of political, religious (Judeo-Christian), scientific (with emphasis on the power of weapons technology) discourses are emphasized and, as these films reach high box office numbers, their discursive circulation occurs worldwide. Apart from these discourses, the re-updating[9] (FOUCAULT, ([1969], 2009) of superheroes, the dissemination of power, of the American way of life are verified. Exposure to these discourses can induce viewers of this filmography to consider this way of life as a model to be followed, promoting the possible homogenization of the history of the present, in relation to multiple peoples, to multiple cultures (SAID, 2007).

And, by returning to Norse myths (the transformation of Thor and Loki into characters, between hero and villain), the filmic discourse recalls the image of demigods, from other worlds (Asgard). These images are added to the presence of superheroes, in an action "against" villainy, death, and aiming achieving peace, holding power. By promoting this movement of characters, worlds, meanings, this film sends viewers to discourses circulated not only in official American history, but also in the multiple histories of the present. Because this reference is used, it is understood that the story runs through this entire filmography, placing its audience in situations corresponding to the order of the day.

This memory game, between the past and the present, according to Foucault ([1974] 2009), is consistent with one of the functions of cinema and television: "recoding popular memory". Also according to the French philosopher ([1974] 2009, p. 341), at the time the interview entitled *Anti-retro* took place, the history was under the yoke of a battle, in the sense that there is a great need to "stereotype, to strangle" *popular memory*, aiming for people to interpret the present moment *under the same perspective*, from what he called an *interpretation key of the present*, consisting of what he called the *recoding of popular memory.* In other words, cinema and television make it possible to build memories in people, showing them not what they really were, "but what is necessary for them to remember that they were" (FOUCAULT, [1974] 2009, p. 331). In this case, as already mentioned, these films, in addition to entertainment, the consequent achievement of high levels of box office in the world, consist of a *remembrance* of American/world historical facts, causing a great movement between *memory* and *forgetting*. As Foucault ([1969] 1997) argues, the *remaining statements* are guaranteed, because of its movement in a number of supports and material techniques (book, for example); according to certain types of institutions. In this case, these statements are repeatedly used by the cinematographic media.

It is also recognized that this entanglement of discursive events, in the context of narratives, results from a discursive strategy (FOUCAULT, [1982] 2013) used by its subjects/authors/producers/screenwriters and propagated by the cinematographic media, a communication vehicle, with the purpose of wide dissemination and obtaining box office. In line with Foucault ([1982] 2013, p. 294), among other meanings, one can understand the "power strategy" as being "the set of means operated to make or maintain a device of power".

Still as Foucault ([1982] 2013, p. 294) defends: "We can then decipher in terms of 'strategies' the mechanisms used in *power relations*" (emphasis added

[7] "Discursive practice" [...] it is a body of anonymous, historical rules, always determined in the time and space that have defined a given period, and for a given social, economic, geographical, or linguistic area, the conditions of operation of the enunciative function. (FOUCAULT, [1969], 1972, p. 117).

[8] When the character/enunciator relationship is placed, the perspective of the *position* these subjects assume in the film is worked on, that of characters in the narration. It is understood that the subject enunciates from a social place.

[9] "[...] 're-updating': the reinsertion of a discourse in a domain of generalization, application or transformation that is new to it" (FOUCAULT, [1969] 2009, p. 284).

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by the researcher). Similarly, as a *strategic* resource, all this filmography (in relation to the other films) can be identified by the thematic bias, a *discursive field* (FOUCAULT, ([1969] 1997), because the afore mentioned overlapping of plots, characters, objects, spaces, times, throughout its four phases[10]. As for the concept of *discursive field*, Foucault ([1969] 1972, p. 27 -28) [11] explains as follows:

> The analysis of thought is always allegorical in relation to the discourse that it employs. Its question is unfailingly: what was being said in what was said? The analysis of the discursive field is orientated in a quite different way; we must grasp the statement in the exact specificity of its occurrence; determine its conditions of existence, fix at least its limits, establish its correlations with other statements that may be connected with it, and show what other forms of statement it excludes. We do not seek below what is manifest the Half silent murmur of another discourse; we must show why it could not be other than it was, in what respect it is exclusive of any other, how it assumes, in the midst of others and in relation to them, a place that no other could occupy. The question proper to such an analysis might be formulated in this way: what is this specific existence that emerges from what is said and nowhere else?

This *field of discursive events* (the four films of "The Avengers") emerges from the MCU, in which the stories of superheroes, aliens, demigods and other characters[12] are based. They result, then, in publications made by Marvel Entertainment, distributed by Disney and Buena Vista. And, because this object of study is inserted in this Universe, it is important to contemplate it, paying attention to the functioning of discursive strategies, the relationships that link technology to power, all of this initially conveyed by the cinematographic media. Then, in order to carry out the analysis of the *corpus*, proposed in this introduction, according to a theoretical-methodological exposition, an attempt is made to answer three guiding research questions: which truth effects are produced from this film circulation? How are the heroes and villains' images produced in this filmic materiality? What is the relationship between film media and the 'history of the present'?

This work, then, for its intended purpose, publication of partial research results, is divided into two items, in addition to this introduction and final considerations: 1. The film "The Avengers", a contextual and discursive view; 2. The contemplation of the film, brief discourse analysis, according to a theoretical-methodological bias.

I. The Film "The Avengers", a Contextual and Discursive View

First, it is explained that the contextual view that is intended to be built in this item does not refer to the search for origin, nor the cause of a given event/scene. On the contrary, it seeks the space of a dispersion (of discourse, history, time), in the words of Foucault ([1969] 1977), for whom there is a contrast between a global History and a general History. While, with the first, the researcher approaches structuralism, in an analysis of a continuous discourse, of an original subject; with the second, he approaches post-structuralism, in the search for a new temporality, trying to "attempt to define a particular site by the exteriority of its vicinity (FOUCAULT, [1969] 1972, p. 17).

Regarding the investigated *discursive field*, according to an archaeological and genealogical look, as stated in the introduction, the objective is, then, to situate the reader, recovering some information about this filmography, in the sense of seeking to understand *the exteriority of its vicinity*. The film "The Avengers" comes from the Comics Universe. Marvel's first superhero characters were created in the 1939s; the first avenger, Captain America, came from the hands of Joe Simon (Screenwriter and cartoonist of the comic books) and Jack Kirby in 1941, becoming a great sales success. It was not a very favorable socio-political scenario, due to the Second World War, but, at the same time, this character would guarantee the image of an American soldier fighting in defense of his people and freedom, in the sense of materializing the supposed American heroes of that war.

The other characters appear in the 1960s, period of the so-called Cold War, which started after World War II[13]. Despite recognizing the displacement of the channel because these stories are being disseminated, because there is a partial break with the Comics, it is important to pay attention to the historical context of the appearance of these characters, because war speeches are components of its creation. But, just as there is a shift in the channel from which the films are aired (with respect to Comic Books, Print and Cinema), there is a similar shift in history, because the film "The Avengers" (April 2012) hits the cinema screens ten years and seven months after the attack on the Twin Towers. In this sense, there are other historical aspects that

[10] The Marvel Cinematographic Universe currently has four phases, with the launch of the Wanda vision series, on March 6, 2021, on streaming Disney+ (Brazil). This series is connected to films previously released by Marvel Entertainment.

[11] Work translated from French to English by A. M. Sheridan Smith.

[12] All characters are created in the light of socio-political, socio-historical events of their times. It is as if, suddenly, this Universe constituted the mirror of the American society, with its social, economic, political, historical conflicts (FOUCAULT, 1999).

[13] The Cold War took place between the two major political blocs in the world at that time: the United States, the Soviet Union, in a dispute for political, economic, ideological, military hegemony in the world. At the same time, the then President Kennedy was assassinated. In the following year (1964), Lyndon Johnson assumes the presidency of the US government, resolves that the United States should be directly involved in the Vietnam war, which ended in 1974. The Cold War, however, continued until 1989, with the symbolic fall of the Berlin Wall.

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approach to the film, but in the same way as the speeches about the Cold War, the one from Vietnam were remembered in the Comics, the events of the Twin Towers are present in the filmography under study. It consists, then, in an installation of American memory reconnecting the past of the Cold War, the Second World War to the said act of Terrorism occurred with the Twin Towers.

It is also understood that the stories that make up the Marvel Cinematographic Universe are not necessarily an extension of the Comics, despite referring to characters from that Universe, there are, as already pointed out, other producers, screenwriters in their productions, implying a constant resignification process. Moreover, in filmic materiality, there are other languages to be observed, because between the verbal and the non-verbal signs, there are moving images, light, sound. All of this implies a succession of selections, choices, an assembly expression, thus determining the manipulation process, giving cinema a language that produces meanings, but not necessarily reproducing the real (BERNARDET, 1985).

The Universes in which these characters/ enunciators live, in turn, configure a broad framework of discursive genres (Comic books, movies, graphic novel, TV series)[14], moving, in effect, a large publishing, cinematographic and television market. The film now analyzed, under the direction of Joss Whedon, produced by Kevin Feige, resulted in very relevant box office indices[15], which led him to winning awards such as the Oscar and the BAFTA (British Academy of Film and Television Arts).

As noted, the first film in the saga "The Avengers" brings to the screen several superheroes: Captain America, Black Widow (Natasha Romanoff), Hawkeye (Barton), Iron Man (Tony Stark), Hulk[16] (Banner). The last two, more than superheroes, are scientists. In addition to their presence, as stated, Thor and Loki enter the scene[17], demigods, coming from Norse mythology; that, the thunder god, represents the force of nature. However, like the other characters, Thor figures as a superhero, essentially Earth protector, suggesting an analogy between superheroes and mythological demigods; there is, thus, a change in the discursive position of this character/enunciator (from mythological demigod to superhero).

In this context, while this change of position is observed, the discourse about the myth is verified, in a demonstration of the power of the demigods against the frailty of men, even when they are placed in the position of superheroes, like, for example, in ES_1, Captain America. This speech can be observed during a dialogue between Captain America and Natasha Romanoff about the rescue of Loki by Thor (44:20). In this dialogue, this superheroine puts Loki and Thor on the level of the gods, at the same time she diminishes the Captain's power as a superhero. On the other hand, Captain America counters this position, reaffirming his probable belief in the Judeo-Christian faith, as shown in the dialogue below:

(ES_1: 44:31)[18] Natasha: - I'd sit this one out, Cap.

C. A.: I don't see how I can.

Natasha: These guys come from legend. They're basically gods.

C. A.: There's only one God, ma'am. And I'm pretty sure he doesn't dress like that.

After this dialogue, Captain America jumps out of the Quinjet[19] on the move, meets Thor and Iron Man, in a fight for the dispute over the recovery of the prisoner Loki; manages to appease the fight between Iron Man and Thor, confirming his position as a hero in search of discipline and development of war strategy. This image of an American superhero soldier is built across filmography. In this sense, it is important to look at an analogy elaborated by Foucault ([1975] 1997), when working on genealogy, "a correlative history of the modern soul and a new power to judge [...]", compares the ideal soldier's image in the early 17th century, showing signs of vigor and courage, to the second half of the same century: a manufactured soldier, a machine needed. Temporal differences aside, the sum of the characteristics of the two 17th century soldiers results in a possible construction of Captain America. Characters related to dignity, the commitment to one's own country complement the psychological traits of this character, whose costume represents the American flag itself. The sum of these characterizations can lead the viewer to establish a comparison between this superhero and the country he represents. His name, then, would confirm this representation: Captain America.

Recovering the beginning of the film, Nick Fury (Samuel L. Jackson), director of S.H.I.E.L.D. [20], gathered the above-referenced superheroes to face the villainy of Loki (Thor's adoptive brother) and his alien army, whose objective was to rule humans by subjugating them. Phil Coulson (Clark Gregg) probably contacted Fury to visit the S.H.I.E.L.D. research center, where scientists,

[14] As already stated, these films circulate through multiple channels: cinema, TV (open and closed), Disney+ streaming. Similarly, series can surface on TVs (open, closed), on streaming Disney+. As was mentioned, DVD is considered a place of storage or means of transport and access to the films.

[15] Ticket office in the US in 2012 - $572 300 463.

[16] Sequentially, played by Chris Evans, Scarlett Johansson, Jeremy Renner, Robert Downey Jr. and Mark Ruffalo.

[17] In order of citation, interpreted by Chris Hemsworth, by Tom Hiddleston.

[18] The enunciative sequences were taken from the film available on Disney+ streaming.

[19] Advanced airplane model, used by S.H.I.E.L.D.

[20] *Supreme Headquarters of International Espionage and Law-Enforcement Division*, a creation of Stan Lee.

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including Dr. Erik Selvig (Stellan Skarsgard), had detected the voluntary functioning of the Tesseract[21], an energy source of unknown potential. The operation of this object resulted in the opening of a portal, from which Loki reappeared, after exile, initiated in the film "Thor" (sixth film), establishing a bridge between these two films. After a fight between the guardians of the research center, Loki obtains the Tesseract, an object desired by him and by the Chitauri, an alien army. To do so, using your scepter[22], he controlled the minds of several people from S.H.I.E.L.D., among which were the Hawkeye and the scientist, already mentioned. Because of all this, the Avengers Initiative was triggered, bringing together the superheroes who, in Fury's words, were made up of "remarkable people", concerning courage, strength, knowledge, as opposed to the vulnerability of the human being.

During his exile, Loki allied himself with the Chitauri, aliens whose purpose was to corroborate the conquest of the Universe, together with Thanos, by obtaining one of the objects coveted by this god, the Tesseract, in exchange for which these aliens agreed to allow for Loki to wage war on Earth, in order to rule it. The Avengers, then, endeavored to prevent the realization of Loki and the Chitauri's goal, in an epic war between humans, superheroes, Norse demigods and aliens. All this in the midst of a technological refinement of great proportions, managed, mainly, by Iron Man, on the one hand; on the other, by the Chitauri.

The constant *visibility*[23] of aliens, mythological gods, in turn, brings up the discourse about the existence of life in other worlds, in a reference to the biblical words, according to which "In my Father's house are many mansions [...]" (John 14:2). This remission also promotes the dissemination of ufology[24].

At the end of the film, Iron Man emerged as the great hero of the story, when carrying the missile, launched over New York, to the Chitauri mothership, thus destroying the alien army, at the same time that the Black Widow managed to close the aliens' gateway to Earth. In that period of time, the Iron Man managed to return to Earth, in free fall, amortized by the Hulk, scientist superhero, supposedly immortal. Once the battle is over, the idea of continuity of the stories is presented, as the fates of these characters are shown: Thor rehears the Tesseract and returned to Asgard with Loki as his prisoner; Banner (Hulk) followed with Stark (Iron Man), supposedly to the Stark research facility; Rogers (Captain America) distanced himself on his motorbike; Barton (Hawkeye) and Romanoff (Black Widow) returned to S.H.I.E.L.D.

Despite a brief explanation of the plot, this film was contemplated repeatedly, trying to understand the discourses circulated in this/by this materiality, as its process of construction of meanings, the events around it, were triggered. If, on the one hand, the researcher is interested in the entire relationship between the film investigated and US history, both in the past and in the present; on the other hand, it is important to study how this story relates to the events surrounding the moment the film was released. As a result of these relationships, the possible re-updating of meaning are observed. As Foucault puts it ([1970] 2003), discourses sometimes become so visible that they are not seen. Below, continuing the reflections, an attempt is made to relate theory and analysis of other *enunciative sequences*.

II. The Contemplation of the Film, Brief Discourse Analysis, According to a Theoretical-Methodological Bias

As already mentioned, to think about this film with Foucault, this philosopher's concepts about power, the effects of truth, the processes of subjectivation, resistance/subjugation were mobilized, seeking to carry out an archaeological and genealogical analysis. From this mobilization, we tried to reflect not only on 'who we are today', but also point to the need for 'refusal of what we are' (FOUCAULT, [1982] 2013). As already pointed out, like this philosopher, cinema is understood as an effective means of *recoding popular memory*, however, it is worth reflecting on the appropriation of this means by a type of rationality, on a wide scale of dissemination, as set out above.

Still in line with Foucault ([1973] 2013), in turn, discourse analysis is understood at two levels: at a given level, regular set of linguistic facts; on the other, controversial and strategic. Therefore, he proposes a discourse analysis "[...] as games, strategic games, action and reaction, question and answer, domination and avoidance, as well as fighting" ([1972] 2013, p. 19). In order to make a discursive analysis of a filmic materiality, the Foucauldian concept of *statement* is also considered, materialized *in any form of recording*. According to Foucault ([1969] 1997), with the analysis of the statements, the intention is not to make a total, exhaustive description of the 'language' or 'what was said'. According to this philosopher ([1969]1997, p. 104 - 105), describing this level comprises "[...] the analysis of the relationship between the statement and the spaces of differentiation, in which it itself makes the differences appear". The definition of *statement*, made by Foucault ([1969] 1972, p. 28) is then brought up.

[21] This object provokes the fight between the S.H.I.E.L.D. and the H.I.D.R.A., since the movie "Captain America: The First Avenger" (2011). H.I.D.R.A. is a Nazi organization dedicated to the conquest of the world. It was founded in ancient times, initially as a cult worshiping the Hive, a powerful Inhuman, exiled to the planet Maveth.

[22] The scepter is the weapon used by Loki in The Avengers. Loki received this scepter from Ronan and used it mainly to control the minds of Hawkeye and several other people.

[23] In the second item, we discussed more particularly about this dimension of the device, according to Deleuze (2015).

[24] "Body of knowledge and hypotheses about the so-called UFOs; ovniology" (Portuguese dictionary, HOUAISS ELECTRONIC, 2009).

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> [...] a statement is always an event that neither the language (langue) nor the meaning can quite exhaust. [...], *it opens up to itself a residual existence in the field of a memory, or in the materiality of manuscripts, books, or any other form of recording*; secondly, because, like every event, it is unique, yet subject to repetition, transformation, and reactivation; thirdly, because it is linked not only to the situations that provoke it, and to the consequences occasioned by it, but at the same time, and in accordance with a quite different modality, to the statements that precede and follow it. (researcher's emphasis)

According to this definition, the film "The Avengers" is considered as a *statement* that, in turn, resumes previous statements, within the MCU's own filmography; refers to new statements, which are usually punctuated in post-credit scenes. During the plot, there is also a relationship between past and present *events*, in a constant process of discourse *re-updating*. Also, according to Foucault's definition (([1969]1972), the statement is placed in opposition to other units, such as the phrase, the proposition, the speech acts; it gives possibilities for the existence of these units, because, for him, these units only configure a *statement* through the enunciative function. In this way, he concludes the concept of statement: "[...] (the statement) it is not in itself a unit, but a function that cuts across a domain of structures and possible units, and which reveals them, with concrete contents, in time and space ([1969]1972, p. 87).

Still from the point of view of archaeological research, Foucault ([1978] 2012, p. 251 - 252) explains its meaning: "[...] type of research that is dedicated to extracting discursive events as if they had been registered in a file". According to Castro (2016, p. 43): "The archive is, [...], the system of historical conditions of statements possibilities". As stated, Foucault ([1978] 2012) defends that the discourses, the subjects, are constituted by a deep historical dimension, the result of what was said centuries, years, months, weeks ago. As Foucault ([1969] 1972, p.124) explains:

> Lastly, enunciative analysis assumes that the phenomena of recurrence are taken into account. Every statement involves a field of antecedent elements in relation to which it is situated, but which it is able to reorganize and redistribute according to new relations. [...] places this enunciative past as an acquired truth, as an event that has occurred, as a form that can be modified, as material to be transformed, or as an object that can be spoken about, etc.

With this perspective, Foucault ([1978] 2012) proposes to bring history to the dimension of the event, in search of singularity, rarity, connections, power plays. Given this character of history, the Foucauldian concept of the subject is reiterated (([1969]1972) regarding its decentering character, consecutively, its distancing from the existence of an original subject, an embryonic view of the present. Such perspective results in the establishment of new temporalities, in the search for dispersion, for discontinuity. Similarly, under this analytical bias, Foucault ([1973] 2013) argues that the constitution of the subject occurs within history, asking how man builds his own existence: the subjects, the objects are constructed discursively based on what is said about them. Also, in accordance with Foucault ([1973] 2013, p. 18), "[...] The subject of knowledge itself has a history, a relationship of the subject with the object, or, more clearly, the truth itself has its history". Still in accordance with Foucault "[...] the historical constitution of a subject of knowledge through a discourse taken as a set of strategies that are part of social practices" (FOUCAULT, [1973] 2013, p. 20).

As for the genealogical period, according to Castro (2016), it consists of an investigation that enables the study of non-discursive practices, analyzing power from the point of view of power strategies and tactics[25]; places knowledge, then, in the scope of struggles (CASTRO, 2016, p. 184-185). This period is related to the second axis of discourse analysis, according to Foucault, observing the power of the sovereign to disciplinary power; from punitive society to disciplinary society; the organization of the techniques of disciplinary society in institutions such as prisons, schools, factories. As a result of these investigations, Foucault ([1975] 1997) argues that the body is the target of the discipline. However, it is important to highlight that, for Foucault ([1973] 2013, p. 10), power is not limited to the State, it is found everywhere, it is tentacular: "[...] it is, at the same time, economic, political, judicial and epistemological".

As mentioned, the Foucauldian concept of discourse also overlaps the event: the politicians, to which power is linked and guided. Due to this overlap, Foucault ([1978] 2012, p. 248) defines the event in this way: "[...] it is the fact that someone said something at a given moment. It is not the meaning that I seek to highlight, but the function that can be assigned once this thing has been said at that moment. This is what I call an event" (emphasis added by the researcher). By positioning herself in favor of the concept of "discourse as a series of events", the researcher places herself in the dimension of history, insofar as, as this philosopher ([1978] 2012, p. 231) argues, one seeks to understand "[...] why and how are established relations between discursive events". Discourse, likewise, is considered as "a strategic field, an operator", according to Foucault ([1976] 2011, p. 220 – 221):

> Here, it is a question of showing discourse as a strategic field in which the elements, tactics and weapons do not cease to move from one field to another, to permute among adversaries, to turn against those who use. It is as it is common that the discourse can become at the same time a place and an instrument of confrontation.

[25] [...] Foucault introduces a distinction between tactics and strategies: tactics are the local rationalities of power in particular cases; strategies, on the other hand, are larger, systemic or global patterns of power (LYNCH, 2018, p. 39).

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[...]

Discourse is for the relation of forces not just an inscription surface, but an operator.

Conceiving the discourse as *a strategic field*, Foucault ([1982] 2013) is resumed, according to which there is a concatenation between the power relations and the fight strategy, as those become a confrontation between adversaries. The relationships of adversity, in turn, within society, makes it possible to open spaces for the *use of power mechanisms*: "Instability, therefore, that makes the same processes, the same events, the same transformations possible to be deciphered so much within a history of struggles as well as in the history of relations and power devices" ([1982] 2013, p 294 - 295).

It is in the relationship between mechanisms of power and strategy that the cinematographic media takes place, as it conveys *recurrent* discourses, enabling processes of discursive *updating*, that is, the production of new meanings, despite the *recurrence*. This applies to the filmic materiality under analysis, given the crossing of said and forgotten discourses: those of myth, slavery, war, violence, politics, science, establishing a movement between the past and the present. In the socio-historical, political, economic context of April 27, 2012, the film "The Avengers" was released. It is understood that the story of these characters/enunciators (the superheroes, demigod Thor, in the epic battle against the alien villains and the demigod Loki) is based on the need to recall the dualism between *good* and *evil*, with the consequent victory for *good*, a resurgence of the American ideal of fighting for freedom. This recollection is set mainly between New York's space and ground, where the September 11, 2001 attack took place.

