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Intertestamental Jewish Writings

Teaching Practice in the Malagasy

Highlights

Post-School Educational Provision

Chinese History with Genre Pedagogy

Discovering Thoughts, Inventing Future

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Gehenna Reexamined: Annihilation and Final Punishment in Intertestamental Jewish Thought

By Matthew Chambers

Introduction- Intertestamental Jewish writings often vaguely yet sometimes specifically address the nature and duration of final punishment of the 'wicked.' What constituted the 'wicked' in the extrabiblical Jewish literature—similarly to the Hebrew Bible—was consistently defined as those who broke God's moral law intentionally and persistently. For these wrath-appointed persons, their final judgement lay in the commonly recognized and dreaded place (or state) of punishment called Gehenna. This paper will argue that upon examination of intertestamental Jewish writings there is considerable support for the view of Gehenna judgment as a terminable period of suffering leading to complete destruction (annihilation) of the wicked. The approach of this paper will be to analyze intertestamental Jewish writings and the teachings of Jesus in relation to the Gehenna. While the views on death and judgement in the afterlife were as varied in the intertestamental period as they are today, the intertestamental authors' use language which depicts the final judgment as something which may at times be interpreted as analogous with the traditional—more accurately "Hellenistic"—Christian view of hell, or at times prevents resurrection of the wicked entirely (Maccabees), or majoritively as a punishment which ends in a fiery conflagration spawning an eternal consequence of destruction in its most non-figurative and complete sense.

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Gehenna Reexamined: Annihilation and Final Punishment in Intertestamental Jewish Thought

Matthew Chambers

I. Introduction

Intertestamental Jewish writings often vaguely yet sometimes specifically address the nature and duration of final punishment of the 'wicked.' What constituted the 'wicked' in the extrabiblical Jewish literature—similarly to the Hebrew Bible—was consistently defined as those who broke God's moral law intentionally and persistently. For these wrath-appointed persons, their final judgement lay in the commonly recognized and dreaded place (or state) of punishment called Gehenna. This paper will argue that upon examination of intertestamental Jewish writings there is considerable support for the view of Gehenna judgment as a terminable period of suffering leading to complete destruction (annihilation) of the wicked. The approach of this paper will be to analyze intertestamental Jewish writings and the teachings of Jesus in relation to the Gehenna. While the views on death and judgement in the afterlife were as varied in the intertestamental period as they are today, the intertestamental authors' use language which depicts the final judgment as something which may at times be interpreted as analogous with the traditional—more accurately "Hellenistic"—Christian view of hell, or at times prevents resurrection of the wicked entirely (Maccabees), or majoritively as a punishment which ends in a fiery conflagration spawning an eternal consequence of destruction in its most non-figurative and complete sense.

An important intersection of this research is the examination of Jesus' first century teachings regarding Gehenna which appear to support destruction—rather than a later Hellenistic variation—as the end for unrepentant transgressors. Therefore, this paper will also argue that Jesus strongly countered—whether intentionally or unintentionally—softer views of Gehenna which were taught by rabbinical contemporaries of his time. Through understanding the contextual background of the ways in which Jesus employs the term Gehenna in the gospels, the reader can discern his intended meaning more accurately. Through grasping the thrust of the language employed by the intertestamental authors, the intentions of Jesus become discernible apart from later interpolations of Hellenistic concepts upon the great rabbi's warnings.

Author: *e-mail: matthew.chambers@faulkner.edu*

Additionally, brief attention will be given to surrounding Mesopotamian views of death and the afterlife, to understand the larger context in which Hebraic ideas originated. This is not to argue transmission of thought, but to establish a regional context. This paper aims to make it more plausible to answer the rhetorical question of Job 31:3, "Is not destruction for the wicked?" with a confident "yes." At the onset, it is essential to provide the disclaimer that this paper does not intend to formulate nor argue for a specific theological position, rather strictly to examine and assess the theme of annihilation found within intertestamental literature from a historical framework. However, it is impractical to address every inter-testamental author's view about final judgment, since brevity does not allow for that. Nonetheless, a sizeable and harmonizing chorus will be seen to croon the same sober melody of destruction as the ultimate end of the unrepentant. As the *War Scroll* found in cave four of the Qumran Dead Sea Scrolls states, the end of the wicked is "eternal annihilation."[1]

II. The Bible on "Hell": Progressive Revelation?

A common argument for what is referred to as the traditionalist—more accurately Hellenistic—interpretation of hell as endless conscious suffering or an endless conscious separation from God is that scriptural revelation regarding hell is progressive. This argument is made by many scholars in an attempt to explain the arguably striking absence of such a doctrine throughout the books which constitute the Old Testament. John Blanchard makes this traditionalist argument saying, "Biblical revelation is progressive…often giving a fuller picture of a subject in the New Testament than in the Old; and this is certainly true with regard to Hell."[2] However, this assertion is problematic in multiple ways when applied to the doctrine of hell. Firstly, this argument must presuppose that the developed revelation of the nature of hell only

[1] David Instone-Brewer, "Eternal Punishment in First Century Jewish Thought" In *A Consuming Passion* (Eugene: Pickwick Publications, 2015) 6.

[2] John Blanchard, *Whatever Happened to Hell* (Durham: UK: Evangelical, 1993) 128.

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springs into its evolution for the very first time within the gospels of the New Testament and has nil progression throughout the thirty-nine books of the Old Testament. This alone is a difficult assertion to make, since even the most major doctrines of the Bible arguably begin to develop throughout the Old Testament and are then further clarified in the New Testament. Examples of this are the doctrine of the resurrection of the dead (debatably) which the Hebrew prophets begin to reveal in Daniel, Isaiah, and Psalms. Likewise, the coming of the Messiah and his divine nature (debatably) are not revelations kept in utter silence throughout the Old Testament, rather Isaiah shocks readers when he exclaims that the Messiah will be called, "Almighty God" and "Everlasting father." However, when it comes to final punishment of the wicked, the Old Testament is quite uniform throughout that the wicked will be "destroyed forever," and "They will vanish; like smoke they will fade away."[3] There does not appear to be any concrete typology of what became the majority Christian view of hell as endless conscious suffering anywhere throughout the Old Testament.

The prophet Malachi summarizes the entire Old Testament's consistent language on the end of the wicked saying, "For behold, the day is coming, burning like a furnace, when all the arrogant and every evildoer will be stubble; the day is coming when I will set them ablaze," says the LORD of Hosts. "Not a root or branch will be left to them."[4] Such statements within the Hebrew Bible are intended to create a clear depiction of their meaning for the hearer; therefore, as the Occident relies heavily upon dissection of every word and verb tense, Eastern cultures rely upon imagery which intends to make an unmistakable point in the mind of the reader. Bailey applies this logic, saying, "Jesus or the rabbis, in order to concretize their belief in a post death punishment of the wicked