In addition to this setting, an epic battle scenario recalls the attack on the Twin Towers. This time, in 2012, the city is invaded by aliens, the Chitauri, who enter this planet through the opening of a portal, originating from the highest point of the Stark Tower, a monument in the center of New York, where the armors are projected, Tony Stark's (I.M) weapons arsenal. Hence the importance of the existence of great energy potential, driven by the Arc Reactor[26]. This Tower represents not only the high power of US technological armament development, but also the new yorker billionaire himself (an image of economic power), in an approximation with the function of the Twin Towers, a financial center in this city, in the United States.

This film premieres in April 2012, five months after the inauguration of the September 11th Memorial[27], open to the public, on September 11th, 2011, ten years after the attack on the aforementioned Towers. This attack (apart from three others) resulted in the US invasion of Afghanistan territory, starting the War on Terror, in order to overthrow the Taliban, for having sheltered the al-Qaeda terrorists. The United States obtained adhesion from some countries against the said Terror. Regarding this event, Said (2007, position 121 – 127), in addition to reflecting on the horrors caused on both sides of this conflict, analyzes the image constructions of the Orientals, promoted mainly by the mainstream media, as a consequence of this War:

These days US bookstores are crammed with shoddy prints boasting alarmist headlines about Islam and terror, dissected Islam, the Arab menace and the Muslim menace, all written by political polemicists who claim to have knowledge offered to them and to others by experts who supposedly have reached the core of these strange and remote eastern people who have been such a terrible thorn in "our" flesh. All this bellicose wisdom is accompanied by the ubiquitous CNNs and Foxes of this world, along with mirific amounts of evangelical and right-wing radio stations, as well as countless tabloids and even medium-sized newspapers, all recycling the same unverifiable fables and the same vast generalizations with the purpose of shaking "America" against the foreign devil.

As noted, in a process of constant remembrance of this scene of destruction, an epic battle takes place between superheroes and aliens, the Chitauri. The characterization of this enemy army sends viewers to images of hideous creatures, typical of horror stories. These beings are commanded by an energetic force, the mothership, subject to destruction by the missile, taken by the hands of Iron Man, towards the open portal, from the functioning of the Tesseract. These beings are also ruled by a Norse demigod, Loki, representative of the lie, of betrayal. Paying attention to the two events (the "terrorist" attack on the Twin Towers, the "alien" attack on New York), in a gesture of going in search of the function that can be attributed to these characterizations at that moment, an imagery approximation between aliens and Muslims, concerning the axis of villainy, evil, in history (of the country; of superheroes); the strength of superheroes, of good, on the other hand, is capable of destroying the first ones. They constitute the victims' defenders, while they are the ones who take revenge.

(ES_2 06:35 - 07:42): dialogue between Loki and Fury (When Fury tries to keep the Tesseract)

Loki: Please don't. I still need that.

Fury: This doesn't have to get any messier.

Loki: Of course, it does. I've come too far for anything else. I am Loki, of Asgard, and I am burdened with glorious purpose.

[26] In the comics, the "Arc Reactor" is a creation of Tony Stark and physicist Yin Sen. They developed it as an electromagnetic plate to power Iron Man's first armor. And, according to the movie "The Avengers", this energy source is able to neutralize the energy emanating from the Tesseract, a fact that occurred in the scene in which Loki also tries to manipulate Iron Man, but is unsuccessful.

[27] 9/11 Memorial & Museum.

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Selvig: Loki, brother of Thor.
Fury: We have no quarrel with your people.
Loki: An ant has no quarrel with boots.
Fury: Are you planning to step on us?
Loki: I come with glad tidings of a world made free.
Fury: Free from what?
Loki: Freedom. Freedom is life's great lie. Once you accept that, in your heart, (Loki dominates Dr. Selvig with the Scepter) you will know peace.
Fury: Yeah, you say "peace", I kind of think you mean the other thing.

This dialogue marks the passage of Loki, representative of villainy and betrayal, through the portal opened with the energy of the Tesseract. Initially, there is a great attack on the first ideal chosen by the American people: freedom. According to Loki, "Freedom is the great lie of life" and, consequently, intends to dominate the Earth, transforming its inhabitants into ruled beings. The Avengers appear, in this context, as the only ones capable of offering resistance. It is understood, however, that, in this battle, there is not necessarily a dualism *good* versus *evil*, both sides are forces in search of obtaining power, of domination over the other. According to Foucault ([1977] 2012, p. 243), *power is always there*, however, he admits that it does not consist of an indomitable force of domination. And he recognizes the functioning of power in the social body, stating that there are "among the meshes of your network, beaches of elementaries freedoms". And adds:

> [...] there are no power relations without resistance; [...]: resistance to power does not have to come from the outside to be real, but it is not caught in the trap because it is a compatriot of power. It exists all the more as it is there where the power is; it is, therefore, like him, multiple and integrable to global strategies" (p. 243 – 244).

The plot of the "Avengers" transports spectators to the scene of the attack on the Twin Towers, prompting them to glimpse the possibility of an immediate counterattack against the forces considered evil. In this sense, revenge is interpreted as justice, as resistance, after all, as Iron Man well warns, in a dialogue with Loki, if the heroes cannot protect the Earth, they avenge it (01:41:31). This perspective corroborates Foucault's argument ([1977] 2012, p. 243-234), according to which *resistance is a compatriot of power*. There is, then, an erasure of the sense of revenge, as they emerge as protectors, in search of peace, of justice.

(ES_3) Loki: The Chitauri are coming. Nothing will change that. What have I to fear?
Stark: The Avengers. That's what we call ourselves. We're sort of like a team. "Earth's mightiest heroes" – type thing.
Loki: Yes, I have met them.
Stark: It takes us a while to get any traction, I'll give you that one. But let's do a head count, here. Your brother, the demigod, a super Soldier, a living legend who kind of lives up to legend. A man with breathtaking anger-management issues, a couple of master assassins, and you, big fella, you've managed to piss off every single one of them.
Loki: That was the plan.
Stark: Not a great plan. When They come, and They will, they'll come for you.
Loki: I have an army.
Stark: We have Hulk.
Loki: I thought the beast had wandered off.
Stark: You're missing the point. There is no throne. There is no version of this where you come out on top. Maybe your army comes and maybe it's too much for us, but it's all on you. Because if we can't protect the Earth, you can be damn well sure we'll avenge it. [...]

First, we consider the entry revenge, taken from the dictionary "Houaiss Electronic" (2009), in Portuguese: a "[...] harmful act, practiced in one's own name or another, by someone who was actually or presumably offended or injured, in retaliation against the one who is or would be the cause of this damage; retaliation, revenge". In this symbolic clash between revenge and resistance, there is also the argument of "precaution", used by Fury, against the forces coming from other planets. A justification for the exploitation of the Tesseract's energetic potential, with the purpose of building weapons of mass destruction, given the urgency of *protection* mechanisms against enemies from other planets. This argument, in turn, refers the interlocutors to the film Thor, corroborating the connection with the other MCU stories. In this way, there is an erasure of the sense of revenge, as they emerge as the protectors of the Earth, in search of peace and justice. As the sense of *revenge* is replaced by that of *endurance*, it elevates the Avengers to the rank of heroes; the Chitauri, Loki, for that of villains. This movement of meaning also erases the fight for the coveted object, the Tesseract, arising from disputes (H.I.D.R.A. versus S.H.I.E.L.D.) in the times of the World War II.

As for such a mechanism, Foucault ([1975 – 1976] 1997, p. 73) warns: "Under the forgetfulness, the illusions or the lies that make us believe in the needs of nature or the functional requirements of the order, war must be found: it is the cipher of peace". In this direction, Enunciative Sequence 4 (ES_4: 1:06:00 - 1:10:00) is presented, which takes the viewer to the discourse on the need to manufacture weapons of mass destruction, as a way to protect the Earth against possible alien attacks. Furthermore, in this ES, Banner characterizes the Avengers as follows: "[...] we are a chemical mixture that produces chaos. We are a time bomb".

Stark: [...] What is "Phase 2"?
Captain American: Phase 2 is S.H. I. E. L. D. uses the Cube to make weapons [...]
Fury: Rogers, we gathered everything related to the Tesseract. This does not mean that we're making...
Stark: I'm sorry, Nick. What were you lying?

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Captain America: I was wrong, Director. The world hasn't changed a bit.
Banner: Did you know about this? (Banner addresses Natasha).
[...]
Banner: I'd like to know why S.H. I. E. L. D is using the Tesseract to build weapons of mass destruction.
Fury: (pointing to Thor) Because of him.
Thor: Me?
Fury: Last year, Earth had a visitor from another planet who had a grudge match that leveled a small town. We learned that not only are we not alone, but we are hopelessly, hilariously, outgunned.
Thor: My people want nothing but peace with your planet.
Fury: But you're not the only people out there, are you? And you're not the only threat. The world's filling up with people who can't be matched, that can't be controlled.
Captain American: Like you controlled the Cube?
Thor: Your work with the Tesseract is what drew Loki to it, and his allies. It is a signal to all the realms that the Earth is ready for a higher form of war.
Captain American: A higher form?
Fury: (addressing Thor) You forced our hand. We had to come up with something.
Stark: A nuclear deterrent, because that always calms everything right down.
Fury: Remind me again how you made your fortune, Stark.
[...]
Thor: I thought humans were more evolved than this.
Fury: Excuse me, did we come to your planet and blow stuff up?
Thor: You treat your champions with such mistrust.
Natasha: Are you boys really that naive? S.H.I.E.L.D. monitors potential threats.
Banner: Captain America's on threat watch?
Natasha: We all are.
[...]
Thor: (addressing Fury) You speak of control, yet you court chaos.
Banner: That's his *modus operandi* (M.O.), isn't it? I mean, what are we, a team? No, *we're a Chemical mixture that makes chaos. We're a time bomb.*

At this point, it is important to bring up the discussion of Foucault ([1974] 2009), presented in *Anti-retro*, about the creation of the hero by cinema, in fight films. He argues that cinema repeats the strategy used by history itself, at school: "how history came to support the discourse it supports and to recover what happened, except for a procedure that was that of the epic, that is, narrating itself as a story of heroes?". He defends that there are no heroes, because there was no popular struggle, what he calls positive struggles, *resistance* struggles. Hence the need, in the specific case of this filmography, to effectively resume the sense of *avenger*, "a time bomb" ready to explode at mediant any danger, in the words of Hulk. However, this is not always considered by viewers of this Universe's filmography, who are often unaware of what is said, but attentive to actions.

As already discussed, these discourses are initially disseminated by the cinematographic media, in large scales of circulation. As noted above, observing the fundamentals of Deleuze (2015), Foucault (2008), Gregolin (2016), this media is categorized as a device of power. According to Foucault (2008, p. 244), the devices are heterogeneous: "[...] encompass(es) discourses, institutions, architectural organizations, regulatory decisions, laws, measures, scientific statements, philosophical, moral, philanthropic propositions". The device incorporates the said and the unsaid, the saying and the doing; it constitutes a network connecting all these elements. These networks are related to power, to the reproduction of knowledge. As Gregolin (2016) teaches, the device is conceived as a strategy, depending on a certain historical moment.

Deleuze (2015), reviewing the concept of device in Foucault's work, argues that a device is characterized by three dimensions: the first refers to the fact that every device has its *visibility curves*. These are mainly related to studies derived from Bentham's Panopticon, primarily to "to see to be seen"[28]. Examining the present object of study under this prism, it is believed that this cinematographic *visibility* can be perceived, firstly, by the number of spectators who have watched the plot, resulting in a generation of high box office rates. In addition to this perspective, attention is drawn to the existence of *visibility curves*, when taking into account the actors/actresses and target audience connection that, despite the physical distance, can be identified if one considers the advent of social networks. It is also important to note the fact that this film is shown repeatedly, both on closed and open televisions, in addition to the *streaming* platforms that make this filmography available; DVDs. As a result, the fields of knowledge mentioned above are equally exposed.

The second dimension refers to *enunciation*: every device presents an aspect of an excessive saying, in the same way that it erases it. This game between saying and not saying of statements produces the *enunciability curves* (DELEUZE, 2015). Regarding this dimension, it is understood that the narrative structure itself, in the *blockbuster*, is responsible for this movement of saying and erasing, as the stories are presented as linear. But, when relating them to the events with which it traces proximity, from a perspective of history, politics, economy, it is also observed the erasure of discussions concerning these fields of knowledge.

Based on these two dimensions (visibility and enunciability), Deleuze (2015) states that devices have their light regimes, those of *sayability*, transforming

[28] "The Panopticon is a machine for dissociating the seeing-being seen pair: in the peripheral ring, one is totally seen, without ever seeing; in the central tower, you can see everything, without ever being seen" (FOUCAULT, [1975] 1997, p. 167).

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something very visible, but, at the same time, hiding other things. This results from the fact that, in every device, what is said and what is shown are controlled by the powers. As a consequence, the third dimension of devices is related to this control: the *lines of force*, capable of controlling *visibility* and *sayability*; they consist of the controlling powers of what can and cannot be said. In this sense, it is understood that, with regard to the *lines of force*, considering the control of discourses disseminated by the media, there is a relationship with the interdiction of discourses. And, as a result of this interdiction, the so-called *lines of flight* occur (FOUCAULT, 2008).

These *lines* correspond to what Deleuze (2015) considers the fourth dimension of a device: the *lines of subjectivation*, as they arise as an effect of the games between saying, showing, and hiding. This subjectivation produced by the devices is in motion. As for the analyzed film, the subjectivation process can be seen in the interactions between those in love with the MCU, in cyberspaces, such as *Instagram*, *Facebook*, *YouTube*, for example. Thinking with the aforementioned authors, it is understood that the cinematographic media consists of a device of power, as it conveys institutionally marked discourses, it constitutes a network capable of interconnecting the elements to which Foucault (2008) refers: discourses, institutions, architectural organizations etc.

Still with regard to the cinematographic media, attention is paid to its power, by promoting the *re-updating* of the discourses. Therefore, the media enables the establishment of new discourses about certain objects; to the same extent, she strives to perpetuate the *same discourses*, pointing to a movement between the *same* and the *other*. Likewise, such discourses enter a new process of production of meanings, as an event, as they are *re-updated* at different times, as movies are shown multiple times. Such gesture causes a great *movement of senses*.

III. Final Considerations

In this work, in the first instance, the object of study was presented at the time when the Universe from which it originates was observed. By situating the filmography of "The Avengers", the entanglement of the stories concerning the other films of that same Cinematographic Universe was revealed. Similarly, attention was paid to the dispersion of the subject, both in the author position (author, producer, screenwriter) and in the character/speaker position. As a result, mainly, of the entanglement of the stories, a strategic resource was identified, by making the viewers of this filmography appropriate the other stories of the MCU, at the risk of not establishing a dialogue with the threads of the plots, guided, essentially, in the relationship with objects, with areas of knowledge, with the importance of the characterization of space and time. Then, a brief characterization of the characters/enunciators was elaborated.

Concerning the theoretical-methodological aspect, the two analysis instruments were explained from the Foucauldian concepts ([1982] 2013): the archaeological and the genealogical research, on which the analyzes were based. In short, archeology is interested in the discursive sphere, it opens up structures for temporal discontinuities, dispersion, imbalances; it is guided by a perspective of pluralization. In this sense, the guiding concepts of the analysis were clarified: the two aspects of the discourse, one linguistic; the other, a strategic field, an operator. Likewise, a statement was defined, made concrete in the form of any record. From this definition, the film was considered an enunciation, analyzing four *enunciative sequences*. In the light of Deleuze, Foucault, Gregolin, the cinematographic media was characterized as a device of power, investigating in the filmic whole, in the historicity of its surroundings, the four dimensions pointed out by Deleuze.

Foucault's second investigative axis, *genealogical* research, in turn, encompasses non-discursive practices. In this research, this philosopher brings power relations, the production of truths to the scope of the analysis. In the same measure, the effect of truth was observed, in the scope of the *resistance* of "The Avengers", erasing the meaning of that title. This erasure occurs, mainly, because they demonstrate intellectual, economic, weapons power, physical strength, all with the function of "protecting" the planet, in a supposed search for universal peace. All this amidst superheroes, Norse gods, the *Avengers Initiative*, reiterating the image of American sovereignty. These *notable Avengers* therefore recall not only the economic, political, and arms power of that nation, but the ingenuity of its heroes. When reflecting on these aspects, the first research question is answered: what effects of truths are produced from the circulation of this film?

Regarding the second question, "how are the images of heroes and villains produced in this filmic materiality?", it is understood that the dualism of *good versus evil* is induced in light of the recollection of the attacks on the Twin Towers and, consequently, on its setting, as the alien attack takes place in the center of the New York city, from the installation of the Tesseract in the Stark Tower, with great energy power to open a portal. This amounts to a surreptitious analogy: the Chitauri and Loki compared to Muslim terrorists; Thor and superheroes, to the firefighters, to the victims of that attack. Said's (2007) arguments were then brought to light, regarding the constructions of images of the Orientals, promoted by the mainstream Western media, by supporters of a reactionary right, by followers of Judeo-Christian religions.

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The answer to the third question (What is the relationship between the cinematographic media and the 'history of the present'?) concerns the fact that the media is characterized as a device of power, at the same time that it provides the constant *visibility* of official history, of the past /from the present, in order to guarantee the reproduction of meanings about these facts, 'models of truth arising from political structures', in the words of Foucault ([1973] 2013, p. 35). Also based on studies by Foucault ([1974] 2009), it was found that "recoding popular memory" is one of the functions of cinema and television. This *recording* concerns the fact that, in certain aspects, these media offer *a key to interpreting the present* to their audience, with a view to a single interpretative perspective of the history of the present. In this way, the cinematographic and television media engender memories, showing them not what these historical facts really were, "but what they need to remember that they were" (FOUCAULT, [1974] 2009, p. 331).

This perspective, guarantor of the tension between memory and forgetting, safeguards the formative discourse of the American nation itself, in the sense of asserting nationalism, the trust of this people, in the case under study, in superheroes. And, in this way, it assures the discourse about American *freedom*, the struggle of its national heroes, in favor of the realization of the *American dream*. By being repeated over and over again, they enable the construction of the image of sovereignty of this people, making the public of this Universe, on a world level, to accept the project of American society as a model to be followed. This acceptance, in turn, can lead to a process of homogenization of the history of the present, in relation to multiple peoples and cultures.

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Decoloniality, Language, Identity and Communication: The Case Study of Cameroonian Pidgin

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Abstract- In this paper, the intersection between decoloniality, language, identity and communication is discussed in how they come together in the use or refusal to use Cameroon Pidgin (CamP). The paper draws on the concepts of coloniality and decoloniality and relates them to language as used by Cameroonians in South Africa. The argument is that it is surprising that many Cameroonian Pidgin speaking immigrants are choosing not to communicate in Pidgin, especially since usage of the language from the home country could become a locus of solidarity and reproduction of one aspect of the everydayness of home in a new country. This article relies on a qualitative framework comprised of openended interviews, focus group discussions and participant observation to explore the role of language, identity and decoloniality in communication. The idea is to explore how these issues and themes intersect, and what the intersections themselves tell us, firstly, about the nature of identity and, secondly, about the relationship between language and identity.

Keywords: *cameroon, cape town, south africa, camp, immigrant.*

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Decoloniality, Language, Identity and Communication: The Case Study of Cameroonian Pidgin

Magdalene Mbong Mai [α] & Nyasha Mboti [σ]

Abstract- In this paper, the intersection between decoloniality, language, identity and communication is discussed in how they come together in the use or refusal to use Cameroon Pidgin (CamP). The paper draws on the concepts of coloniality and decoloniality and relates them to language as used by Cameroonians in South Africa. The argument is that it is surprising that many Cameroonian Pidgin speaking immigrants are choosing not to communicate in Pidgin, especially since usage of the language from the home country could become a locus of solidarity and reproduction of one aspect of the everydayness of home in a new country. This article relies on a qualitative framework comprised of open-ended interviews, focus group discussions and participant observation to explore the role of language, identity and decoloniality in communication. The idea is to explore how these issues and themes intersect, and what the intersections themselves tell us, firstly, about the nature of identity and, secondly, about the relationship between language and identity.

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I. Introduction and Background

This paper presents and defends the intersections of the notions decoloniality, language, identity and communication using the example of Cameroon Pidgin (CamP) in the context of Cape Town, South Africa as a Cameroonian diaspora. The study considers communication as an effort to reach the minds of others. Fanon (1952) connects the notions of decoloniality, language, identity and communication stipulating that "it is implicit that to speak is to exist absolutely for the other" (Fanon 1952:4) thus, recognising language as one of the major expressions of identity and 'the historic memory of a people' (Garbova, 2015:310).

Admittedly, scholarship in the domains of language, identity and communication have been dominated by the West (Shi-xu 2008). There are numerous scholars who have made the same observation and tried to address language in radical ways that trouble its neutrality and link it to the politics of identity and colonialism and power (Aimé Césaire 1972, Fanon 1986, Foucault 1972, 1980, Hall 1999, Wa Thiongo'o 1986, Said 1978). This notwithstanding, such perceptions only emphasise "language and communication" as "monological nature" rather than "pluralistic and reflexive'' (Shi-xu (2008:4). Clearly, monological categorisations contradict Giles and Coupland (1991: 107) who propose that culture "can be viewed as derived from, if not constituted in, communication and language Practices" as it is the case with CamP. To make this contradiction explicit, recurrent these in this paper projected and presented CamP as a decolonial Paradox, a mode of resistance and dilemma.

Understandably, CamP was used throughout the German colonial period in Cameroon from 1884-1916 despite all the Germans attempts to crush it. Again, its users continue to deny it and instead associate it with linguistic and cultural inferiority. As such, CamP has earned many degrading names over the years. For others, CamP is simply a Cameroon Creole, Wes-Kos, West African Pidgin English, Cameroon Talk (Kamtok), bush English, bad English and broken or Kumba English (Ngefac 2010), broken English etc. This last appellation has been based on the widespread belief that Pidgin English, be it of the Cameroonian variety or other existing varieties such as Nigerian Pidgin English, Ghanaian Pidgin English among others, are simplified forms of English used mostly by illiterates in some of the former British colonies of WestAfrica.

Nevertheless, Ayafor (2000, 2004, 2006 and 2008) has been identified for works revealing complex structures in CamP. In corroboration, Ngefac (2010) specifies that these works (Ayafor 2000, 2004, 2006 and 2008) are too academic for the ordinary user, hence dismissing the claim that all Pidgins are simplified forms of other languages.

II. Context of the Study

Many authors have described the rich cultural values embodied in CamP. (Echu 2003a, 2004, 2006, Bobda 2006, Ayafor 2006). Other have traced its historical origin (Echu 2003b, Crystal 1987) while others have continued to emphasise it communicative values in multilingual settings (Echu 2003a, 2003b, Ayafor 2006, Ngefac 2014). Other scholars also attempted to systematize the language for learning purposes (Ngefac 2014, 2011, 2009) and, others have gone ahead to give a descriptive and an analytic account of the syntactic, the morphological and the phonological structure of the language as independent features while arguing for the standardization of this language (Ayafor 1996, 2000, 2004, 2006, Echu 2004). Where there have been attempts at discussing CamP from a broader

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perspective, critical reviews of the works have not been very positive.

Refusal to speak CamP, in this work is an example of how social agents allow themselves to be assimilated and in fact actively participate in their own assimilation into what they perceive to be a superior new national and local context by dissociating from their original identities, including their 'mother tongue' Aimé Césaire (1955:28) makes precisely this point when he laments that Haitian pseudo-literature was created by "authors who allowed themselves to be assimilated". While acknowledging the violent Haitian attacks against the French presence in their country, he insists that "our first authors did not attack French cultural values with equal force. They did not proceed toward a decolonization of their consciousness". This perhaps is what Mbembe[1] means when he refers to Fanon's (1952) discourse on struggles for decolonisation stating that struggles for decolonisation are "about state self-ownership. They are struggles to repossess, to take back, if necessary by force that which is ours unconditionally,and as such belongs to us".

III. Coloniality and Cameroonian National Languages

One aspect this paper focuses on is the denial of CamP. Cameroonians created this language from the dense multilingual experience in Cameroon, and contacts from the Portuguese merchants and the colonial expedition. Despite this, the prohibition of the use of CamP, what I have called the attempt to "unlearn" CamP seems to be a permanent issue. Hence, it becomes interesting to explore how Cameroonians attempt to simultaneously deny and yet remain connected to CamP.

Not only that, parents discourage their children from using CamP. In addition, prominent state institutions, for example, the General Certificate of Education Board (GCE) in prohibits CamP. Above all, the University of Buea (Bobda, 2006), the first and oldest English-speaking University of the country, also prohibit Camp.

Obviously, this is a continuation of the colonial legacy from the Germans to the British and then the French and now, the postcolonial authorities. Dibussi (2006) warns against all these restrictions of CamP and the name giving to the speakers of this language and language itself According to Dibussi, this language should be a symbol of the Cameroonians diversity, creativity and resilience rather than a stigma and a curse.

During their colonial period, the Germans took strong and systemic measures to extinguish not only the national languages but also CamP. This is visible in their burning of the printing press which Sultan Njoya of Bamoun used to promulgate the Bamoun language. But, all their efforts to reverse the linguistic structure of the country were in the end not successful (Anchimbe 2005). It is apparent that CamP was the language used throughout the German colonial period from 1884 to1916, despite all the German attempts to crush it (Echu 2003a:4). The language and other national languages survived this colonial linguist and identity conquest because it was simply a way of life, a language of inclusion and solidarity that united the multilingual and culturally diverse Cameroonian landscape.

With the defeat of Germany at WW1 and the mandatory occupation of Cameroon by France and Britain as decreed by the League of Nations, (1919), French rule was introduced in East Cameroon, ruled by France and English rule was introduced Southern Cameroon, ruled by Britain. The British colonial government ruled their section of Cameroon from Nigeria in attempt to reduce administrative cost (Ebune 2016). The British at first used the national languages for primary education in the one fifth of country they ruled. Over the years, they began to place more emphasis on education in English such that that by 1958, national language education was extinct (Anchimbe 2005). This lead to increased pressure on the acquisition of English either directly or indirectly. Its use increased in all spheres of life and even the Cameroonians now began to use it among themselves for pride and status differentiation of educated and middle class from uneducated and working class (who still used CamP), thus systematically participating in colonising their own consciences.

The French on the other hand, had the bigger section of the Cameroonian territory, which they administered under the assimilatory colonial policy (Anchimbe 2005). The French erased the previous linguistic influence exerted by CamP and German and the usage of these languages was banned in French Cameroon. Thus, French Cameroon was typically French in its governance. French alone became the language of primary education (Vambe and Khan 2013), thereby separating their section of Cameroon even further from its culture and communicative system.

At the time of independence in 1962, British Cameroon reunited with French Cameroon which had already gained independence in 1961. English and French were constitutionally adopted as the official languages of the Federal Republic of Cameroon (Echu, 2004; Anchimbe, 2005). In the same way, English seem to dominate in the Republic of South Africa although ten other South African language were recognised in the constitution (Pluddemann, 1996).

[1] https://africaisacountry.atavist.com/decolonizing-knowledge-and-the-question-of-the-archive

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Understandably, Cameroon expatriates' wish to use more English and French. This desire to use only English or French is however only a lip service in the Cape Town Diaspora whih foregrounds the decolonial paradox where Cameroonian immigrants proclaim their French/English identity while expressing a typical CamP identity as seen further on.

IV. The Denial of CamP

Despite all its advantages, (Bobda 2006) and Myers-Scotton (2006) point out that CamP is still under the spell of dehumanizing forms of thinking as it sometimes scorned in official milieu, educational institutions, and formal settings. Similarly, Dibussi (2006) assesses that several billboards discouraging the use of CamP are to be found displayed at the University of Buea campus with information thus:

> Succeed at university by avoiding Pidgin on campus,
> English, the language that guarantees upward social mobility Pidgin is like AIDS - Shun it
> English is the Password, not Pidgin
> Speak English and more English, Pidgin is taking a heavy toll on your English-- shun it
> Commonwealth speaks English not Pidgin
> l'Anglais est un passeport pour le monde, le Pidgin, un ticket pour null part/English, a passport to the world, Pidgin, a ticket to nowhere/ (Dibussi 2006).

From the above extract, it is obvious how English is presented as natural or divine while CamP is demonized in the neoliberal regime. Some new accounts put forth that CamP is a mean language (that is, a language for the low class), not to be used in Cameroon and claim that it is a Nigerian language suitable only for Nigerians. Others blame the Anglophone section of Cameroon for the origin and dissemination of the language. As such, CamP still faces much contempt and disdain even in the Cape Town.

According to Mbangwana (2004, 23), 97.8 percent of "Anglophone" Cameroonians living in urban cities speak pidgin while 61.8 of Francophones living in urban areas speak Pidgin. For this reason, CamP is not to be perceived simply an Anglophone language. Again, it is also visible here that in terms of its function and spread, the language is competing freely with English and French as and as such, most suitable to estimate the relation between language, identity, communication and decoloniality.

V. Theoretical Framework

Although this section tries to focus on Mignolo's (2009) concepts of epistemic disobedience, de-linking, decolonising of knowledge and Maldonado-Torres' (2011) concept of the decolonial turn to bring to fore other possibilities of knowledge–making processes in the postcolonial (third world) societies, many other theories are draw upon given that decoloniality *is an* ongoing process. Decolonising knowledge according to Ignatio (2016) is a liberation process which supports decolonisation with the colonial subject (and not the European) at the centre of knowledge and subjectivity. Because epistemic disobedience entails the knowhow of the colonial subject, the type of research done in this domain is therefore based on the arguments done by colonial subject and not simply a study as is the case with African-American studies for instance. This knowhow of the colonial subject becomes interesting in the case of South-South contact between two densely multilingual and culturally diverse nations. South Africa for instance, is often lauded for its multilingual language policies which validates the languages of its people. Like Cameroon, South African consists of an ethnically mixed population, in addition to her colonial/apartheid linguistic past, thus making the question of language more complicated (De Klerk 2002; Thorpe 2002). Many from other African countries have made South Africa their home due to economic and socio-political unrest. Among these new arrivals are Cameroonians who have also brought with them their linguistic and a 'mix' into the already densely multilingual South Africa such that some South African and as such further complicating the problem linguistic of identification. While most Cameroonians even the French-speaking Cameroonians, now prefer associate with English as it is a dominant language in South Africa, most of them continue to carry out their daily communicative practices in CamP especially during Cameroonian social gatherings. In fact, the language situation in South Africa still projects regional and ethnic affiliation to identity as laid down by the apartheid regime (Ndebele 1987), and the dominance of English as a language of status (De Klerk 1996), a situation which has led to the possibility of fitting in better if one uses English (Vigouroux 2005). As would be expected, there is a transference of preference for English and French in Cameroon to a preference for English in Cape Town.

Although Cameroonians and South Africans tend to embrace English in a bit to reiterate the colonial homogenisation of knowledge and the monolingual bias of the nation-state which equates a language to a state, CamP emerges unconsciously or unconsciously among the Cameroonian immigrants as the language of communication, thus the educated, uneducated and even South Africans of all age groups and gender used CamP in a manner that projects the cultural and multilingual realities of Cameron, thereby effectively contributing to decolonisation. . For this reason, Mignolo (2009) stablishes that decoloniality is Plurivesal. This means that, it tries to avoid universalism of European nations which resulted in homogenizing knowledges. Decolonising is hence, a reflection of "pluriversality" where several worlds can coexist with two or more subjectivities (Mignolo 2009, Mbembe 2001).

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Similarly, Anchimbe (2007:14) talks of "postcolonial spaces" (the so-called third world societies) that is, regions that were once under colonial rule. The expression "postcolonial spaces" is used to cover all aspects of societal and individual behaviour that were restructured following colonial heritages and not to depict a field of study (Ignatio 2016, Anchimbe 2007) with aim to improve understanding of linguistic identity in postcolonial spaces. This study considers the inclusive role of many oral Cameroonian languages and ex-colonial languages in the extensive use of CamP to make a connection with communication, identity and decoloniality in postcolonial spaces. In relation to this, Maldonado-Torres' (2011) attempts to disassociate the postcolonial spaces or the third world societies from the colonial effect. The 'deconolnial turn' therefore become imperative in thisarticle.

According to Maldonado, *the* decolonial turn particularly foregrounds a kind skepticism, which leads to

> …skepticism towards dehumanizing forms of thinking that present themselves as natural or divine—, animate new forms of theorizing based on the scandal in face of the continuity of dehumanizing practices and ideas. These dehumanizing forces, logics, and discourses hardly seem to find an end in the current neoconservative and neoliberal moment, or in the liberal and Eurocentric radical responses that it sometimes generates (Maldonado, 2011:2).

Emile Benveniste damne´ (cited in Maldonado 2007) relates the above situation to damne´. Here the damne´ remains either invisible or excessively visible. This is the case of CamP which has become the damne´ of Cameroonian immigrants as the language continues to "exists in the mode of not-being there, which hints at the nearness of death […]" Maldonado (2007: 257). Faced with such indifference, CamP tends to continuously decolonise the expatriates and, is in tend being decolonised by the expatriates.

What one can gather suppose from the many diverse, yet related concepts consist of 'differences and tensions' among 'figures and movements that advance the decolonial turn'. As Maldonado rightly argues, the 'decolonial turn does not refer to a single theoretical school, but rather points to a family of diverse positions that share a view of coloniality as a fundamental problem in the modern (as well as postmodern and information) age, and of decolonization or decoloniality as a necessary task that remains unfinished'

Although some critics have put forth that decoloniality is once again the colonisers' attempt for "intellectual structural adjustment programme being imposed […] on Africa and Latin America by Western and North American intellectuals" (Vambe and Khan 2013:304), this paper argues that the third world, has reason to engage in Aimé Césaire' (1955) call for force considering emerging new forms of theorizing based the continuity of dehumanizing practices,, logics, and discourses which in this paper temper with very existence of Cameroonian immigrants through the frequent and rampant rejection of CamP.

VI. Methodology

A qualitative method aaccording to Carson et al. 2001 is more appropriate for the of explanation of behaviour and activities than specific measurements. Again, Barnham (2015:837) recommends usage of qualitative methods when a more 'in depth' understanding of attitudes, behaviour and motivations is required.

a) *Research Design*

This qualitative inquiry draws from a sociolinguistic ethnography. It consisted of 240 interviews of at least 45minutes and 5 focus group discussions of at least 1 hour among Cameroonians in Cape Town. According to (Heller, 2008) the significance of this design is seen from its ability to render human actors in a context of their everyday lives, while bringing out the tension and rift encountered in trying to subdue divergent communities and populations. Given the linguistic *structures and communicative actions explored, this qualitative research design relied on descriptive analysis using data ranging from interviews, focus groups, participant observation techniques* and to field notes.

b) *Sampling and Sample Selection Techniques*

Purposive and opportunistic sampling was used. Purposive sampling was necessary for its advantage to deliberately select settings, persons or events for the important information they can provide (Max- well 1997). That is, it was a multi-cited ethnography involving Cameroonian immigrants from all walks of life whether educated or not, professional or nonprofessional, student or street vendor etc, and of all age groups were interviewed all over Cape Town.

Opportunistic samplings on the other hand, took advantage of new opportunities while in the field, most of the unexpected and unforeseen opportunities (usually emanating from informal discussions) brought about new insights even after fieldwork had begun.

c) *Data Collection Sites*

This is a multi-sited ethnography where data were collected from all over Cape Town in the homes of participants, shops and other business places, bus terminuses, meeting houses, restaurants, libraries, soccer fields and so on. However, this paper reports specifically on participants that were involved in follow-up interviews to guaranteed credibility.

d) *Data Collection Strategies and Ethical Procedure and Limitations*

Drawing from Keyan Tomaselli and Lauren Dyll-Myklebust (2015), the researched were foregrounded as

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the intimate others given the important role they play as "the professors, teaching clueless academics like ourselves about themselves" (2015:361). This viewpoint underscores the important role of decolonising both the researched and the researcher in attempt to makes all voices.

This study started with exploratory work over three months, followed by additional fieldwork of thirteen month. One researcher participated in their leisure activities (for example, soccer matches and functions to access daily activities of the Cameroonian in Cape Town. Ten key informants were selected for interview, with each interview session lasting between 45 minutes to 1 hour. There were semi-structured in-depth and open-ended interviews, the golden-standard of qualitative methods (Modan, 2007, Richards, 2003). There were also focus group discussions lasting for at least 1 hour. Ten participant observation sessions of at least two hours each were recorded. The data were collected in restaurants, *shebeen* (informal drinking places), bus terminuses and in the houses of Cameroonians from all walks of life. The research participants included, students, hawkers, lecturers, medical doctors. In sum, and any willing adult Cameroonians that were living in Cape Town constituted a suitable criterion for this study.

To collect and record data, the permission and the free and unforced consent of respondents was solicited. The anonymity of all participates was maintained by using pseudonyms. The advantage of this qualitative research according to (Richards, 2003) is that it is multi-method in focus and as such, involves an interpretative naturalistic approach suitable for the theme of this article. This paper however does not claim to be a complete representation of the communicative practices and identity manifestations of Cameroonian immigrants since science can strategically silence, "because of the conventions within which academics hide the subjectivity or 'humanness' of both researcher and researched" (Tomaselli and Dyll-Myklebust (2015: 360).

VII. Data Analysis

For data analysis, the systematic procedure outlined below is drawn from Taylor–Powel (2003). First the responses were grouped acceptance and refusal s of CamP. Then, these responses were organised into emergent themes (social practice, decolonial practice, mode of resistance etc.).

a) *Interpretive Analysis*

First, participants' responses were listed and coded into two groups of; those that overtly acknowledge the use of Cape) and, those that rejected CamP overtly. A few of the respondents associated themselves with CamP whereas most of the participants verbally shunned the language. This notwithstanding, some who initially rejected CamP verbally and opted to be interviewed only in English, ironically continued interview sessions in CamP. Interestingly, most participants identified as French-speaking, refused to be interviewed be interviewed in French and preferred English stating that South Africa was an English-speaking country. The various themes emerging from the respondents are accompanied with some excerpts and interpreted. These excerpts provide insight into the Cameroonian immigrants' sentiments towards CamP.

VIII. Findings

The analysis showed that most Cameroonian immigrants in Cape Town spoke CamP. The research participants also revealed that that they did not want to identify with CamP. That is, what participants said was contradicted by their actions in most instance. Only a few of them openly embraced CamP.

a) *CamP as a Decolonial Practice*

CamP was developed to guarantee effective communication in trade, labour and evangelization. Over the year it resisted the central-peripheral notion which supports one language per country or ethnic group. As a language of resistances, what research participants said about CamP is not as important as what they did with it and, what they do with CamP is what I call decoloniality in this work. Consider the following excerpts between Anna and Tom who are mother and son respectively:

> *Anna* [To Interviewer]. Ye (referring to her son) don go enter that room for some other people for outside /He has been in the other people's room [probably the 'coloured' neighbours'] out there/
>
> *Interviewer:* Whoside ya pa deh? /where is your dad?/
>
> *Tom:* [silence]
>
> *Interviewer:* Talk noo. You di f wear ya mami? /come-on, speak, are you afraid of your mother?/
>
> *Tom:* Ye deh witti ye friend dem /He is with his friends/.

Following only what the respondents said about CamP, one could be misguided since their utterances concerning CamP are not as important as what they do with CamP. Like other study participants who now claims Cameroonian expatriates must speak CamP, Anna had previously refused to speak CamP on the recorder and, also claimed that his son who was born and bred in South Africa cannot speak the language too. In fact, during an interview session with in the Parow market, where there are many English-speaking and French-speaking inter married couples, the researcher went into a shop which was where a French-speaking lady and her English-speaking husband shared. They carried out a salon and a cell phone business, together with an international calls business section respectively. This couple each had an assistant who spoke CamP. The couple like many other research participants in this

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market place, and other research sites within Cape Town, preferred to be interviewed in English. However, the lady in the salon had had a colleague with whom she interacted in CamP. Also, the man and his wife were observed speaking CamP to each other and fellow colleagues even during follow-up interview sessions. Hence, it can be limiting and misleading to depend only on what the participants say. Clearly, this aspect of interviewing, observing, doing follow-up interview, focus group discussion and participants observation could also be referred to as a triangulation of the with aim to facilitate a deeper sense of understanding while pointing out the complexity involved in decolonization practices. While on the one hand, people say things about CamP which help to dehumanise them by refusing them their own language and culture, on the other hand, their actions and practice of speaking the language in spite of themselves, contradicts their internalised thoughts about CamP hence, decolonising their the people admits all odds. In fact, there is a lot of inconsistency between what people say about CamP and what they do with it. Paradoxically, Tom also claims his mother had taught him CamP as shown below.

b) CamP: The Decolonial Paradox

Like in Cameroon where most urban Cameroonian children prefer to speak only English and French, Anna wants the son, to speak only English in the South African context where English is not only the dominant official language alongside 10 other languages, but, also the language of status. This is implied when Anna claims that Tom speaks only English and, downplays their hybrid sociolinguistic background. Given their linguistic repertoire, following from their sociolinguistic background from trading, colonial history and now, their diasporic encounter, it is obvious that the identities of Cameroonian immigrants are hybrid. For Cameroonian immigrants, the official languages occupy the superior and divine position (cf Pavelenko and Blckledge 2004). Like Anna and Tom above, many Cameroonian immigrants continue to deny that they do not speak CamP. This is expressed by Tom's initial silence during the interview session. Again, the indisputable status of English as superior language among Cameroonian immigrants is further demonstrated by meeting members in a social gathering. Communicative rules impose the usage of English only with reason to accommodate South Africans present in the meeting. Once again, the attempt to collaborate in their own colonisation by refusing to speak CamP is not only challenged by the general assembly members but, ironically by the very members of the executive bureau who try to set these standards. This is again illustrated by the excerpts from Anna, Tom, and some executive James, Joseph, Mary and Frank

Interviewer: Na who teach you pidgin? /Who taught you CPE?/

Tom: Na ma mammy. /It was my mother/

Anna: (?), (laughing) which me I teach you pidgin? / Who says I taught you Pidgin? /.

It can be said that despite its long history and multifunctionality, CamP still faces much contempt and disdain as articulate in the words of Anna who somehow continues to protest that she had not thought his son CamP, while speaking the same language which she resists in front of him daily and even during the interview session.

Fluid communication codes reflect the hybrid identities of Cameroonian immigrants, a reality which they resist. One cannot be and then, be absent at the same time. Cameroonian immigrants continue to depend on CamP and at the same time, reject it. That Cameroonians immigrants resist their pluriversality, a way of convivially relating to the world in multiple forms, shows how deep the ideologically influence of colonialism had been. As stated earlier, Cameroonian immigrants have a habit of announcing that either English or French would be the suitable languages for official gatherings even though pluriversality also allows them to move in- between languages in a constantly changing multilingual environment. Reasons for choosing a specific language often ranges from the desire to include South Africans present to the desire of using official languages of Cameroon or the population of communication in South Africa. When this happens, almost immediately, there is always a switch to CamP as shown below. Ironically, this switch most times is negotiated by the same person who made the announcement.

James: I invited Tony we may we wait till when he comes. When he comes maybe he will then answer some of these questions then we can then move on.

Joseph: (to James in a low voice) Na Tony that Tony done come meeting. /There is Tony, Tony has come to the meeting/

James: So we are still at matters arising from these minutes. [..] Kitchen, abeg. I no just know watti we go do with this Kitchen palava./[…] Kitchen please, I really do not know what shall be done with this kitchen issue/

Joseph: Well there are a lot of things we can raise, which we can ask based on the minutes. […]

Mary: I can speak on that because I saw him today. […]

James: Okay. Thank you, assistant Mary […]

Frank: Well I think the issue of the kitchen is simple. Make dem no di sell mimbo for meeting time/[…]drinks should not be sold during the meetingtime/

The above excerpt is in a Cameroonian meeting venue and involves three executive members and one member of the general assembly in Cape Town. Meanwhile the general assembly has been told to use only English, Joseph, an executive member is the first to whisper CamP utterance almost immediately. Joseph who is also the chairperson of the day meeting is also

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seen expressing his frustration on the noise levels emanating from those sitting in the kitchen area of the meeting house. The meeting house is also a business place where food and drink is always sold. Hence, Frank proposes a solution to help alleviate the noise levels during meetings. Interesting Frank speaks in both English and CamP. Similarly, although meeting minutes were written in English, they were read out in CamP during meeting sessions. Although the first half of the meeting could sometimes be conducted in English, the rest of the meeting was always in CamP where even South Africans present were seen interacting in CamP and other Sotuh African languages. What this means is that the hybrid identities available to Cameroonian immigrants in Cape Town allows them to resist the ascribed Anglophone/Francophone identity options to explore the multiple identities available to them, while signalling previously ignored identities in new and hybrid ways.

c) CamP as a Decolonial Dilemma

When people meet each other, some new languages are bound to emerge. Cameroon and Cameroonians reflects such contacts through CamP. CamP thus is an embodiment of an impressive multilingual context which, instead of being celebrated, is perceived as a dilemma.

Once urban cities, in the diaspora the role of CamP and its ability to cut across boundaries cannot be contained and, it is in such context that the awkward position of the language is revealed. Once in other multilingual and contact environments like the urban city of Cape Town, South Africa where Cameroonians again meet others from equally diverse backgrounds like themselves, Cameroonians will mostly depend CamP for communicating white also trying to 'unlearn' it, claiming that CamP is not suitable for the sake of South African present in their midst:

Bobda (2006) estimates that a population of 32% of children in Yaoundé, the capital city Cameroon, and between the ages of 10–17 do not speak any national language (vernacular) apart from French. Bobda claims that the causes for this are the marked adherence to the Western and especially the French ways of life, which is a characteristic of Gabon and Cameroon. This, he justifies by arguing for example that the consumption rate of Champaign, one of the most expensive French drinks and one of the greatest marks of the French culture is perceptible in these countries among other things. This is true of many of the research participants in this study who would like to speak only English but feel compelled to speak CamP for solidarity purposes like Sidonie and those who were aware of their pluriversality and would like to make use of their linguistic repertoire by using language in a creative manner, and so, needed CamP like Bob as shown below,

Sidonie: Sometimes I really want to speak English but because the people will think it is a show, I find myself putting in some of those Pidgin words.

Bob: And of course, we di use language weh I be most comfortable with, Pidgin/And of course we use the language with which I am more comfortable, Pidgin/.

These are two very opposite extract which all the same reveal the sociolinguistic role of CamP in society. While Sidonie feels compelled to use CamP just to identify with the multitudes, Bob on the other hand, thinks CamP is a social Practice. Like Bob, other Cameroonian immigrants in Cape Town simply employ CamP as a way of life since this language has become a part of them. Despite effort from the colonial masters to implement a one-language-one-sate ideology, while portraying their own languages (the colonial languages as supreme/central with all other languages as peripheral) and, the post-colonial elites perpetrating such agendas, CamP continues to thrive and as such, could also be viewed as a considered a decolonial practice.

CamP is therefore a true mode of resistance which enables Cameroon immigrants to assume a culture which is theirs. Consider the following:

Dave: Pidgin is our language

Alain: Pidgin is the unofficial official language of Cameroon

Melanie: Yeah, Pidgin. You must speak it […] what will you speak?

Celine: No, because we understand each other well. If we use the language, we communicate very well.

Blandine: Okay make ah try for divide am again. We bi di tok like 70% Pidgin, we bi di tok may be like (8 seconds) 10% erhh French but nobi for house and maybe another 10% Englsih and 10% contry tok. That three languages them. For here massa, you di chat like 80% English (laughing)/Okay let me divide it again. We use to speak like 70 percent Pidgin, we use to speak like (8 seconds) 10% erhh French but not at home and maybe another 10% English and 10% national language. Those three (actually meaning four) languages. Friend, here one speaks like 80%.

Oliver: We try to use language in a creative way you see. You say if I talk like this or like that they will still understand me you see.

This section brings us face to face with this dilemma. Uptown Cape Town is a colonised spaces and forces Cameroonians to deny who they are but who they are still manages to come out. Some participants like James, Anna, Sidonie and Tom may want to maintain the Cameroonian statuesque of language use in Cape Town by continually trying to deny CamP its communicative role in hope to fit into the English dominant white group, thereby reacting to the colonial and postcolonial hierarchies of languages and identities

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even in Cape Town, Cape. This again shows as living dead (Maldonado 2011) that is, CamP is a manifestation of Benveniste's damne´ (in Maldonado 2007) where it remains excessively visible at one point and invisible in another. The refusal of CamP confirms Fanon's (1952) asserting that thefirst action of the black is a reaction. But, it is necessary to go beyond. The participants in the above extract precisely go beyond simple reactions. They fully embrace CamP and claim that CamP permits them to use language in a stlish way. For most, it is the language that permits effective communication, without which, there will be not be able to fully express themselves. The importance of Camp can be Summarised in the words of Dave and Alain who say, 'Pidgin is our language' and that 'Pidgin is the unofficial official language of Cameroon' In fact, Blandine specifically divides Cameroonian's manner of using their languages in percentages, pointing out that CamP is used 10% more in Cape Town than it was in Cameroon.

IX. Discussion

Ultimately, such claims and attachment to CamP turns to corroborate works of scholars who have tried to summaries human communicative situation in various ways. Fonlon for instance notes that in theory, the human mind is supposed to think ideas but as a matter of practical fact, we think in words and it is to this extent that we reflect while we think. We can hear ourselves thinking in a definite language. This language according to Fonlon substitutes itself to ideas in our minds so much such that it becomes the very warp and woof of our mental life. In this way, it creates an intimate union between people who share the same language and oneness – the mind which is the most essential thing in man. To this regard, Fonlon further explains that the cry "one people, one language" that is heard in countries like Israel for instance is not an empty political slogan (Fonlon 1969:25). To make this claim more explicit, Halliday (1978:1) states that language arises in the life of an individual through ongoing exchanges of meaning with significant others. In addition to this, Finegan and Besnier (1989:383) propound that those who speak with one another tend to speak like one another. Moreover, Anchimbe (2005a:8) estimates that language and identity are interwoven icons of individual and group membership. Even though Fonlon identifies ancestry, religion physiognomy and other dimensions of ethnicity as dictates of such a membership, it has, especially through the evolution of English been demonstrated that the more practical index is the linguistic. This means that it is through the language that the values of the group are portrayed and transmitted. Anchimbe (2005a) further elaborates that the validity of language in-group identification exists at four levels namely that "language is often an attribute of group membership, an imported cue for ethnic categorisation, an emotional dimension of identity… a means of facilitating in-group cohesion". These to Anchimbe (2005a) are the four levels, which make the group a complete entity whose feelings and social esteem have vocal dimensions. In addition to the four levels, reticulations of a national identity and its expression through a local language have fuelled efforts in countries such as Kenya and Tanzania for example to adopt Swahili as the official language. This is meant to reduce the range of functions and attachment of the colonial – bequeathed language – English which was before then; had been the language of intra and international communication (Anchimbe, 2005a: 2005:8). Some prominent scholars (Echu 2004, Anchimbe 2005a, Myers-Scotton 2006, Bobda 2006 and Dibussi (2006) have repeatedly shown that there is more attachment to the official languages than to the vernaculars and most interestingly, that the language of greatest function is CamP.

CamP thus allows Cameroon immigrants to speak their own language without being measured or judged in terms of their whiteness and in relation to how well they have mastered any colonial language. Unlike in other countries where a single language may be used as a symbol of national identity, Cameroonians immigrants simply use an amalgam language, CamP, which represents their diversity.

Although Cameroonian immigrants are confronted with many languages there is a sense that they continue to draw from their linguistic repertoire to continuously redefine who they are and to position themselves and others in various ways during communication in the Diaspora. Excerpts from exemplify the fact that speaking CamP is "about state self-ownership"[2]. The participants are struggles to repossess and take back CamP. Some out rightly despise the monologic official norms of pure and standard language norms inherited by the postcolonial government and, forcefully reclaim CamP unconditionally when Participants 1-8 say: "I was born with Pidgin […]. I cannot say I ignore Pidgin" "Yes, everybody speaks Pidgin", "Pidgin is our language", our creation and as such belongs to us. Other go on to say "[…] when a Cameroonian arrives here, the first thing he [/she] speaks is pidgin. He talks and talks, well I know that this is a fellow brother. Even more provocative are the following utterances: Pidgin is the unofficial official language of Cameroon", Yeah, Pidgin. You must speak it […] what will you speak?" "No, because we understand each other well. If we use the language, we communicate very well".

Similarly, the so-called Francophone Cameroonian in Cape Town who now speak CamP

[2] https://africaisacountry.atavist.com/decolonizing-knowledge-and-the-question-of-the-archive

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fluently claim that while in Cameroon they could not speak this language. Evidently, even the whiteness of Cape Town with its ruminant apartheid structures as compared to Cameroon is no excuse for Cameroonian immigrants not to be who they really are. Therefore, instead of conforming to the previous state bilingualism of Cameroon which presupposes that Cameroonians are either 'Anglophones' (English-speaking) or 'Francophones' (French- speaking), the Cameroonian immigrants basically downplay this dichotomy to take the decolonial path by bringing to the fore their hybrid identities as shown in by some research participants.

The fact that CamP has survived colonial rule and is still being used in the Diaspora defies fixed homogenous and prescribed dominate practices. Therefore, it is through CamP that the social agents despise "standard" official English and French bilingualism, and the regionally recognised three official languages of the Western Cape namely; Afrikaans, isiXhosha and English or even the national recognition eleven official languages in South Africa by simply using CamP with other languages as a singular linguistic repertoire (Anchimbe, 2007) or an amalgam system (Higgins (2008). This amalgam language is the preferred choice of the people as it reflects their lived experiences and every day practices even in the Cape Town Diaspora. The Cameroonian immigrants thus, challenge the subalternisation of CamP in society and the academic milieu and, continue to use this language that they had created themselves. In this way, 'the ethical, the political, and the epistemological are linked together in a powerful form' (Mignolo (2011:6-7). This is, indeed, one of the features of the decolonial turn, that is, the refusal to segregate epistemology from ethics, politics, and other areas of human creation.

In the pluri-linguistic context of Cape Town where diversified people meet in a "whiter" seemingly race structured environment, the use of CamP and CamP itself symbolises a decolonial paradox. In such a context, CamP is the only language suitable to facilitate communication since CamP continues to reflect as sense of belonging and identity. Yet it seems the Cameroonian immigrants have internalised the state and institutional ideologies of CamP and brought these ideologies to Cape Town where the official language speaking and studying CamP in relation to the common person is seen in a sense as disrupting language. That is, speaking CamP is a decolonial Practice because its users continue to associate this language with English, backwardness low status and continue to refuse that they speak it in spite of the overwhelming evidence bearing on its indispensability. Even in Nigeria where Pidgin based mostly on an ex- colonial language, English, has been accepted nationally and internationally as a language as demonstrated by the fact, some vital United Nations (UN) documents for example, the UN Charter and the Millenium Development Goals have been translated into Nigerian Pidgin (Durodolo 2013).

Following from the disdain of CamP, Widdicomb (1998) establishes that, the social agents tend to live out the prevailing ideologies of the ruling power under the illusion that they have chosen their path. Therefore, it can be said that although CamP serve as a vital tool of communication for the media, for the politicians to reach out to their large audiences, the market men and women and for both the educated and uneducated who use it in Cape Town, verbally, and politically being either Anglophones or Francophone compels these same users of CamP to attempt to completely disassociate themselves with their diverse cultural heritage, very nature of their being, that of CamP. Refusing to accept their diversity or what Maldonado-Torres has termed pluriversality is tantamount to being dead. That is the Cameroonian immigrants tend to "exist[…] in the mode of not-being there, which hints at the nearness of death […]" Maldonado (2007: 257).

At this juncture, it becomes urgent to take necessary steps for imagining and building democratic, just, and non-colonial even if this should mean using force (Césaire 1955). Nevertheless, the aim od thus paper is to investigate the prevalence of hybrid identities among Cameroonian immigrants from various economic, socio-political, and cultural conditions in which the use of multiple modes in CamP for communication portrays hybrid identities are the norm rather the exception, and hence, a decolonial paradox.

While meeting members maybe sanction for coming late, nothing is done to the SG who speaks CamP. In another situation, James is seen shouting at some members who are disturbing from the kitchen area during a meeting. The president effective using CamP to perform this task. As James, Blandine, Anna and other participants have shown, CamP is a decolonial practice in that it resists every instance of subjugation and all attempts to control its manifestation. This language is thus a carrier of that decoloniality identity as it is an identity that they created themselves. In this sense, this paper defies the simplistic views of the Anglophone/Francophone binary identities assumed by other scholars (Anchimbe 2010, 2005b, Awasom 2004, Echu 2004, 2003a, Konings and Nyamnjoh 1997, Alobwed'Epie 1993).

In a similar manner, Echu (2004) refers to Cameroon as a linguistic paradise when he compares Cameroon's number of 279 vernaculars alone to the fact that Africa possesses a little over 1000 indigenous languages. To Echu, this then, is impressive especially when the official languages (English, French) and Cameroon Pidgin English (CPE) are added to the figure (Echu, 2004:1). This notwithstanding, he points out that this peculiar heterogeneous language situation does not facilitate linguistic communication in Cameroon, according to him, it constitutes a major handicap to

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communication due to the absence of a nation-wide lingua franca to serve as a common linguistic idiom. This situation according to him even becomes worse given the unequal distribution of French and English, and the ineffective implementation of official language bilingualism in a negative manner. To substantiate this view, language scholars and political observers entertain fears that such a multilingual situation is a potential source of conflict, a factor that can bring about political disintegration (Echu, 2003:1). This however is not the case in the Cape Town surrogate space. The Cameroonian immigrants therefore represent 'a reordering of the "order of indexicalities" Vigouroux (2008:426) seen further on.

The argument here is that the diverse communication contexts of Cape Town entail that social legitimacy is not achieved through fixed linguistics forms, bounded ethnolinguistic categories and predetermined colonial characteristics but, rather negotiated in the immigrants' communicative codes all of which are part of their linguistic repertoire. The use of centre/periphery norms are here rather portrayed as localized social practices to offer alternative arguments about the nature of language, identity and communication in decolonial contexts.

In another situation, Participant 15 (the President) is seen shouting at some members who are disturbing from the kitchen area during a meeting. The president effective using CamP to perform this task. As Participants 15 and 16 illustrates, CamP is a decolonial practice in that it resists every instance of subjugation and all attempts to control its manifestation. This language is thus a carrier of that decoloniality identity as it is an identity that they created themselves. In this sense, this paper defies the simplistic views of the Anglophone/Francophone binary identities assumed by other scholars (Anchimbe 2010, 2005b, Awasom 2004, Echu 2004, 2003a, Konings and Nyamnjoh 1997, Alobwed'Epie 1993).

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This means CamP represents the reordering of the orders of indexicality (Blommaert 2005). Orders of indexicallity are systematically reproduced stratified meanings often called norms or 'rules' like those found in 'standard' versus 'non-standard' [forms] (Blommaert 2005:73). But use of CamP use shows such ordering is a fallacy. People of all social and economic group use the language (Mai, 2016, Bobda 2006, Myers-Scotton 2006, Anchimbe 2005, Echu 2004). Therefore, English, French and the national languages are reordered in Cape Town in ways that enable new languages, for example CamP to emerge and questions totalising effects of homogenisation. Hence, in line with (Fanon 1952), CamP erases language and identity crises of the "black self" where blackness is no longer a figure of absence.

X. Conclusion

This article has explored how the French, German, and the British attempted to deprive Cameroonians of their culture, whether overtly or covertly. It would appear that everything which these colonial powers did has been internalised by the postcolonial regimes and in the social actors both in the local context and in the Diaspora clamour seemingly dominant language English in attempt to represent 'the civilized' world and the 'civilised' meanwhile CamP and indeed, their own culture, which constitutes an extensive means of communication and language Practices is relegated to the back despite functions and the powerlessness to avoid or unlearn the language.

CamP is shown to communicate an identity that cuts across linguistics and colonial boundaries. It is an identity that has been taunted by assimilation in an atmosphere of rejection, leading to an inferiority complex among Cameroonian immigrants who desire to denounce the language that communicates their own heritage and history. History, Aimé Césaire (1955) believes, contains several cultural elements of great

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value. In his essay 'Discourse on Colonialism' Aimé Césaire' declares the need to decolonise society simultaneously with the minds and the inner life, given that Africans have been doubly alienated first as workers and as blacks and as such, projected as the one race which has been denied the notion of humanity. The colonial attempt to erase CamP is tantamount to erasing the Cameroonian culture and diasporic integration and unity since CamP serves as communication system, a means of identification and an embodiment of the Cameroonian immigrants' culture. Yet, the experiences of the Cameroonian immigrants including some of their South associates who now speak CamP are not entirely suppressed since the language continues to flourish as an identity marker and lingua franca linking the ex-colonial languages and the national languages even the South African languages within the diasporic space.

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Influence of Sociodemographic Variables on the School Performance of Secondary School Students

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Abstract- The competency-based approach meant the incorporation into the educational system of a repeated demand received regarding the adaptation of school work to the real needs of the students' environment through active methods. The task-based approach is the application of the competency-based perspective in a linguistic subject. After implementing the task-based approach and through reflective practice, the learning achieved was evaluated to check whether the results of the same show differences in relation to socio-demographic variables. Based on a quasi-experimental design, a control group and an experimental group of 124 secondary school students were used. An evaluation instrument was designed and validated for data collection. The results of the research presented here show to what extent the socio-demographic variables of the students have been determining factors in their level of learning achieved in the language proficiency factors studied.

Keywords: *active learning, secondary education, competency-based approach.*

GJHSS-G Classification: *FOR Code: 130399*



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Influence of Sociodemographic Variables on the School Performance of Secondary School Students

Influencia de las Variables Sociodemográficas en el Rendimiento Escolar del Alumnado de Educación Secundaria

María Ascensión Calcines Piñero [α], Jesús A. Alemán Falcón [σ] & Josefa Rodríguez Pulido [ρ]

Resumen- El enfoque competencial supuso la incorporación al sistema educativo de una reiterada demanda recibida en cuanto a la adaptación del trabajo escolar a las necesidades reales del entorno del alumnado a través de métodos activos. El enfoque por tareas es la aplicación de la perspectiva competencial en una materia lingüística. Tras implementar el enfoque por tareas y, a través de la práctica reflexiva, se evaluaron los aprendizajes conseguidos para comprobar si los resultados de los mismos presentan diferencias en relación a las variables sociodemográficas. Partiendo de un diseño cuasi-experimental, se emplearon un grupo control y otro experimental de una muestra de 124 alumnados/as de Educación Secundaria. Para la recogida de los datos, se diseñó y validó un instrumento de evaluación. Los resultados de la investigación que se presentan muestran en qué medida las variables sociodemográficas del alumnado han sido factores determinantes en su nivel de aprendizaje alcanzado en los factores de la competencia lingüística estudiados.

Palabras clave: aprendizaje activo, enseñanza secundaria, enfoque competencial.

Abstract- The competency-based approach meant the incorporation into the educational system of a repeated demand received regarding the adaptation of school work to the real needs of the students' environment through active methods. The task-based approach is the application of the competency-based perspective in a linguistic subject. After implementing the task-based approach and through reflective practice, the learning achieved was evaluated to check whether the results of the same show differences in relation to socio-demographic variables. Based on a quasi-experimental design, a control group and an experimental group of 124 secondary school students were used. An evaluation instrument was designed and validated for data collection. The results of the research presented here show to what extent the socio-demographic variables of the students have been determining factors in their level of learning achieved in the language proficiency factors studied.

Keywords: active learning, secondary education, competency-based approach.

I. Introducción

La reflexión sobre la práctica docente es el primer paso para convertir el aula en un lugar donde se genere saber pedagógico a través de la combinación de experiencia y conocimiento previo. Ese saber pedagógico producido en el aula servirá, por una parte, para comprobar los aprendizajes conseguidos y, por otra, para revisar si los resultados de dichos aprendizajes contribuyen a mejorar la educación y los resultados escolares, fin principal del sistema educativo. En definitiva, la práctica reflexiva se convierte así en un instrumento de ayuda para la mejora del trabajo docente (Del Valle, 2009).

Mientras tanto, la sociedad evoluciona y aparecen nuevas necesidades educativas que se convierten en continuas y variadas demandas sociales. Estas, a su vez, exigen respuesta a la educación y a la escuela mediante la aplicación modelos educativos y organizativos concretos. De este modo, los roles establecidos para el profesorado van experimentando a su vez variaciones. Entre las características de la sociedad contemporánea hay dos rasgos determinantes: el continuo cambio que experimenta y el protagonismo que tienen las tecnologías de la información y la comunicación en esa transformación constante y sucesiva en la que nos hallamos inmersos. De esta manera, una sociedad en cambio permanente exige de procesos y organizaciones adaptables, que revisen sus formas de actuar de acuerdo con las cambiantes necesidades del entorno (Gairín, 2009).

Es por esto que en poco tiempo se ha asistido a la utilización de una variedad muy amplia de términos con la característica común de hacer referencia al objetivo de que el alumno desarrolle una máxima autonomía en la vida y que le garantice el ejercicio eficaz de sus derechos y deberes ciudadanos: Necesidades Básicas de Aprendizaje (UNESCO, 1990), Pilares de la Educación del Futuro (UNESCO, 1996), Necesidades educativas fundamentales (UNESCO, 2000), Competencias fundamentales para la vida (OCDE, 2001; Rychen y Salganik, 2001), Competencias clave (Euryrice, 2002: Gobierno de España, 2013), Capacidades Clave (Nueva Zelanda, 2004), Competencias Básicas (Sarramona, 2004; Gobierno de España, 2006). El cambio en las orientaciones metodológicas a partir de una nueva organización curricular que ponga el énfasis en dar a los procesos de enseñanza y aprendizaje el mayor grado de sentido práctico para que el alumnado aprenda a

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desenvolverse con eficacia en el mundo actual son el elemento común en todos ellas. La inclusión de las competencias básicas como elemento curricular que experimentó el sistema educativo español a partir de la Ley Orgánica de Educación (Gobierno de España, 2006) no fue, por lo tanto, una actuación aislada sino que vino enmarcada dentro del conjunto de acciones que tanto a nivel mundial como europeo se realizaron en muchos países con el objetivo de acercar los procesos de enseñanza y aprendizaje a las necesidades reales del alumnado en su entorno social. De esta manera, la incorporación de las competencias a los diseños curriculares supuso la consecución de una recurrente demanda recibida por los sistemas educativos a lo largo del siglo pasado que manifestaba la necesidad de que la escuela se adaptara a las necesidades reales del alumnado.

El enfoque por tareas es, precisamente, la aplicación del enfoque competencial en una materia lingüística. El conocimiento desarrollado a través de la experimentación del mismo en diferentes países fue recogido por el Consejo de Europa en el Marco Común Europeo de Referencia (Consejo de Europa, 2002) con el objetivo de guiar el establecimiento de elementos comunes en la enseñanza y aprendizaje de las lenguas en los diferentes países de la Unión Europea.

Aplicado el enfoque por tareas en la materia de Lengua Castellana y Literatura en Educación Secundaria, la investigación que se presenta se llevó a cabo con el objetivo de comprobar si el alumnado muestra diferencias significativas en relación a las variables sociodemográficas en los factores de la competencia lingüística estudiados.

II. Método

a) Participantes

La muestra está formada por un total de 124 estudiantes de un centro escolar de la Comunidad Autónoma de Canarias. Se trata de un Instituto de Educación Secundaria ubicado en Las Palmas de Gran Canaria, ciudad y capital de la isla de Gran Canaria y de la provincia oriental del archipiélago canario. El instituto está situado en un barrio residencial de la zona alta del centro de la ciudad. Imparte enseñanzas de Educación Secundaria Obligatoria y Bachillerato. Todo el alumnado de la muestra cursa primero de la ESO, por lo tanto, está iniciando la Educación Secundaria Obligatoria. El 48.4% del alumnado que participa son chicas y el 51.6% son varones. Sus edades están comprendidas entre 12 y 14 años por lo que la media es de 13 años de edad. En cuanto a los aspectos académicos, el 54.5% tiene un rendimiento casi alto o alto aunque hay un considerable porcentaje de alumnado, un 45.5%, con un rendimiento medio o bajo, habiendo repetido curso únicamente el 12.9%. Además, estudian una media de dos horas diarias, fuera del horario escolar. En lo que respecta a sus familias, el 72.2% son biparentales mientras que el 22.2% son monoparentales. Por otro lado, el nivel educativo tanto de las madres como de los padres es alto. El 57% de las madres posee estudios universitarios, al igual que el 54.4% de los padres. Le siguen las madres y los padres que tienen un nivel de Formación Profesional o Bachillerato, con un 33.4% y un 31.5% respectivamente. En lo referente a la situación laboral, el 69.9% de las madres y los padres trabajan con ingresos medios o altos, mientras el 30.1% está desempleado o trabaja con ingresos bajos. Los datos completos de las variables sociodemográficas se recogen en la tabla 1:

Tabla 1: Características Socio-demográficas del Alumnado

Variables sociodemográficas		Participantes %; M(Dt)
Grupos	Control	58,9
	Experimental	41,1
Lugar de procedencia	Las Palmas de Gran Canaria	91,7
	Otros	8,3
Sexo	Chica	48,4
	Chico	51,6
Edad		13 (0,62)
Tipología familiar	Biparental	77,2
	Monoparental	22,2
Nivel de estudios de la madre	Universitario	57
	FP o Bachillerato	33,4
Nivel de estudios del padre	Universitario	54,4
	FP o Bachillerato	31,5
Situación laboral de la madre	Desempleado o trabaja con ingresos bajos	30,1
	Trabaja con ingresos medios o altos	69,9

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Situación laboral del padre	Desempleado o trabaja con ingresos bajos	30,1
	Trabaja con ingresos medios o altos	69,9
Rendimiento	Bajo o medio	45,5
	Casi alto o alto	54,5
Repite curso	Sí	12,9
	No	87,1
Beca	Sí	3,5
	No	96,5
Horas de estudio diarias		2 (1,06)

Fuente: elaboración propia

b) Instrumentos

La metodología cuantitativa, a través del instrumento de medición elaborado para tal fin, aporta datos fiables, válidos y objetivos que han permitido comprender la realidad educativa estudiada (Hernández, Fernández y Baptista, 2010). Dentro de las posibilidades disponibles en esta metodología, se optó por una escala de medición que permitiera organizar los resultados de manera correlativa. Concretamente, se eligió la escala de proporción o de razón ya que, además de ofrecer el número cero como representación de la ausencia de la categoría estudiada, posee las propiedades de las escalas ordinal y de intervalo; es decir, clasifica los datos en un orden con respecto a la categoría que se evalúa (escala ordinal) y establece intervalos iguales de medición en el orden de la categoría estudiada (Coronado, 2007).

c) Procedimiento

La muestra se dividió en cinco grupos-clase. De ellos, dos formaron el grupo experimental y tres el grupo de control. De esta manera, el 41.9% formaba parte del grupo de intervención, mientras que el resto, 58.9%, era del grupo de control.

La escala de proporción fue cumplimentada en el pretest y en el postest tanto por el grupo experimental como por el grupo de control.

d) Análisis de datos

Se llevaron a cabo diferentes análisis estadísticos por medio del paquete estadístico SPSS, versión 21 porque sus funcionalidades permiten acceder y gestionar los datos; seleccionar los mismos; realizar el análisis y asimismo facilita la presentación organizada de los datos.

En particular, se realizaron comparaciones de medias ANOVAs para determinar si existen diferencias significativas en los diferentes factores que conforman la competencia lingüística, según las variables criterios recogidas –edad, sexo, las horas de estudio, si repiten curso, rendimiento académico, el nivel de estudios de la madre y del padre, la situación laboral del padre y la madre y la estructura familiar.

III. Resultados

De las variables analizadas se encontró que no existen diferencias significativas en estos factores: según la edad, las horas de estudio y la situación laboral del padre y la madre. En cambio, se hallaron diferencias significativas en función del sexo, de haber repetido curso, del rendimiento académico, de los estudios de la madre y del padre así como de la estructura familiar. A continuación se presentan estos resultados.

Primeramente, las diferencias obtenidas según la variable sexo del alumnado se pueden apreciar en la siguiente tabla:

Tabla 2: Medias de los Factores estudiados de la Competencia Lingüística en función a la variable Sexo

Factores	Chico N=64 M (DT)	Chica N=57 M (DT)	F	gl	P valor
F1 Acceder y obtener	5.02 (2.24)	5.95 (1.90)	5.91	1/119	.017*
F2 Integrar e interpretar	5.60 (2.39)	6.48 (2.30)	4.21	1/119	.042*
F3 Reflexionar y valorar	6.21 (2.55)	7.49 (2.09)	8.80	1/119	.004**

** $p \leq .05$; **$p \leq .01$; ***$p \leq .001$*

Como se aprecia en la tabla 2, las chicas tienen un mayor desarrollo que los chicos en el factor acceder y obtener información ($F_{(1,119)} = 5.91$; $p \leq .017$), en el factor integrar e interpretar la información obtenida ($F_{(1,119)} = 4.21$; $p \leq .042$) y en el de reflexionar y valorar sobre la misma ($F_{(1,119)} = 8.80$; $p \leq .004$). En la figura 1, se representan de forma gráfica estos resultados.

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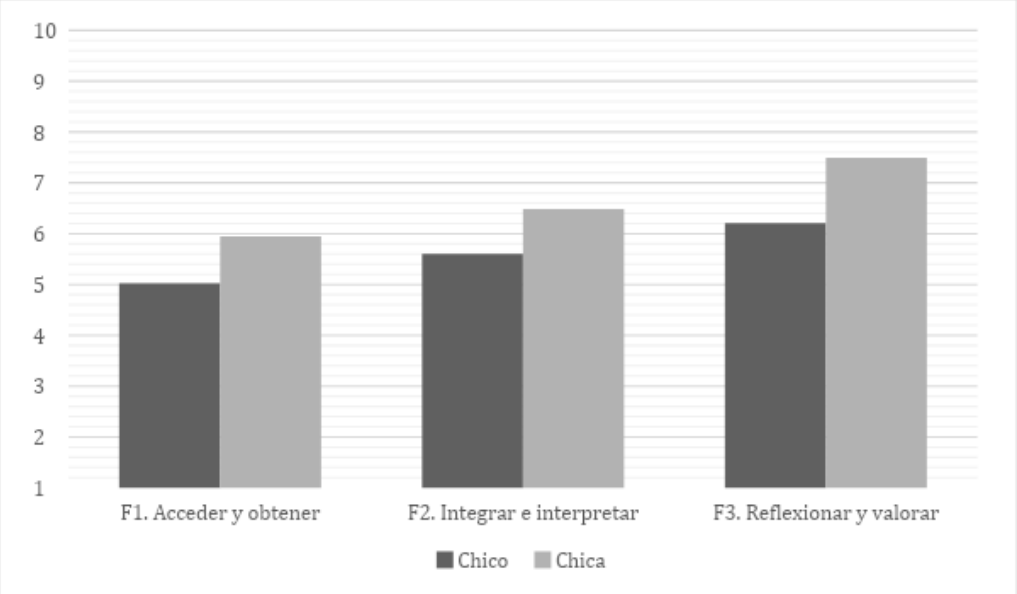


Figura 1: Medias en los factores de la competencia lingüística estudiados en función a la variable Sexo

En segundo lugar, en la variable repetición de curso, se encontraron diferencias significativas entre los que repiten curso y los que no, en lo que respecta a los factores estudiados de la competencia lingüística. En la tabla 3 se presentan los resultados que señalan estas diferencias:

Tabla 3: Medias de los Factores de la Competencia Lingüística estudiados en función de la variable si ha Repetido o no Curso

Factores	No N=103 M (DT)	Sí N=16 M (DT)	F	gl	P valor
F1 Acceder y obtener	5,71 (1.96)	3.5 (2.11)	17.21	1/117	.001***
F2 Integrar e interpretar	6.24 (2.18)	4.17 (2.78)	11.62	1/117	.001***
F3 Reflexionar y valorar	7.01 (2.21)	5.16 (3.09)	8.73	1/117	.004**

** p≤ .05; **p≤ .01; ***p≤ .001*

En consecuencia, como se puede observar en la tabla anterior, existen diferencias significativas entre los que han repetido cursos y los que no en todos los factores estudiados de la competencia lingüística. En general, el alumnado que no ha repetido presenta un mayor desarrollo del factor acceder y obtener ($F_{(1,117)}$ = 17.921; $p \leq .001$), en el factor integrar e interpretar ($F_{(1,117)}$ = 11.62; $p \leq .001$) y del de reflexionar y valorar ($F_{(1,117)}$= 8.73; $p \leq .004$). En la figura 2 se observan estas diferencias:

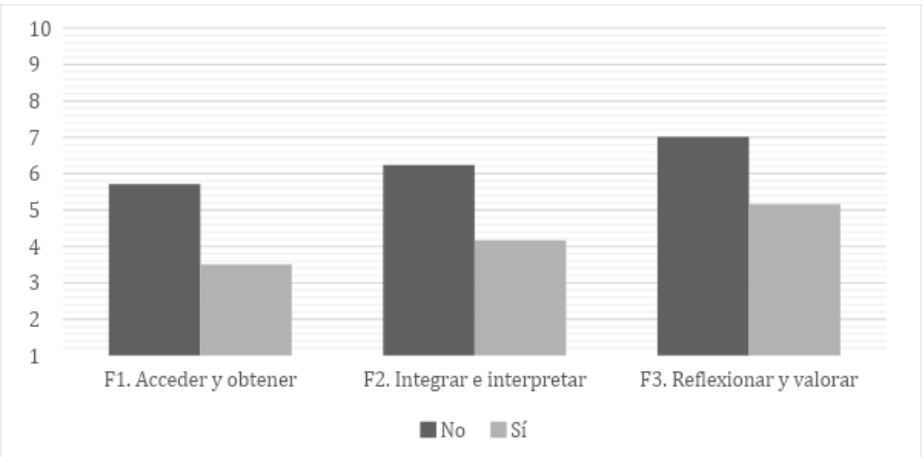


Figura 2: Medias en los factores de la competencia lingüística estudiados en función a la variable si ha Repetido o no Curso

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En tercer lugar, se presentan los resultados según la variable rendimiento académico. Según lo expuesto en la tabla 4, existen diferencias significativas entre el alumnado que tiene un rendimiento académico bajo-medio y el que tiene un rendimiento casi alto-alto, en relación a los factores de la competencia lingüística estudiados.

Tabla 4: Medias de los Factores que componen que componen la Competencia Lingüística en función a la variable Rendimiento Académico

Factores	Bajo-medio N=55 M (DT)	Casi alto-alto N=65 M (DT)	F	gl	P valor
F1 Acceder y obtener	4.80 (2.22)	6.01 (1.92)	10.38	1/118	.002**
F2 Integrar e interpretar	5.59 (2.55)	6.36 (2.20)	3.14	1/118	.079
F3 Reflexionar y valorar	6.34 (2.64)	7.23 (2.16)	4.12	1/118	.045*

** p≤ .05; **p≤ .01; ***p≤ .001*

En este sentido, el alumnado que tiene un rendimiento casi alto o alto, a diferencia del que tiene un rendimiento bajo o medio, presenta un mayor desarrollo en los factores acceder y obtener ($F_{(1,118)}$ = 10.38; $p \leq .002$) y reflexionar y valorar ($F_{(1,118)}$= 7.23; $p \leq .045$). Sin embargo, no existen diferencias significativas en el de integrar e interpretar la información.

a) Nivel de estudios de las madres

En cuarto lugar, en la dimensión nivel de estudios de las madres existen diferencias significativas en los factores integrar e interpretar ($F_{(2, 108)}$= 4.01; $p \leq .021$) y reflexionar y valorar ($F_{(2, 108)}$= 3.48; $p \leq .034$). Estas diferencias se pueden observar en la tabla 5:

Tabla 5: Medias de los Factores de la Competencia Lingüística estudiados en función a la variable Nivel de Estudios de las Madres

Factores	SE-EP-ESO N=11 $M_{(SE)}$ (DT)	FP- Bachillerato N=38 $M_{(FP-B)}$ (DT)	Universitario N=62 $M_{(UNI)}$ (DT)	F	gl	P valor
F1 Acceder y obtener	4.32 (2.04)	5.37 (2.01)	5.86 (2.11)	2.80	2/108	.065
F2 Integrar e interpretar	4.55 (2.45)	5.90 (2.31)	6.57 (2.22)	4.01	2/108	.021*
F3 Reflexionar y valorar	5.23 (2.73)	7.11 (2.14)	7.16 (2.29)	3.48	2/108	.034*

** p≤ .05; **p≤ .01; ***p≤ .001*

En el caso del factor integrar e interpretar, los contrastes Post-hoc indican que estas diferencias se dan entre el alumnado cuyas madres no tienen estudios, tiene estudios primarios o el graduado en ESO ya que presentan una media menor que el alumnado cuyas madres tiene estudios universitario ($M_{(SE)}$= 4.55; $M_{(uni)}$= 6.57; $p \leq .021$). En el caso del factor reflexionar y valorar, el alumnado cuyas madres no tiene estudios, tiene estudios primarios o la ESO presentan una media menor que el alumnado cuyas madres tiene estudios de FP y Bachillerato ($M_{(SE)}$= 5.23; $M_{(FP-B)}$= 7.11; $p \leq .047$) así como con respecto al alumnado cuyas madres tienen estudios universitarios ($M_{(SE)}$= 5.23; $M_{(uni)}$= 7.16; $p \leq .030$). No obstante, no existen diferencias significativas en el factor acceder y obtener información.

En quinto lugar, se mostrarán los resultados en la dimensión nivel de estudios de los padres. Se han encontrado estas diferencias únicamente en el factor integrar e interpretar ($F_{(2, 108)}$= 3.48; $p \leq .034$). Los resultados se aprecian en la tabla 6:

Tabla 6: Medias de los Factores de la Competencia Lingüística estudiados en función a la variable Nivel de Estudios de los Padres

Factores	SE-EP-ESO N=16 $M_{(SE)}$ (DT)	FP- Bachillerato N=35 $M_{(FP-B)}$ (DT)	Universitario N=60 $M_{(UNI)}$ (DT)	F	gl	P valor
F1 Acceder y obtener	4.88 (1.96)	5.10 (2.11)	5.93 (2.06)	2.71	2/108	.071
F2 Integrar e interpretar	4.90 (1.82)	5.71 (2.43)	6.72 (2.30)	5.03	2/108	.008**
F3 Reflexionar y valorar	6.02 (2.63)	6.79 (2.41)	7.31 (2.18)	2.11	2/108	.126

** p≤ .05; **p≤ .01; ***p≤ .001*

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En el caso del factor integrar e interpretar, los contrastes Post-hoc indican que estas diferencias se dan entre el alumnado cuyos padres no tienen estudios, tienen estudios primarios o el graduado en ESO ya que presentan una media menor que el alumnado cuyos padres tienen estudios universitarios ($M_{(SE)}$= 4.90; $M_{(uni)}$= 6.72; $p \leq .014$).

Finalmente, en cuanto a la tipología familiar, se observan diferencias significativas en el factor integrar e interpretar la información. En la tabla 7 se pueden observar estas diferencias:

Tabla 7: Medias de los Factores de la Competencia Lingüística estudiados en función a la variable Tipología Familiar

Factores	Biparental N=87 M (DT)	Monoparental N=24 M (DT)	F	gl	P valor
F1 Acceder y obtener	5.53 (2.22)	5.27 (1.98)	.343	1/109	.559
F2 Integrar e interpretar	6.32 (2.37)	5.24 (2.06)	4.10	1/109	.045*
F3 Reflexionar y valorar	6.93 (2.51)	6.51 (2.42)	.523	1/109	.471

** $p \leq .05$; **$p \leq .01$; ***$p \leq .001$*

Como se exponer en la tabla 7, el alumnado que procede de una familia biparental, a diferencia de aquellos que provienen de una familia monoparental, tienen un mayor desarrollo del factor integrar e interpretar ($F_{(1, 109)}$= 4.10; $p \leq .045$).

IV. Discusión y Conclusiones

Se ha comprobado que existen diferencias significativas en el alumnado en relación con las siguientes variables criterio: sexo, haber repetido curso, rendimiento académico, estudios de la madre, estudios del padre y estructura familiar.

En cuanto a la variable sexo, las chicas obtienen mejores resultados que los chicos en los tres factores de la competencia lingüística estudiados. Este resultado está en consonancia con las *Orientaciones de PISA para las Islas Canarias* (OCDE 2012), que afirma que las alumnas lograron mayores puntuaciones que los alumnos en la competencia lingüística; concretamente en lectura, las chicas superaron a los chicos por 25 puntos al igual que ocurre en el resto de comunidades autónomas españolas y en el resto de países de la OCDE participantes en el estudio PISA.

Con respecto a la variable rendimiento académico, el alumnado que presenta un rendimiento casi alto o alto obtiene mejores resultados que el resto en las variables *Acceder y obtener* información y *Reflexionar y valorar* sobre la misma . De manera análoga, en la variable *Repetición de curso*, el alumnado que no ha repetido obtiene mejores resultados en los tres factores de la competencia lingüística estudiados. Estos datos coinciden con los obtenidos por España en los estudios internacionales PIRLS - TIMSS 2011 (Instituto Nacional de Evaluación Educativa, 2012) que observaron diferencias significativas en comprensión lectora, concretamente de 53 puntos, en los estudiantes que no habían repetido con respecto los que sí habían permanecido más de un curso en el mismo nivel educativo. En Canarias, la distancia en comprensión lectora entre el alumnado que no ha repetido curso y los que sí lo han hecho aumentó hasta 58 puntos en los mencionados estudios internacionales. Así mismo, en el estudio longitudinal realizado por McCoy y Reynolds (1999), con una amplia muestra de estudiantes, el alumnado que había repetido curso obtenía peores resultados en comprensión lectora, concretamente una diferencia de 24,2 puntos por debajo de los de su misma edad que no habían repetido. Además, el factor repetir curso correlaciona negativamente con la comprensión lectora. En este mismo sentido, las *Orientaciones de PISA para las Islas Canarias* (OCDE 2012) afirman que hacer que los alumnos repitan cursos académicos es contraproducente y que como alternativa a la repetición proponen apoyar y formar al profesorado en el control continuo del progreso de los alumnos a lo largo del curso y en la prestación adecuada y oportuna de ayuda personalizada a los alumnos que presentan dificultades de aprendizaje.

En relación con la variable *Estudios de la madre y estudios del padre*, los resultados indican que existen diferencias en el factor *Integrar e interpretar*, entre el alumnado cuyos padres y cuyas madres no tienen estudios, tienen estudios primarios o el graduado en la ESO ya que obtienen puntuaciones menores que el alumnado cuyos padres y cuyas madres tienen estudios universitarios. De igual modo, en el caso del factor *Reflexionar y valorar*, se obtuvieron diferencias entre el alumnado cuyas madres no tienen estudios, tienen estudios primarios o el graduado en la ESO ya que presentan una puntuación menor tanto con respecto al alumnado cuyas madres tienen estudios de FP y Bachillerato como con respecto a aquellos cuyas madres tienen estudios universitarios. En este sentido, otros estudios relacionados con el nivel educativo de los padres y de las madres indican que a mayor

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formación académica de las familias mayores son los logros escolares del alumnado (Rumberger, 2001; NESSE, 2010; Traag y Van der Velden, 2011).

Por lo que se refiere a la variable *Tipología familiar*, los resultados en el factor *Integrar e interpretar* fueron mejores en el alumnado de familias biparentales que en el alumnado de familias monoparentales. En los otros dos factores de la competencia lingüística estudiados no hubo diferencias significativas. Algunos estudios sobre las variables familiares que influyen sobre los logros escolares del alumnado apuntan que tanto el aumento del tamaño de las familias como el de desestructuración familiar pueden determinar el nivel de rendimiento escolar de los hijos (Marks, 2006). Otros estudios también incluyen la estructura de la familia como una de las variables que influye en el rendimiento escolar (Ruiz, 2001; Robledo y García, 2009).

En conclusión, la influencia de las variables sociodemográficas es determinante en los resultados de aprendizaje tal como ha constatado en los factores de la competencia lingüística estudiados. Por tanto, es necesario hacer un seguimiento del progreso del alumnado a lo largo del curso para proporcionar la prestación adecuada y oportuna de ayuda personalizada a los que presentan dificultades de aprendizaje aportando los recursos necesarios para garantizar el alcance de los objetivos educativos propuestos.

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Insecurity of Schools in Northern Nigeria: Implications for Human Capital Development

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Abstract- The purpose of this paper was to find out how insecurity of schools in northern Nigeria could be managed to enhance human capital development in the country. The study adopted a descriptive survey design. The population was secondary school teachers and students in northern Nigeria. The sample was 100 teachers and 150 students drawn from the population. Two research questions and two null hypotheses guided the study. The instrument was a researcher developed questionnaire titled Questionnaire on Insecurity of Schools in Northern Nigeria (QISNN). It was structured under four likert scale. It was face and content validated by four experts from two universities in the northern Nigeria, namely; Kaduna state university and federal university Gusau in Zamfara state. The instrument was pilot tested to determine its reliability which yielded a coefficient of 0.78. Direct delivery technique was employed in administering the instrument. Data were analysed using mean and standard deviation and t test statistical analysis.

Keywords: *insecurity, schools, northern nigeria, human capital and school children.*

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Insecurity of Schools in Northern Nigeria: Implications for Human Capital Development

Dr. Bridget Onwuasoanya [α], Dr. Irene Yakubu [σ] & Dr. Saminu Ismail [ρ]

Abstract- The purpose of this paper was to find out how insecurity of schools in northern Nigeria could be managed to enhance human capital development in the country. The study adopted a descriptive survey design. The population was secondary school teachers and students in northern Nigeria. The sample was 100 teachers and 150 students drawn from the population. Two research questions and two null hypotheses guided the study. The instrument was a researcher developed questionnaire titled Questionnaire on Insecurity of Schools in Northern Nigeria (QISNN). It was structured under four likert scale. It was face and content validated by four experts from two universities in the northern Nigeria, namely; Kaduna state university and federal university Gusau in Zamfara state. The instrument was pilot tested to determine its reliability which yielded a coefficient of 0.78. Direct delivery technique was employed in administering the instrument. Data were analysed using mean and standard deviation and t test statistical analysis. Results amongst others are: insecurity of schools could be managed to enhance human capital development by enforcing laws and policies, Eliminate the network of organised crime used by perpetrators; creating jobs for youths, resolving the difference that trigger kidnappings; strengthening institutions & law enforcement agencies, addressing societal issues, national consciousness & citizen participation as well as Comprehensive threat assessment of schools in the entire Northern region.

Keywords: *insecurity, schools, northern nigeria, human capital and school children.*

I. Introduction

Education system in Nigeria has continued to suffer from perennial multipronged insecurities ranging from terrorism to the violent, ethnically tinged herder-farmer clash, kidnappings of students, banditry and abduction which have taken the lives of several students, pupils and teachers. Insecurity of schools is a situation where by the school, students, pupils and teachers are open to attack, danger, treat or lack of protection. Akintokunbo (2021) sees it as a state of vulnerability, conflict, threats to human security, intense violence characterized by fighting, killings, injury and serious danger to the school system. In this paper, kidnapping, banditry, insurgency, killings are classified as insecurity. The recent spate of mass kidnappings of school children and students in northern Nigeria arguably represents the gravest existential threat and crisis to the education system. Writing on insecurity in Nigeria education system, Olusola (2012) lamented that the high rate of insecurity in schools is crippling Nigeria education system. He calls for urgent intervention of the federal government and stake holders before Nigeria education system will fall like a bag of sand.

In less than three months between December 2020 and March 2021, more than 600 school children have been kidnapped. A more worrisome situation which policy makers, curriculum planners, stake holders and educational administrators had frowned at is the fact that the height of insecurity is more pronounced in northern Nigeria, which is already the most educationally disadvantaged region of the country. According to UNICEF, (2021) estimated 10.5million out-of-school children in the country, 69 percent come from the North, where cultural practices and economic deprivation limit children's active participation in school, particularly females. The Boko Haram crisis, with its debilitating effects on economic and education systems, is also heavily concentrated in the northern region of Nigeria (Mohammed, 2014). Now, with the spate of recent school kidnappings, community and parental trust in the education system had gone down significantly, and the problem of access to quality and equitable education become severely amplified. Furthermore, with Nigeria education system still recovering from the devastating effects of the prolonged school closure from COVID-19, adding insecurity concerns to the basket of challenges could lead to its irrecoverable collapse.

Obasi (2021) warned that the latest mass kidnapping of Nigerian school children underscores that the crumbling of human security in Africa's most populous nation is worsening into a deeper impairment, hollowing out Nigeria's education system to create a "lost generation" of youth across the country. Obasi regretted that, one in five of the world's out-of-school children is a Nigerian. He calls on Nigeria and international policymakers not only to focus on the immediate crises of kidnappings, Boko Haram's extremist violence, and conflict between farming and herding communities but to urgently rescue and buttress the country's damaged education system.

It is worrying that seven years after the abduction of 276 girls of Government Girls Secondary School, Chibok, Borno State, which attracted global

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outrage, things have taken a more dangerous dimension as attacks on schools have now become common. Though the news that 27 students at the Forestry College, Kaduna regained their freedom after 56 days in the kidnappers' den offered a crumb of comfort, there is a seeming lack of enthusiasm by the government to secure the freedom of students when abductions occur hence abductions of students continued.

Adesulu (2019) reported that about 800 students, including those of higher institutions, have been abducted in coordinated attacks on schools in mostly northern states of the country in the last six months. Punch news editorial (2021) gave the breakdown of abduction of students and pupils to includes 344 school children of Government Science Secondary School, Kankara, and 80 pupils of Islamiyya School, Mahuta, both in Katsina State; 27 boys at GSS College, Kagara, Niger State; 279 school girls of Government Girls Secondary School, Jangebe, Zamfara State; 39 students at the Federal College of Forestry Mechanisation, Kaduna; 23 students at Greenfield University, Kaduna; and three students at the Federal University of Agriculture, Makurdi, Benue State. While some of the students were lucky to be freed, others like Dorothy Yohanna, Precious Nwakacha, Sadiq Muazu and Benjamin Habilla were all brutally murdered. Several others are still in captivity, while their parents scramble to pay ransoms. Also, there have been no reports of any of the attackers being brought to book despite repeated assurances by the President and state governors. Despite the closure of schools for over six months nationwide last year, because of the COVID-19 pandemic, states have once again been forced to shut over 60 mostly boarding schools in vulnerable areas due to insecurity.

Education is generally known to be the best legacy any country can give to her citizens because it guides attitudes, leads to good activities and help the entire society live cordially with one another. Educational sector in Nigeria has been the engine room of all other sectors because of its role in building and developing human capital through training. Recently, it suffers setback caused by debilitating, exasperating and humongous incessant kidnappings carried out by bandits (Malala, 2016). If the education system suffers set back, how could it contribute to human capital development? From the time the first incident of students' mass abduction occurred in 2014 in Chibok Boronu state, academic activities especially in secondary schools are carried out in phobia and uncertainties of where would be the next target. Parents in rural areas who were forced to enroll their children into schools are using students' abduction as excuse for preventing them from going. Teachers that often sacrifice their times and efforts in teaching students are now left to the mercy of God because securities operatives stationed in schools often times take to their heels whenever kidnappers come to cart-away students. (Mohamed,et,. al. 2016) noted that increase in students' kidnappings has become a big threat to the future of students. This is because these students are trained in school to become human capitals that use their expertise to manipulate the course of nature and contribute to national development.

Human capital is an indispensable resource that is needed to achieve productivity in any organization. To effectively manage any organisation, human capital is needed. While education is the key element of human capital theory, it is viewed as the primary means of developing knowledge and skill because level of education is a way of quantifying the quality of labour in any country. (Gyang, 2011), Human capital is the economic value of the abilities and qualities of labour that influence productivity, such as education. Human capital recognizes the intangible assets and qualities that improve worker performance and benefit the economy. These qualities cannot be separated from the people who receive or possess them through education. In other words investment in education is investment on human capital. Jaiyeoba (2015) stated that investment in human capital development is a strategy for achieving greater output. Therefore, improving individuals for personal and organizational efficiency and effectiveness is the focus of human capital development. Investment in human capital through quality education has become widely recognized by states as one of the most potent strategies for concretizing both short-term and long-term development plans in the face of the prevailing global economic crisis. If students and pupils who are human recourses sent to acquire skills and training in school are being killed through abduction and kidnapping, the country automatically will run short of human capital in no distant time. Though fighting insecurity in school, kidnapping and abduction is a costly endeavour, schooling in Nigeria does not have to be a suicide mission. Therefore, the country should rather spend money, time and attention where it matters than hand security of schools to unscrupulous elements of society who could do nothing.

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Source: Femi Adesina's Facebook Page; Punch Editorial Board, May 2021

Figure 1: A cross-section of the rescued students of Government Science Secondary School Kankara, Katsina State. Nigeria

II. Statement of Problem

In Nigeria, students have been risking their lives for education. Like in most parts of the world, schooling comes with its fair share of challenges but when students risk losing their freedom or lives at school, our tomorrow is under attack. Where going to school is tantamount to charging into battle amid a swarm of bullets, what chances do the average Nigerian child has for a better education? Although these abductions did not begin recently, it has become frequent in recent times. For more than eight years, the conflict in the Northeast and the resulting humanitarian crisis is devastating the lives of millions of children, students, women and their families. With children under 15 years of age accounting for about 45 per cent of the country's population, the burden on education and other sectors has become overwhelming. The risk of schooling in Nigeria today is death. This development has grossly affected education which is the key to developing human capital whose skills and knowledge promote national development. Federal government in the bid to tackle the ugly situation introduced A "safe school programme" which was drawn up to provide teachers, parents and students with comprehensive information on safety skills; empower school communities with appropriate guidelines; provide schools with the information and skills required to conduct customised risk and threat audits of their establishments. Government also closed many schools and higher institutions in the northern part of the country, but all these ventures appear not to have solved the problem. The ugly situation persisted. It therefore, becomes penitent to identify strategies to further manage the insecurity of schools, salvage students' lives, and protect education system to enhance human capital development in Nigeria which is the burden of this paper.

a) Research questions

1. What are causes of insecurity of schools in northern Nigeria?
2. How could insecurity of schools in northern Nigeria be managed to enhance human capital development?

b) Hypotheses

1. No significance difference exists in the mean rating of the responses of teachers and students regarding the causes of insecurity of schools in northern Nigeria.
2. No significance difference exists in the mean rating of the responses of teachers and students regarding how insecurity of schools could be managed in northern Nigeria to enhance human capital development.

III. Methodology

Descriptive survey design was adopted for this study. The population was secondary school teachers and students in northern Nigeria. Simple random sampling was used to select two states out of the 19 northern states in northern Nigeria, namely, (Zamfara and Kaduna states). From each the sampled states, 15 schools were randomly selected while 10 teachers and 15 students were accidentally picked from each of the sampled schools. The total sample was 100 teachers and 150 students (250 respondents). Two research questions and two null hypotheses guided the study. The instrument was a researcher developed

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questionnaire titled Questionnaire on Insecurity of Schools in Northern Nigeria (QISNN). It has two sections (A and B), Section A contains the demographic information of the respondents while section B contains 21 items structured under four likert scale of strongly agree (SA, 4points), agree (A, 3points), disagree (D 2points) and strongly disagree(SD,1point). The instrument was face and content validated by four experts from two universities in the northern Nigeria, namely; federal university Gusau in Zamfara state and Kaduna state university. The instrument was pilot tested using split half method on 12 teachers and 24 students outside the study area to determine its reliability. The results obtained were correlated using Spearman rank Order(Spearman rho) correlation coefficient and it yielded a coefficient of 0.78. The researchers trained 4 research assistants to help in administering the instruments to the teacher and students in the sampled schools. Direct delivery technique was employed in administering the instrument to ensure 100% return. Mean and standard deviation were used in answering the research questions while t test statistical analysis was used to test the null hypotheses. The decision rule was 2.50. Mean scores of 2.50 and above are accepted while below 2.50 is low and thus rejected.

IV. Results

Research question one: what are the causes of insecurity of schools in northern Nigeria?

Table 1: Mean score and standard deviation of teachers and students responses on the causes of school insecurity in northern Nigeria

SN	Items	Teachers- No 100			Students- No 150		
		X	SD	Dec	X	SD	Dec
1	Unemployment	3.41	0.21	high	2.86	0.24	high
2	Corruption	2.50	0.29	mod	3.14	0.28	high
3	Greed	2.50	0.29	mod	2.50	0.28	mod
4	Quest for economic gain	3.20	0.28	high	3.00	0.31	high
5	Political demand	2.34	0.21	low	3.01	0.31	high
6	perpetrators are not punished	2.82	0.24	high	2.65	0.28	mod
7	It is a lucrative business	2.96	0.31	high	3.33	0.32	high
8	No youth empowerment	3.23	0.31	high	2.80	0.30	high
9	Lack of comprehensive school security policy to guide action	2.50	0.29	mod	2.50	0.29	mod
10	Incompetent school security guards	2.10	0.28	low	2.00	0 27	low

Mod -- moderate

On table one above, it could be seen that, the students rated all the items high except items 3 and 6 which was rated moderate by teachers and students alike. They have mean scores of 2.50 and 2.65 respectively. The teachers rated items 1, 4, 6, 7, and 8 high and items 2, 3 and 5 they rated moderate and low. Items 9 and 10 were rated moderate and low respectively by both categories of respondents.

Research Question Two: How could insecurity of schools in northern Nigeria be managed to enhance human capital development.

Table 2: Mean score and standard deviation of teachers and students responses on how insecurity of schools in northern Nigeria could be managed to enhance human capital development.

SN	Items	Teachers- No 100			Students- No 150		
		X	SD	Dec	X	SD	Dec
1	Enforcing laws and policies	3.00	0.26	high	3.22	0.24	high
2	Strengthen institutions & law enforcement agencies	2.80	0.29	high	3.14	0.28	high
3	Addressing societal issues.	2.97	0.29	high	3.00	0.26	high
4	National consciousness & citizen participation	3.20	0.28	high	3.00	0.26	high
5	Comprehensive threat assessment of schools in the entire Northern region,	2.84	0.29	high	3.01	0.31	high
6	The development of a strong community support network to ensure affected communities are not left behind	2.00	0.21	low	2.15	0.28	iow

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7	Re-evaluation and revamping of the Safe Schools Initiative	2.96	0.26	high	3.00	0.26	high
8	Addressing the long-term insecurity threat	3.00	0.26	high	2.80	0.27	high
9	Eliminate the network of organised crime used by perpetrators	2.98	0.26	high	2.86	0.25	high
10	Resolving the difference that trigger kidnappings	2.77	0.25	high	2.66	0.23	high
11	Job creation for youths	3.00	0.26	high	3.05	0.26	high

Mod --- moderate

On table two above, it could be observed that both teachers and students responded positively to all the items, except item 6 which was rated low by both categories of respondents.

Hypothesis one: No significance difference exists in the mean rating of the responses of teachers and students regarding the causes of insecurity of schools in northern Nigeria.

Table 3: Result of t-test analysis of the differences between the mean scores of teachers and students on the causes of school insecurity in northern Nigeria.

Groups	N	X	SD	DF	Level of sig	t calculated	t-critical	Decision
Teachers	100	2.77	0.27	248	0.05	0.79	1.96	Ho Accepted(not Significant)
Students	150	2.87	0.29	248				

On table three above, it could be seen that the calculated t value of 0.79 is less than the critical t value of 1.96 at 248 degree of freedom and 0.05 level of significant thus the null hypothesis is accepted. Therefore there is no significant difference in the opinions of teachers and students on the causes of school insecurity in northern Nigeria. In other words the opinions of the two categories of respondents are the same.

Hypothesis Two: No significance difference exists in the mean rating of the responses of teachers and students regarding how insecurity of schools could be managed in northern Nigeria to enhance human capital development.

Table 4: Result of t-test analysis of the differences between the mean scores of teachers and students on how insecurity of school in northern Nigeria could be managed to enhance human capital development.

Groups	N	X	SD	DF	Level of sig	t calculated	t-critical	Decision
Teachers	100	2.79	0.29	248	0.05	0.87	1.96	Ho Accepted(not Significant)
Students	150	2.92	0.31	248				

It could be observed from table four above that the calculated t value of 0.87 is less than the critical t value of 1.96 at 248 degree of freedom and 0.05 level of significant, the null hypothesis is accepted. Therefore there is no significant difference in the opinions of teachers and students on how school insecurity in northern Nigeria could be managed.

V. Discussions

For research question one, respondents expressed that unemployment, corruption, greed, quest for economic gain, Political demand, not punishing perpetrators severely, taking kidnapping as a lucrative business. lack of youth empowerment, lack of comprehensive school security policy to guide action are the causes of school insecurity in northern Nigeria, these facts were acknowledged by Olawale (2016), Otite (2012) and Udo (2015) who stated that corruption of Nigeria political leaders and ambitions to be rich overnight by Nigerians have made them involved in activities that foster insecurity in schools. In agreement to the findings above, Adedeji and Marco (2021) pointed that unemployment and greed of politicians have made Nigeria descent further into the pit of state failure in her inability to protect school children and students from banditry because most of them rely on these evil menaces to satisfy their political ambitions. People nowadays wish to live the life of their dreams without any hardship; they take risk by indulging in all activities including kidnapping just to get money. Also the

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findings is in line with Iyabo (2021) who stated that Kidnappings for ransom has become so normalised and institutionalised that it now bears the mark of legal enterprise because perpetrators are not severely punished.

On managing school insecurity in northern Nigeria for enhancing human capital development, the two categories of respondents expressed that; enforcing laws and policies, strengthen institutions & law enforcement agencies; addressing societal issues, national consciousness & citizen participation, comprehensive threat assessment of schools in the entire Northern region; job creation for youths, re-evaluation and revamping of the Safe Schools Initiative and addressing the long-term insecurity threat amongst others. These were in line with Olusola (2021) and Omeje (2021) who noted that, Federal government must as a matter of fact, create job for the youths to engage them. Government must address causal factors such as poverty, injustice, nepotism, marginalization, corruption, amongst others, if Nigeria must get to the root of the issue. In schools, students must be taught how to respond to security emergencies. They must be taught basic self-defence and evasive skills that make it harder for kidnappers to simply whisk students off without a run for their money. Also in line with the findings, Barna (2014) suggested that schools must invest in their security infrastructure to make themselves less vulnerable to kidnappers. Schools must also arrange with law enforcement agencies for periodic patrols and inspections within and outside the school fence to ensure there are no ongoing breaches. O'Malley (2010) in agreement noted that the network of organised crime used by perpetrators must be eliminated in order to save schools from attacks. He lamented that once education system is attacked, human capital will diminish and its development halted.

Also in agreement to above findings, Ojo (2021), Nadabo (2013) and Odidi (2014) stated that when institutions are strengthened and allowed to work with adequate autonomy, the rule of law will take its course. They stressed that the privileges afforded to terrorists and kidnappers by the present Nigeria government is one of the strongest motivators of the menace today. No matter how well-intentioned, these soft policies are prolonging the fight. This is why Omeje (2021) warned that shutting down schools means succumbing to the treat of Boko haram.

VI. Implication of Findings

The findings of this study have some implications on Nigeria education system and human capital development. The finding that insecurity of schools are caused by poverty, unemployment, lack of youth empowerment and quest to be rich without working hard affect the school system. This implies that when school system is attacked, it will result in poor enrolment in school, school closure, increase in the number of internally displaced school children and students, killing of students and teachers, poverty and increase in number of out of school children. This consequently hampers human capital development because it is only school can develop human resources into human capital through skill impartation and training.

On managing insecurity in school, it was found that the federal government, as a matter of urgency should create jobs for the youths, enforce laws and policies, strengthen institutions & law enforcement agencies, address societal issues and inculcate national consciousness in Nigerians, eliminate the network of organised crime used by perpetrators and resolving the differences that trigger kidnappings. This implies that Nigerian policymakers, school leaders, and communities must effectively and creatively come together to help reverse the current economic, social and education dynamics to avoid a catastrophic collapse. Again, with more Nigeria youths getting killed due to increasing state of insecurity in the country, experts have warned that constant loss of human capital may affect economic growth. With security education, the Nigeria education system will be strongly built and salvaged to produce strong human capital in knowledge, talents, skills, abilities, experience, intelligence, training among others things.

VII. Conclusion

Based on the findings, the study concludes that Nigeria's breakdown in security is particularly attacking education, notably in the country's north. The event was ideologically motivated, and designed to extort concessions from the government. Recently, abductions have become more profit-driven, involving organized and unorganized criminal groups. The profit dimension to the kidnappings easily complicate Nigeria's security problems, as they become more frequent given the high level of poverty and youth unemployment in the region amid the stark absence of legitimate economic opportunities. If education is to survive, it is crucial to urgently change the current dynamics and make schools safe again. This crisis requires swift and comprehensive action, both in prevention and supporting victims to minimize long-term damages.

VIII. Recommendations

The researchers recommend the following;

1. Governments should employ or enrol kidnappers or terrorists that laid down their weapons into skills endeavour.
2. If arrested kidnappers are found guilty, they should be punished according to the provisions of the law irrespective of who they are or know

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3. Children and their parents who fall victim to armed kidnapping groups cannot be left unaided. Government must ensure that they mentally recover from their trauma
4. Government should provide a central tenet of any intervention strategy that seeks to limit the adverse impacts of kidnappings on education

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An Integrated Approach to University Tutoring

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Abstract- The main objective of this paper is to present an integrated model of university tutoring. The article is divided into two main sections: the first discusses a series of prior issues necessary to a full understanding of the current context of university tutoring (tutoring as a factor of quality in education, the strengths and weaknesses of the current tutoring model, the teaching function contrasted with that of tutoring); and in the second, the integrated model of tutoring is presented, exploring the rationale behind it, the characteristics defining it, its various objectives and dimensions, its intervention strategies and the organizational model best suited to its implementation.

Keywords: *educational quality, educational levels, tutoring, guidance, teaching function, tutoring function, integrated tutoring model.*

GJHSS-G Classification: *FOR Code: 339999p*



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An Integrated Approach to University Tutoring

Josefina Álvarez Justel [α] & Manuel Álvarez González [σ]

Abstract- The main objective of this paper is to present an integrated model of university tutoring. The article is divided into two main sections: the first discusses a series of prior issues necessary to a full understanding of the current context of university tutoring (tutoring as a factor of quality in education, the strengths and weaknesses of the current tutoring model, the teaching function contrasted with that of tutoring); and in the second, the integrated model of tutoring is presented, exploring the rationale behind it, the characteristics defining it, its various objectives and dimensions, its intervention strategies and the organizational model best suited to its implementation.

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Introduction

Tutoring is a basic, essential feature of the education process and a core element in university teaching. It should be understood as a continuous and systematic process facilitating learning and decision-making, embracing diversity and inclusion, boosting personal growth and offering students advice and counselling on their educational and professional paths. The work of counselling and tutoring should serve to integrate the different aspects of students' maturation and education, paying special attention to their integrated development. Tutoring is an area where students can develop in an integrated way in all aspects, and has also become an important marker of quality in education. Thus we should approach it as a cooperative initiative, taken on by different educational actors and requiring coordinated work among both the people and the institutions involved in university education. For this reason we should move towards a new, more comprehensive and integrated approach to tutoring. Thus in this paper we discuss what such an integrated model of university tutoring represents.

I. The Tutoring Context

A series of contextual factors should be taken into account prior to implementing an integrated model of tutoring. Below we discuss some of these factors:

a) *Can tutoring be seen as a component of quality in education?*

The various writers and organisations we consulted (Delors, 1996; European Commission, 2000; Braslavsky, 2004; Gergiannis & Fitsilis, 2010; Rodríguez Espinar, 2013, 2018; UNESCO, 2014, 2015; Martínez Clares, et al., 2020) concur that quality has to do with the effectiveness of institutions in achieving their particular goals. An educational institution of quality should offer its users what they need: it should *do well what it has to do*.

Quality in education has become a priority issue in our setting (the European Union). The conclusions of various European summits (Lisbon 2000, Barcelona 2002, and more recently Brussels 2015 and Bratislava 2016) have stressed the essential role that education and training play in an increasingly demanding and competitive world. The education systems of member states need to improve their efficiency and efficacy constantly if they are to address the problems that most concern us, such as school dropout, demotivation, absenteeism, antisocial behaviour, unemployment, transition processes, etc. Quality in education cannot solely be identified with better intellectual training for students (learning to do and learning to know), but should also concern itself with competences in the personal, socio-emotional and professional spheres (learning to be and learning to live with others) and strive to develop these through educational provision (Rodríguez Espinar, 2013; Álvarez González, 2017).

An education system has quality or excellence to the extent to which it can (a) stimulate *participation* within and between education centres and their social environments (communication); (b) foster the *training and motivation* of the different educational actors; (c) strive to *address the issue of dropout in a comprehensive way* and provide students with the competences they need for learning to learn; (d) become familiar with the *use of new technologies* facilitating interaction and the exchange of ideas and materials between teachers and students and among students themselves (cooperative learning); (e) promote the *ability to innovate* and constantly adapt to new situations (being an agent of change); (f) take on a firm commitment to *assessment* in order to improve whatever may be necessary; (g) encourage greater *self-knowledge and knowledge of the environment*, thus facilitating decision-making throughout life; (h) facilitate support and counselling through *guided intervention and tutoring* for all educational actors (Álvarez González, 2017).

Unfortunately the economic downturn that many countries have suffered has not made it easy to introduce measures promoting satisfactory implementation of counselling and tutoring as one of the factors of quality in university education. Thus some

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initiatives have been set in place, such as university student counselling services, but this has been insufficient, since the educational community, particularly teachers, have not been effectively engaged. Despite the current context, we should not forget that counselling and tutoring are extremely important means of prevention in enhancing educational quality; for a complete, comprehensive form of education, their help and support are needed.

b) *What are the strengths and weaknesses of the current tutoring model?*

In recent decades some advances have been made in implementing counselling and tutoring in universities, but they have not been sufficient, since they have not yielded the expected outcomes. To analyse the strengths and weaknesses of the current tutoring model we have used the analytical dimensions developed by Montserrat Pera (2011) in her excellent study of tutoring (Table 1).

Table 1: Strengths and Weaknesses of the current tutoring model

Dimension	Strengths	Weaknesses
Institutional context	Institutional policies favouring change and development in teaching. Recognition of the tutor. Tutoring action plan (TAP) in the centre.	Lack of planning and design of tutoring action plans (TAPs) in some centres. Lack of tradition in process of student counselling and support.
TAP Planning	Adaptation of the TAP to the centre where it is applied. Support for carrying out the TAP. Strategy for organising and integrating tutoring.	Lack of organisation for putting tutoring into operation. Insufficient coordination of tutoring. Low importance given to subject tutoring. Lack of time and space for tutoring.
Support for tutoring	Initial goodwill. Impact on being carried out. A minimum level of cooperation from teachers. Efficacy and consistency in tutoring actions.	Lack of response and presence of tutors. Little teacher engagement in tutoring actions. Insufficient coordination of tutors.
Tutor training	Tutor attendance at training courses. Teachers provided with necessary skills. Training plan to address tutorial demand.	Lack of initial and in-service training adapted to the characteristics of tutors. Teaching staff lack knowledge and training in counselling and tutoring processes.
Communication to students	Face-to-face and virtual communication to students. Information via internet and e-mail.	Some students do not know about the TAP. Students' expectations are not met by the TAP.
Delivery of tutoring actions	Integrated education of the student. Engagement and interest on the tutor's part. Communication with students. Greater knowledge of their needs, interests and problems.	Low frequency of communication and participation. Teachers do not take on the tutor's role. Lack of flexibility in tutoring timetables.
Virtual tutoring tools	Ease and efficacy in use of information and communication technologies (ICTs) in tutoring. Greater flexibility, more exchanges of information, communication and resources. More personalised student guidance.	Little use of ICTs by tutors. Teachers lack time. Small percentage of students using virtual media.

To summarise, we would highlight a series of characteristics defining the current model of counselling and tutoring in universities (Álvarez González & Álvarez Justel (2015): (a) tutoring has not been fully integrated into students' education; (b) it has on occasion lacked specific objectives and contents; (c) space to take part in tutoring is not made readily available in teachers' and students' timetables; (d) in some cases tutoring is turned into a bureaucratic process (social services, grants, etc.); (e) at times academic guidance is confused with a place for emotional release; (f) on many occasions there is lack of in-service, specific skills training for tutors; and (g) frequently students lack interest and teachers lack time for tutoring.

There is, therefore, a need to *reorient* the tutoring model by means of a thoroughgoing recasting of the teaching and tutoring functions of university educators.

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c) *What relationship should the teaching and tutoring functions have?*

Teaching itself should take on both counselling and tutoring functions, as they are the basic ingredients in the type of teaching practice which integrated, personalised education should provide. It needs to be made clear that tutoring is an intrinsic part of teaching and the curriculum: every teacher is involved in tutoring, whether s/he is assigned as tutor to a group of students or not. To this end we should move beyond the traditional view of the teacher as lecturer in favour of essential educating functions. However, *it is not a question of turning university teachers into counsellors*, but of making the function that each teacher spontaneously carries out, as facilitator of the student's integrated development, more explicit. For this task of counselling and tutoring the tutor should be able to rely on the aid both of the educational community, particularly of *counselling specialists* (internal and external to the centre), and of students in their final years (*peer tutoring*), especially in university education (Álvarez González, 2017).

Thus we can structure tutoring and counselling actions into three levels of intervention: (1) tutoring and counselling carried out by teaching staff (*subject tutors*) and by tutors (*academic or support tutors*); (2) consulting, training and technical back-up for tutoring (*centre counselling department or services*); (3) collaboration on specific aspects of counselling (*external community counselling services*).

In the light of the above, we can define tutoring as *the educational action of counselling, support and mediation that the teacher-tutor and the rest of the teaching staff carries out with students on an individual and group level in the personal, school, professional and social spheres, at the same time as they carry out their teaching functions. This educational action should also be addressed to, and have the collaboration of, all other educational actors, particularly families* (Sanz, 2010; Álvarez González & Bisquerra, 2018). Tutoring is a task for the whole educational community, in which the tutor has a predominant role as the person responsible for coordinating, promoting and carrying out the tutoring function of her/his group with the help and collaboration of all other actors: teachers, counsellors, families and institutions.

In order to develop the different areas or contents of tutoring we need to base ourselves on theoretical models that can serve as a guide to action and give a principled grounding to our endeavours. The tutor can base her/his interventions on one or several approaches ranging from rational models to cognitive and developmental models, and including non-directive models. Particularly in the sphere of university education, we can identify the models as: *academic, personal growth, professional development* and *systemic* (Rodríguez Espinar et al, 2004). These models will enable us to build our own theory of or approach to tutoring intervention.

II. Towards an Integrated Tutoring Model

The various modalities of tutoring adopted to date (subject tutoring, academic tutoring or support, personal counselling, peer tutoring) have been seen as mutually exclusive, with limited efficacy and very little in the way of relationships between them. Thus they have had a limited influence on students' integrated development and, yet more worryingly, the tutorial function has been to a certain extent uncoupled from the teaching function, as studies of tutoring actions in universities have shown (Cabrera & la Nasa, 2005; Velázquez & Cuevas, 2014, amongst others).

Tutoring and guidance actions should therefore be framed by an integrated model encompassing different levels of tutoring intervention, beginning from subject tutoring (in this new model all teachers are tutors), and continuing with academic tutoring or support and personal counselling, supported by peer tutoring. All of this should form part of the university's institutional tutoring plan, carried out through the tutoring action plans of each department, each with its own particularities. This new model should be comprehensively integrated into the student's educational process. We cannot emphasise too much the idea that students' integrated education requires an integrated tutoring model. Tutoring thereby becomes a real strategy for integrated education.

In the light of the above, it is important to advance towards an integrated model of tutoring and counselling which embraces the *different facets* making up students' integrated development (personal, academic, professional, social, emotional) in its *different tutoring modalities* (subject tutoring, academic tutoring or support and personal counselling, in addition to peer tutoring and practicum tutoring), with the engagement of *the whole educational community* (students, teaching staff, families, counsellors) and *at all levels in the university* (both first and post-graduate degrees).

Tutoring actions should help, guide and support students from their entrance in the university onwards, providing them with the maturity and integrated education necessary for them to deal successfully with all life situations. Also, in addition to this need for a form of integrated education preparing students for life, we should implement a type of integrated tutoring consistent with this new way of seeing education. There is a series of *rationales* behind the need for such integrated tutoring (Álvarez González & Álvarez Justel, 2014, 2015):

1) The current tutoring model has not yielded the expected results, as since its beginnings it has been

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seen as disconnected from the teaching function and from students' academic and curricular growth.
2) The approach used for its development and delivery has been inappropriate, since its strategies and methods have not been motivating and have not engaged the relevant actors.
3) It has only focused on certain facets of the academic sphere (answering questions and reviewing academic assignments, amongst others).
4) The teacher is still an essential actor in students' learning. The educator plays a crucial role in individualising, overseeing and assessing students' work outside of class.
5) There is a need to create spaces where teaching and tutoring can work together if we wish to develop a functioning and efficient tutoring process.
6) We should support students in their education process so that they can acquire an education that is integrated in all its aspects (personal, academic, social, professional and emotional).
7) Tutoring is multidisciplinary and interdisciplinary, involving all educational actors in collaboration.
8) There has been a lack of specific objectives and contents. On most occasions tutoring has relied on the individual tutor's drive, and has lacked specificity.
9) There is a need for educational institutions and the different educational actors (teachers, students, families, etc.) to change their attitudes. The teaching and tutoring functions of staff should be redefined with the support of the institution.

Once the need for an integrated model of tutoring is acknowledged, we can ask: *What are its defining features?* (Álvarez González & Álvarez Justel, 2014; Álvarez González, 2017) (Table 2):

Table 2: Defining features of the integrated tutoring model.

Defining features of the integrated tutoring model
• It should stimulate students' integrated development on the personal, academic, social and professional levels. Students themselves are calling for participation in a tutoring process which can favour their integrated growth.
• It should become an integrated model of support for students on an institution plane, recognised by all actors.
• Tutoring should be seen as intrinsic to education and be integrated in the curriculum, if we wish to make it one of the components of quality in education.
• We should facilitate the acquisition and development of personal and professional competences for building a life project.
• We should see counselling and tutoring as multidisciplinary and interdisciplinary action to provide support processes helping students plan their life projects and fostering success.
• It should enable improvements to be made in student support.
• Both teaching staff and students need shared time and space in order to carry out tutoring.
• The educational institution is responsible for identifying the changes needed to create an integrated education for all students (spaces for teaching and tutoring to work together).
• Institutional policies should be set in place in order to regulate and manage tutoring as a task which is integrated into the institution's educational model.
• This should be a model that is adapted to the needs of students and the institution itself.
• This requires a training plan for all teaching staff and the other actors involved. For this purpose, they should first be informed of their new tasks, and subsequently be motivated, engaged and trained.

Table 3: Goals of the integrated tutoring model

a) Goals of the integrated tutoring model.

These objectives should be consistent with the features defining the integrated tutoring model (Table 3).

Goals of the integrated tutoring model
• To foster students' integrated growth throughout their education.
• To promote students' integration and adaptation to their new academic course.
• To support students in their learning process (approaches, styles, strategies, methods, learning difficulties, dropout, etc.)
• To foster personal and social growth (knowledge of the self and others, autonomy, self-esteem, emotional awareness and control, social competences, life skills, social skills, etc.).
• To stimulate professional development (decision-making, career projection).
• To embrace diversity and inclusion in the classroom and educational centre (curricular and methodological adaptations, flexible groupings, multilevel planning, social and academic inclusion).
• To ease academic and professional transitions (from secondary to higher education, from higher education to the labour market).
• To encourage appropriate relationships and interaction between the various members of the educational community (teachers, students, families and social environment).
• To forge links with other support services for students and for tutoring (counselling services, social services, health services, employment services, etc.).

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b) The dimensions of integrated tutoring

In the table below (Table 4) we outline the different areas or dimensions of integrated tutoring actions. To develop this framework we have drawn on the work of Arbizu, Lobato & del Castillo, 2005; De la Cruz, García & Abreu, 2006; Stevenson, 2006; Álvarez González & Forner, 2008; Álvarez Pérez & González, 2009; García Pérez, 2010; Hill, 2012 and González Palacios & Avelino Rubio, 2016, amongst others.

Table 4: The dimensions of integrated tutoring arranged according to stages of education.

University Education
Welcoming students and easing their adaptation to the university:
• Transition process from secondary to higher education
• Adapting to higher education
Development of personal and professional identity:
• Students' academic and professional experiences
• Their ideas about the institution and their chosen degree courses
• Their skills and competences (learning and evaluating styles, emotional intelligence, creativity, etc.)
• Their plans for their future careers
Interpersonal development:
• Communication skills
• Skills for understanding others
• Teamwork skills
Development of learning processes:
• *Personal dynamic*: motivation and values for studying, positive self-image
• *Behavioural skills:* time planning and management, attention and concentration
• *Cognitive skills*: information processing, memorization and recall
• *Contextual skills*: the educational institution, teachers, families, etc.
• *Working methods* in the different subjects
• *Products of assessment*
• *Research training*
Guidance for different educational pathways:
• Information on educational pathway options
• Decision-making
Social and professional integration:
• Paths to employability
• Information workshops
• Work on the internet
• Professional contacts (professional colleges, associations, NGOs)

c) Organizational Model

Álvarez González (2012) has identified a series of indispensable organizational factors for implementing and assessing the integrated tutoring model. These are:

- Coordinating and managing the different actors involved in counselling and tutoring properly.
- Establishing a schedule for action (the necessary times and places).
- Selecting, assigning and training teacher-tutors and peer tutors.
- Coordinating support services and programmes.
- Institutional recognition for counselling and tutoring actions on bachelors' and post-graduate degrees.
- Open-access information centres for students.

When carrying out the tutoring action plan it is also important to take account of factors such as: (a) the actors involved in the tutoring process; (b) requirements for the implementation process; (c) the most suitable approach to intervention; and (d) the educational and counselling services also involved in the process.

A good plan should be backed up by suitable organization for our intervention to be successful (Álvarez González & Álvarez Justel, 2015, Álvarez González, 2017). The organizational model should take into account: (1) the setting of the action (classroom, centre, sector); (2) the levels of the intervention (tutoring actions; counselling/guidance units, departments and services); and (3) the type of unit (direct or indirect) (Table 5).

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Table 5: The organizational and functional structure of tutoring in higher education.

Areas	Levels of intervention	Type of unit
Classroom (class, small group)	*Tutoring actions* (subject tutoring, support tutoring and personal counselling)	Direct action unit
Degree/faculty	*Coordination of tutoring*	Basic organisational unit of the degree course and faculty (indirect action)
University	*Services of information, training and guidance for support of tutoring*	University organisational unit (indirect action)

III. By Way of a Conclusion

We should move towards an integrated tutoring model in universities, addressing students' integrated growth in all its aspects (personal, socio-emotional, academic and professional). Tutoring should become a factor in educational quality and thus produce a real synergic effect in students. To this purpose, the tutoring function should be strengthened, as an intrinsic and fundamental part of the teaching function: *all teachers are tutors*. This requires coordinated action on the part of all the people and institutions involved in the educational process: programming for tutoring, adapted to the needs of its users; motivation, engagement and training of teachers; and help and technical support from counselling specialists in universities and the range of services offered by the community. We need to create *spaces for teaching and tutoring to work together*, uniting the academic and counselling services of universities; academic coordination; the coordination of tutoring; subject tutoring; academic/career tutoring or support; personal counselling; and practicum and peer tutoring. In short, all the sectors of the university should give support to teachers to help them carry out their tutoring roles. Specifically, the various departments should foster teamwork amongst teachers and strengthen the tutoring role in their teaching.

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Las Paradojas Ante el Razonamiento Natural

By Mario Mejía Huamán

Universidad Ricardo Palma

Abstract- The article is a report on, how they see and try to solve the paradoxes, simple people, who previously have not had academic training. The paradoxes dealt with here are: The barber's paradox, the paradox: “This proposition is false”, the bridge paradox, the liar's paradox, Cantor's paradox: “Sets of all sets”, and the turtle paradoxes and the arrow.

The teacher, one of the protagonists of the story, is traveling through Cusco and Madre de Dios, enjoying his summer vacations, as a backpacker tourist. Given that it is necessary to reread and rethink some topics of its course, the logic, this, takes advantage of the free moments to reflect, as on this occasion, while waiting for the bus on a branch of the Maras, Cusco highway and, on another occasion, to talk with the guardian of a small zoo, in the city of Puerto Maldonado; occasional friends, to whom he read the paradoxes and collected the solution that in their opinion would be the most correct.

Keywords: *paradox, fallacy, reasoning errors, natural thinking.*

GJHSS-G Classification: *FOR Code: 139999*



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Las Paradojas Ante el Razonamiento Natural

Mario Mejía Huamán

Resumen- El artículo es un informe sobre, cómo ven y tratan de resolver las paradojas, personas sencillas, que previamente no han tenido formación académica. Las paradojas aquí tratadas son: La paradoja del barbero, la paradoja: "*Esta proposición es falsa*", la paradoja del puente, la paradoja del mentiroso, la paradoja de Cantor: "*Conjuntos de todos los conjuntos*", y las paradojas de la tortuga y de la flecha.

El profesor, uno de los protagonistas del relato, se encuentra de viaje por el Cusco y Madre de Dios, gozando de sus vacaciones de verano, como turista mochilero. Dado que es necesario releer y replantearse algunos temas de su curso, la lógica, este, aprovecha los momentos libres para reflexionar, como en esta ocasión, mientras espera el bus en un ramal de la autopista Maras- Cusco y, en otra oportunidad, para dialogar con el guardián de un pequeño zoológico, en la ciudad de Puerto Maldonado; amigos ocasionales, a quienes leyó las paradojas y recogió la solución que al juicio de ellos serían las más correctas.

Como resultado de los diálogos, el profesor infiere, que las paradojas arriba citadas, al parecer de los entrevistados, carecen de elementos fundamentales como: la *des-ubicación* en *el tiempo y el espacio,* así como demuestran que hay un desconocimiento real de sus protagonistas; es más, los argumentos mismos son incongruentes y utilizan términos equívocos.

El artículo concluye, advirtiendo que, no por ello se tiene que abandonar la explicación de especialistas como son: los lógicos, matemáticos, lingüistas y el público interesado en el tema, los mismos que deberán continuar recurriendo a sus mejores instrumentos teóricos para explicar, en este caso, las paradojas.

Palabras clave: paradoja, falacia, errores de razonamiento, pensamiento natural.

Abstract- The article is a report on, how they see and try to solve the paradoxes, simple people, who previously have not had academic training. The paradoxes dealt with here are: The barber's paradox, the paradox: "This proposition is false", the bridge paradox, the liar's paradox, Cantor's paradox: "Sets of all sets", and the turtle paradoxes and the arrow.

The teacher, one of the protagonists of the story, is traveling through Cusco and Madre de Dios, enjoying his summer vacations, as a backpacker tourist. Given that it is necessary to reread and rethink some topics of its course, the logic, this, takes advantage of the free moments to reflect, as on this occasion, while waiting for the bus on a branch of the Maras, Cusco highway and, on another occasion, to talk with the guardian of a small zoo, in the city of Puerto Maldonado; occasional friends, to whom he read the paradoxes and collected the solution that in their opinion would be the most correct.

As a result of the dialogues, the teacher infers that the paradoxes cited above, apparently from the interviewees, lack fundamental elements such as: dislocation in time and space, as well as showing that there is a real ignorance of their protagonists; moreover, the arguments themselves are incongruous and use misleading terms.

The article concludes, noting that, for this reason, it is not necessary to abandon the explanation of specialists such as: logicians, mathematicians, linguists and the public interested in the subject, the same ones who should continue to resort to their best theoretical instruments to explain, in in this case, the paradoxes.

Keywords: paradox, fallacy, reasoning errors, natural thinking.

I. La Paradoja Del Barbero

En cierta ocasión, un profesor que había ido a visitar el grupo arqueológico de Moray[1], y mientras esperaba el bus que lo transportaría de regreso a la ciudad del Cusco, leía un libro. Junto a él se encontraban dos lugareños conversando entre sí; el nombre de uno era Pedro y del otro Valentín, ambos humildes agricultores. Al ver que el profesor sonreía al leer un libro, Pedro preguntó: - ¿Qué lee señor? El lector manifestó que era profesor y que estaba leyendo un artículo con ciertos razonamientos.

– ¿Quisieran ustedes que les lea lo que dice aquí? Dijo el profesor.
– *Gracias profesor!* Contestaron los dos amigos ocasionales.

El profesor leyó la *Paradoja del Barbero*, del filósofo británico Bertrand Russell, pero, realizando algunos cambios para que los oyentes no tuvieran dificultad para entender.

El semblante de Pedro y Valentín mostraban poner atención y el profesor inició la lectura.

– Dicen que:

«En un lejano pueblo, había un barbero llamado Siklla[2] diestro en afeitar barbas, maestro en curar sobando con ortiga macho[3] y con picadura de abejas. Un día el Rey se dio cuenta de la falta de barberos en su reino y ordenó que los barberos solo afeitaran a quienes no pudieran afeitarse por sí mismos. Cierto día el Rey llamó a Siklla para que lo afeitara y Siklla contó su angustia al Rey: -'En mi pueblo soy

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[1] Moray, grupo arqueológico que se encuentra en Maras construido con la finalidad de domesticar las plantas alimenticias de origen selvático, hasta lograr su mejoramiento y adaptación para el cultivo en los Andes peruanos, tales como la papa, el maíz, frejoles, etc.

[2] Joven apuesto, simpático. (En quechua inca). Gallardo, elegante, ufano. (Academia-Mayor, 2013, p. 287.)

[3] "Ortiga macho" en quechua el pueblo lo llama: "mulakisa"; hierba silvestre cuyas hojas tienen abrojos semejantes a la tuna. La tradición popular utiliza en la creencia de que es buena para la rehabilitación en casos como el de la poliomielitis, reumatismo y otros. (Academia-Mayor, 2013. p, 112)

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el único barbero. No puedo afeitar al barbero de mi pueblo, ¡que soy yo!, ya que, si lo hago, entonces significa que puedo afeitarme por mí mismo, por lo tanto ¡no debería afeitarme! Pero, si por el contrario no me afeito, entonces algún barbero debería afeitarme, ¡pero yo soy el único barbero de allí!"

Después de haberles leído dos veces el relato a los agricultores, el profesor les preguntó: - *¿Qué piensan ustedes? ¿El barbero debería afeitase o no debería afeitarse?*

A la pregunta, Pedro levantó la mano y dijo:

- ¡Oiga! Si el Rey se dio cuenta que faltaban barberos en el pueblo, ha debido ordenar al único barbero que enseñara su oficio a algunos jóvenes, para que no faltaran barberos.
- Valentín, intervino manifestando: ¡Qué raro, si en todo pueblo, donde hay un maestro artesano, hay también aprendices!
- Pedro intervino nuevamente preguntando: *¿Y el Rey era tan viejito que no podía afeitarse*?
- Valentín -*Es que el Rey, es rey; aunque pudiera no lo haría, ya que tiene autoridad para llamar a sus súbditos para que lo afeiten.*

Pedro: -*Entonces, ¿el Rey está faltando a sus propias órdenes*?

- Valentín: -*Ya te dije que el Rey es rey, él puede dar órdenes y no cumplir.*

Seguidamente, Pedro pidió al profesor que les leyera la parte en que el barbero se lamenta; el maestro mirándolos con una sonrisa accedió al pedido.

- *Mi Rey: 'En mi pueblo soy el único barbero. No puedo afeitar al barbero de mi pueblo,*

¡que soy yo!, ya que, si lo hago, entonces significaría que puedo afeitarme por mí mismo, por lo tanto ¡no debería afeitarme!

Escuchada la lectura Pedro tomó la palabra:

- Profesor, yo *pienso que, así como el rey pudiendo afeitarse no lo hace, así, el barbero tiene que afeitarse, asimismo, porque si no, el barbero, tendría la apariencia de ser desaseado; además, su presencia no sería simpática; ya que, por lo visto, en el reino, todos tenían que estar limpios y bien afeitados, empezando por el Rey, el barbero y,*

¡hasta el último habitante varón!

Valentín*: -Ah! ¡Sí hermano, tienes razón! ¡Ese barbero por gusto se "hace paltas"![4] ¡Ese está loco!*

Pedro: - *¡Ja jajá, y el Rey también!*

Todos: - *¡Ja jaja!*

Se sabe que, para resolver el problema, los matemáticos y los lógicos han recurrido a una serie de razonamientos y demostraciones sin que esta paradoja se haya resuelto, intentaron también soluciones estudiantes de colegios y universidades sin mayor éxito, (Websanta, 2009). (Lipschutz, 1965, p. 185) Entre muchos profesores que han tratado esta paradoja, Diógenes Rosales, formula didácticamente, pero al final su conclusión es la misma, el enunciado es una paradoja. (Rosales Papa, 2020, p. 51)

Cierta vez, el sabio peruano Francisco Miró Quesada manifestaba que algunas demostraciones son kilométricas y poco comprensibles para el lector no especializado. Sin embargo, en esta oportunidad, nos parece razonable las respuestas de los hombres sencillos como Pedro y Valentín, agricultores del Cusco, Perú.

Nosotros pensamos que, *filosofía*, no es plantearse preguntas difíciles e incomprensibles, como alguna vez se hicieron quienes fungían de especialistas; filosofía es preguntarse sobre problemas, sean de la comunidad o del saber en general, de manera sencilla. Contrariamente, daría a pensar que el problema no está siendo bien entendido. Desde luego, algunas preguntas son difíciles de ser respondidas, dando una solución; pero, la formulación de un problema bien entendido, debe hacerse de manera clara y sencilla. Consideramos muchas personas aún sin nunca haber pisado el colegio, como Rosendo Maqui, en la novela *El Mundo es Ancho y Ajeno* de Ciro Alegría, son sabios en su comunidad. (Alegría, 1971. Cap. I)

En estos últimos tiempos los filósofos han descuidado el estudio y la enseñanza del "sentido común", que todo hombre posee, por el hecho de ser hombre al haber alcanzado el uso de la razón; de tal suerte que, son capaces de distinguir lo malo de lo bueno; y lo primero de lo segundo; lo que antecede de su consecuencia. Distinguen, inclusive, el sentido de la pregunta, como cuando Pedro dice: -*Si el Rey se dio cuenta de que faltaban barberos en su reino, ha debido ordenar al único barbero para que enseñara su oficio a algunos jóvenes.*

Por otro lado, no deja de ser lógica cuando Valentín, dice: - *¡Qué raro!, ¡si en todo pueblo, donde hay un maestro artesano, hay también un aprendiz!*

Llegado a este punto, pensamos que Valentín se ha ubicado bien en el tiempo y el espacio: *pacha* (Mejía Huamán, 2011, p. 67-85). Dado que se está haciendo referencia al Rey, por lo que el agricultor piensa que se trata de una sociedad feudal o semifeudal, donde al artesano se le denomina "*maestro*" y a sus operarios o ayudantes "*aprendices*"; por lo que podría entenderse que, el ejemplo, *la Paradoja del Barbero*, está fuera del contexto real.

Pedro pregunta - *¿Oiga profesor y eso está escrito en ese libro?*

- *¡Sí!* Manifestó el docente.

[4] peruanismo: hacerse de problemas. Encontrar problema donde no existe.

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Los amigos alzaron ligeramente los hombros y abriendo los ojos más grandes, mostraron cierta extrañeza.

Pensamos que aquí, debemos tener en cuenta que los amigos lugareños están tomando en cuenta no solo el significado material, por decir de alguna forma, de las palabras escritas, sino, que están tomando en cuenta, lo que se quiere decir con ellas; piensan en lo que está más allá de las palabras y, de la "*oración*" o de la proposición, que es un enunciado. Sabiendo que el enunciado no es sino la expresión del pensamiento, por medio de palabras, signos escritos, dibujados, señales, etc. Por ejemplo, la mayoría de las paradojas no toman en cuenta la concepción del mundo, del espacio-tiempo, (*pacha)*, en que ocurre el hecho y de los protagonistas como en esta paradoja. Por lo que podemos manifestar que estamos de acuerdo con Tarski, por lo que se debe tomar en cuenta el significado mismo de las palabras y, el pensamiento de fondo está más allá de las palabras, oraciones o discursos, como están concibiendo nuestros compañeros ocasionales de viaje. Porque, estos hombres sencillos como dicen los abogados, que pueden estar expresándose no académicamente, pero su razonamiento no deja de ser correcto: "*Una expresión puede estar bien pensado, aunque mal expresado*".

Así, la observación hecha por Pedro, nos parece correcto: *Si el Rey se dio cuenta de que faltaban barberos en su reino, ha debido ordenar al único barbero que enseñe su oficio a otros jóvenes, para que no falten barberos en la región.* En este punto, según el parecer de hombres sencillos, es válido; una autoridad como el rey, tiene sus informantes, así como él mismo, tiene que tener la cualidad de ser observador y previsor entre otras virtudes. Por muy autoridad que sea, no debe dar órdenes disparatadas, esto es, fuera de lo razonable (Real-Academia-española, 2020).

Lo mismo podemos decir de la falta de ubicación en el tiempo y en el espacio, cuando se dice "*el monarca*" y no toma en cuenta la división del trabajo en sociedades donde impera un rey; nos referimos a la existencia de los artesanos en *"maestros", "oficiales" y "aprendices"*. También vale mencionar la pregunta de Valentín, que dice: *¿Y el Rey era tan viejito que no podía afeitarse?* O, cuando Pedro pregunta: *-Entonces, ¿el Rey está faltando a sus propias órdenes?* La pregunta nos conduce a la dimensión de la verdad como *autenticidad*, (Nicolás-Frápolli, 1997, p. 11), que en el presente caso se está ignorando. De todo el discurso se puede inferir, y eso es lo que han hecho los agricultores, que en el reino todos tenían que estar limpios y presentables, lo que implica estar bien afeitados, no sólo de las barbas sino también las cabezas, como contraargumento a las palabras del barbero, que no debería afeitarse a sí mismo; por lo que uno de los amigos dijo: *El barbero por gusto se hace paltas.*

Pensamos que "*el sentido común*" es válido para resolver muchos problemas en la vida práctica y real de los hombres. Desde luego, tiene sus propias limitaciones, como bien señalan los especialistas, pero, esas limitaciones pueden presentarse cuando las personas se encuentran en otros espacios fuera de su cultura material o espiritual. El hombre culto puede proceder más allá de los "*consejos*" del sentido común, pero no para sacar provecho personal o justificar actos inmorales, ya que la demasiada sofisticación lleva a justificar todo hecho y, conducir al hombre por la senda del "*todo vale*" o "nada vale" (Feyerabent, 2002) y, del relativismo en general.

Para el ciudadano común y corriente, muchos de los "*super planteamientos*" de los filósofos se asemejan, como falsamente se ha atribuido a los filósofos medioevales, "*discutir, cuántos ángeles podían sentarse en la punta de un alfiler*". Al respecto vendría bien tomar en cuenta que la raíz griega de la verdad (aletheia) como lo que está patente, lo real. *(Nicolás-Frápolli, 1997, p. 11)*

Los amigos en un momento comentaron entre ellos algo que el profesor no puedo entender, lo único que se le gravó fue que hablaban de un término *sut'i*, que luego el profesor consultó en un diccionario quechua y significaba: Evidente. (Academia-Mayor, 2013, p. 423).

II. Sobre "Esta Proposición es Falsa"

Volviendo a nuestros viajeros:

- *¿Podría hacerles otra pregunta?* Interrogó el profesor.
- *-¿Del Libro?* Respondieron los amigos.
- *Sí! Contestó el docente.*
- *¿Haber, profesor?* Dijeron al unísono los dos agricultores.

El profesor los miró con una sonrisa amigable y dijo, atentos:

- *"Esta proposición es falsa". "Es verdadera o falsa? (Miró Quesada, 1968, p. 260) ¿Qué piensan ustedes?*

En seguida Pedro preguntó*: -Profesor y, ¿cuál es la proposición?*

Para aclarar la pregunta el profesor reformuló la pregunta, pero esta vez en el idioma nativo inca, y seguidamente los dos entrevistados respondieron al unísono:

- *¿Y, ¿cuál es la proposición?*

El profesor se vio en dificultades para aclarar la pregunta y no hallando ninguna respuesta sonrió como un niño inocente, mientras recordaba la imagen del maestro Miró Quesada, cuando, en cierta ocasión manifestó que, si Martín Heidegger hubiera escrito el

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"*Ser y tiempo*", en el idioma inca, probablemente hubiera utilizado la mitad de las páginas empleadas en alemán.[5]

Ante esta última pregunta de Pedro, el profesor no supo qué responder, pensó que cada logos o idioma natural, tiene su propia lógica; consultó en un libro de gramática quechua y encontró el quechua inca, era más lógico que el castellano, ya que en él no existen los artículos, ni los tiempos imperfectos, ni verbos irregulares; por todo esto y por otras razones, propias de su concepción del mundo, no podrían formularse en él, enunciados como la "*Paradoja del Barbero*", porque simplemente van contra el sentido común o están mal formuladas gramaticalmente, como esta otra paradoja que dice: *"esta proposición es falsa".*

Justamente, Francisco Miró Quesada, sostiene que la paradoja es una proposición que habla sobre sí misma y es un sin-sentido. *(Miró Quesada, 1968, p. 262.)* A la cita, podríamos añadir que, no se deberían enunciar "*seudoproposiciones*", como: "*Los fantasmas son millonarios*". (Copy, 1962, p. 148-150). Una proposición debe referirse, a un hecho, a una característica o fenómeno de la realidad. Así, "*esta proposición es falsa*" no se está refiriendo a nada real.; por ello la pregunta de Pedro: *-Profesor y ¿cuál es la proposición?*, es razonable.

III. La Paradoja Del Puente

Los viajeros entraron en confianza, de tal suerte que el profesor les dijo: - *¿Se molestarían si les hago otras preguntas?* Ellos respondieron: *-No!*, con una mirada entusiasta, como si hubieran conocido al profesor desde hace tiempo.

El profesor leyó el pasaje dos veces en voz alta, la "*Paradoja del puente*", como sigue:

> *"En una comarca había un río que sólo podía cruzarse por un solo puente. A un lado del puente había una horca y un jurado compuesto de cuatro miembros. Por orden del señor de la comarca, a cada viajero que cruzaba el puente desde el otro lado, se le preguntaba adónde iba, y para qué, y si decía la verdad se le dejaba pasar, pero si mentía se le ahorcaba. Un día llegó un extraño viajero y cuando le hicieron las preguntas, respondió: 'Vengo para que me ahorquen'". (Miró Quesada, 1968, p. 259-260)*

Los amigos interrogados se miraron un tanto sorprendidos por la lectura y, después de cavilar unos instantes. Pedro preguntó:

– *¿Y cómo sabe el jurado si el transeúnte está diciendo la verdad o está mintiendo?*

Valentín asintió la pregunta, moviendo la cabeza en forma afirmativa y por su parte añadió:

– *Si los transeúntes todavía no han hecho nada que contradiga su supuesta manifestación; ¿cómo sabe el jurado que el transeúnte está mintiendo?*

Pedro: - *¡Ese "señor de la comarca" está loco! ¡Da órdenes sin sentido!*

– *Y, ¿del extraño viajero qué dicen ustedes?* Dijo el profesor.

Valentín: *-Y, ¿por qué el extraño viajero diría: "vengo a que me ahorquen"?*

Pedro: *-Estaría enfermo o no tendría familiares ni amistades, pues. ¡Pobre viajero!*

Valentín: *-Realmente, ¡pobre viajero! Por eso querría que lo ahorquen. Por eso querría que lo ahorquen.* (Academia-Mayor, 2013. p, 358).

El Profesor preguntó nuevamente *-Pero, ¿el transeúnte habría sido ahorcado?, recuerden ustedes que solo ejecutan a los que están mintiendo*.

Los amigos se miraron el uno al otro, bajaron la mirada al suelo como si allí estuviera escrito la respuesta, hasta que uno de ellos dijo:

– *Pienso que, quería que lo maten porque en realidad no quería decir a dónde iba ni a qué iba. Solo quería que lo ahorquen.*

Valentín - *¡Pobre hombre! Lo van a matar por no haber dicho a dónde iba ni a qué iba.*

Pedro *-Esos jurados serían como Dios, ya que sabrían de antemano a dónde iba y a qué iba; de manera que, si su manifestación personal era diferente, lo matarían por mentir.* Valentín *-Pienso que el monarca y los jurados del cuento, no están en sus cabales, puesto que el Rey ordena matar, sin que estos hayan hecho nada que desmienta su manifestación.*

Efectivamente, si mediante los hechos aún no se demostrado que los viajeros están mintiendo, el argumento es inválido; toda vez que no se cuenta con los elementos de juicio como para manifestar que se está mintiendo. Aquí, bien podríamos aplicar la *Teoría Correspondentista de la Verdad*. La ordenanza está dada pero aún, falta la ejecución de los hechos que infringen la razón de la sentencia. Pues, como se sabe, una proposición lógica, no es un enunciado de suposiciones sin sentido, sino, hace referencia a hechos reales del presente o del pasado; en otras palabras, se refiere a hechos, cuya ejecución puede ser demostrado como verdadero o falso, como legal e ilegal o, como correcto o incorrecto.

Pero hay que tener presente que un enunciado del tipo $(p \rightarrow q)$ es también una suposición, una suposición condicional o un enunciado condicional. Expresado en un *Modus Pones* sería:

$$(p \rightarrow q)\ p \vdash q$$

[5] *Miró Quesada fue admirador de la cultura inca y de los hombres y del idioma andino. En vida, fue considerado por los campesinos del distrito de Marco, como integrante de la comunidad. (Miró Quesada Rada, 2019)*

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En este caso todos sabemos que, la verdad del consecuente depende de la verdad del antecedente. Si el antecedente es verdadero, el consecuente es verdadero.

Vamos a trasladar el ejemplo a nuestros días, y suponer que un pasajero se presenta en una de las ventanillas de migraciones del aeropuerto de París. A la pregunta del policía, el viajero manifiesta que va a Roma y resulta que, en su tarjeta de embarque dice: *Vuelo a Londres*. En este caso, es posible que la policía lo detenga por encontrar contradicción entre su manifestación y lo que está escrito en su tarjeta de embarque; posiblemente, si el viajero no explica satisfactoriamente el porqué de su contradicción, lo deriven a la "emergencia médica del aeropuerto", para ver si el viajero está cuerdo o está bajo los electos de alguna droga.

Formalizando el enunciado tendríamos: ($p \rightarrow q$). Donde "*p"* sea el sujeto que manifiesta ir "*a Roma*" y, "*q",* la tarjeta de embarque en el que se lee: "*vuelo a Roma*". Si no hubiera correspondencia entre las variables "*p"* y "*q"*, el viajero estaría mintiendo. Porque si el embarque dice "*vuelo a Roma*" entonces, el pasajero tiene que "*hacer cola*" en el grupo de los pasajeros que van a Roma y no a Londres.

En conclusión, en su sano juicio, ningún pasajero podría presentarse ante la ventanilla de migraciones y manifestar "*oficial, vengo a que me arresten*".

El lógico peruano, Francisco Miró Quesada, manifiesta que: "*La paradoja del puente tiene defectos, pues se trata de un ejemplo meramente literario". (Miró Quesada, 1968, p. 260)*. O, como se puede leer en Teorías de la Verdad del Siglo XX: "*La verdad de una oración consiste en su acuerdo (o correspondencia) con la realidad". (Nicolás, Juan Antonio - Frápolli, María José, 1997, p. 69.* Diógenes Rosales Papa, como muchos lógicos también escribe sobre esta paradoja, pero, finalmente no resuelve al problema. *(Rosales Papa, 2020, p. 51)*

Retornando a la amigable conversación de los tres viajeros, mientras conversaban, llegó el esperado bus; los tres se acomodaron en los últimos asientos desocupados. Unos instantes después, se les acercó el cobrador y el profesor, que estaba recibiendo clases de lógica, de los hombres sencillos, se adelantó y dijo: *¡yo pago los pasajes!*

IV. La Paradoja Del Mentiroso

Luego de unos instantes, el docente preguntó:

– *¿Quizá ustedes sepan de algún pueblo a cuyos habitantes les dicen que son mentirosos?*

Nuevamente los amigos se miraron mutuamente y bajaron la vista reflexivamente, como quien busca datos en su fichero mental y, con una mueca y frunciendo los labios dijeron finalmente: *¡No profesor!*

– *Aquí en mi libro dice que Epiménides es un cretense y afirma que: todos los cretenses son siempre mentirosos. Pero como él es cretense entonces él es mentiroso. ¿Será verdad lo que dice Epiménides? (Miró Quesada, 1968, p. 259-260).*

– *No profesor, el cretense está mintiendo. ¡Los cretenses no pueden ser siempre mentirosos! Respondieron los amigos después de unos instantes.*

Valentín acotó: - ¿Acaso ya se ha comprobado que de aquí cien años los cretenses seguirán mintiendo?

Es posible que los lugareños hayan razonado de la siguiente manera:

Razonamiento	L. predicativa	L. proposicional	L. Cuantificacional
Premisa: *Todo cretense es mentiroso.*	C a M	p Λ q	(∀x) (Cx→Mx)
Premisa: *Epiménides es cretense.*	E i C	r Λ p	(∃x) (Ex Λ Cx)
Conclusión: *Epiménides es mentiroso.*	E i M	r Λ q	(∃x) (Ex Λ Mx)

Donde:

"C": es cretense "M": Mentiroso

"E": Epiménides

"a": Todos

"i": Algún

Pero, si formulamos que: *Es verdad que Epiménides no dice la verdad*, como: (V) (~v) recurriendo a, si es posible expresar un enunciado afirmativamente no hay por qué hacerlo de manera negativa; entonces, la formulación correcta sería: "*Es falso que Epiménides no sea veraz*": (F) (~v).

Ahora bien, si eliminamos la negación (~v), tendríamos: (V) (v) Epiménides es veraz. En conclusión, Epiménides no es un mentiroso. En tal sentido, los cretenses no pueden ser siempre mentirosos. Al mentir,

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Epiménides está afirmando que los cretenses son veraces.

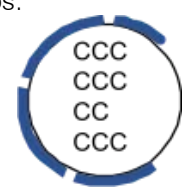
V. La Paradoja de Cantor: "Conjunto de Todos Los Conjuntos"

Luego, los viajeros conversaron de otros temas y, el profesor no quiso abusar de la gentileza de los compañeros. Llegado al destino final, los tres varones se dieron un fuerte abrazo y se despidieron. Ya en su hotel el profesor reflexionó sobre la Paradoja de Cantor, "*Conjunto de Todos los Conjuntos*", poniéndose en los zapatos de sus amigos de viaje reflexionó:

> *"Sea C, el conjunto de todos los conjuntos. Entonces todo subconjunto de C es asimismo un elemento de C; luego el conjunto potencia de C es un subconjunto de C, esto es,*
>
> $2^c \subset C$
>
> *Pero* $2^c \subset C$ *implica*
>
> *que* $\#(2^c) = \#(C)$
>
> *Pero entonces, según el teorema de*
>
> *Cantor,* $\#(C) < \#(2^*)$
>
> *Así, pues, el concepto de conjunto de todos los conjuntos lleva a una contradicción. (Lipschutz, 1970, p. 185)*

Desde luego, hay paradojas más complicadas que, como es del dominio general no han sido resueltos; sin embargo, el profesor, intentó demostrar esta Paradoja.

Sea el conjunto C, conjunto de todos los conjuntos. Veamos:



Si el conjunto "C" tiene como subconjuntos o elementos las "c" minúsculas; pensamos que la "C" mayúscula puede contener muchos "c", minúsculas. Ya sería otro asunto, si todos los conjuntos fueran "C" mayúsculas, se superpusieran sobre la "C" original.

El profesor imaginó que sus amigos del viaje habrían respondido en el sentido de que: *El Tawantinsuyo,* - Estado inca- *estuvo conformado por 4 suyos*, y que, en tal enunciado no habría contradicción; de la misma manera que el concepto *"PUEBLO"* puede contener a muchos "*pueblos*".

El autor de la obra citada escribe:

> *Si bien es factible eliminar estos contrasentidos por un desarrollo axiomático estricto de la teoría de conjuntos, aún quedan muchas interrogantes por responder. (Ob. Cit., p. 185.)*

VI. La Paradoja de la Tortuga y la Flecha

Cumplida su visita a la ciudad *Patrimonio de la Humanidad*, nuestro profesor tomó su vuelo a la capital del departamento de Madre Dios, para conocer de cerca la selva del sur-oriente peruano. Visitó los zoológicos del lugar y en un pequeño zoológico privado, después de observar la fauna allí presente, entre ellas a las tortugas, compró una gaseosa helada y se sentó en una rústica banca que se encontraba junto al pequeño quiosco del zoológico y, preguntó al guardián del museo.

- *¿Usted ha oído hablar de la maratonista huancaína Gladys Tejada?*
- *Ah!, sí señor.* Respondió el guardián.
- *¿Usted pensaría que, en una supuesta carrera, entre Gladys Tejada y una tortuga, en el que Gladys le diera una ventaja de diez segundos a la tortuga, en el momento de partida, Gladys nunca podría alcanzar a la tortuga?*
- *¡Ah señor! ¡Gladys la traspasaría!*

El profesor aprovechando que había pocos visitantes en el zoológico, probablemente por ser un día "*particular*", dijo a su interlocutor:

- *¿Se sirve una gaseosita?* El guardián respondió afirmativamente, con signo de agrado en su semblante:
- *Gracias Señor?*

Entonces, el profesor dijo:

- *Mire, aquí en mi libro dice que Gladys Tejada nunca alcanzaría a la tortuga.*
- *¡No puede ser señor! ¿Es cierto que eso dice su libro?*
- *¡Si!* Respondió el profesor turista.
- *No entiendo cómo puede ser eso!* Dijo el buen hombre.
- *Dice que, si la tortuga partiera 10 segundos antes que Gladys, ella nunca alcanzaría a la tortuga. Porque siempre la tortuga la estaría ganando en 10 segundos.* Contestó el profesor.
- *Disculpe, pero, no entiendo señor.* Dijo el amigable guardián. Este, se quitó el sencillo sombrero que tenía puesto, se rasgó la cabeza y dijo:
- *Ah Señor! De repente ocurre como en el ejército, cuando fui a servir, donde quien ha ingresado antes que uno, siempre será "el antiguo" y habrá que respetarlo, por eso dicen en el cuartel "la antigüedad es clase". La tortuga le ganaría siempre en el tiempo, pero no en la competencia, porque la tortuga nació como competidora 10 segundos antes que Gladys Tejada.*

La respuesta le pareció muy razonable, pero como estaba en la selva también le planteó el argumento de la fecha que, expresa en pocas palabras dice: "*Una fecha disparada del arco no puede llegar al blanco*" (Fraile Guillermo, 1982, p. 194.)

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El amigo respondió que, si la flecha no pudiera llegar al blanco, su familia nunca habría podido comer carne de venado. Le informó al profesor que su familia procedía de una comunidad nativa del interior; en él se procuraban de carne fresca mediante la caza con flecha, con trampa y, de la pesca. Que tuvieron que migrar a la ciudad porque cada vez había menos posibilidad de alimentos y, porque en la ciudad existían mejores condiciones de vida y colegio para sus hijos.

VII. Reflexiones Finales

El docente, ya en su hotel, pensó que era conveniente ver con otros ojos los conceptos occidentales de tiempo y espacio, a diferencia de la visión indígena de *pacha* que significa: espacio, tiempo, naturaleza y mundo. Por otro lado, debía repensarse la relación existente entre teoría y la práctica; ya que muchas veces, los sabios, por defender su posición o ideología han recurrido a malabarismos mentales, en este caso, unos para enunciar sus paradojas y los otros para pretender resolverlas, sin que esto signifique que estamos cerrando los caminos para intentar por otros medios teoría razonables posibles, la solución de los mismos.

Se podría considerar que un buen número de paradojas, no toman en cuenta el espacio y el tiempo (*pacha* en idioma inca), en que ocurren los supuestos hechos o, simplemente que las paradojas están mal formuladas o mal enunciadas, porque se están situando en un mundo irreal, obligando al lector a enfocarse solo a partir de las palabras con que son enunciadas, sin tomar en cuenta que el lenguaje no es sino un instrumento o medio que sirve para enunciar un pensamiento. Por otro lado, debemos admitir que los hombres como se dice: "comunes y corrientes" tienen razonamientos validos que los académicos no deben despreciar.

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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.

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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.

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

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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.

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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.

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

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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.

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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.

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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).

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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.

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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.

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- 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.

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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.

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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:

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- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
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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.

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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.

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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.
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References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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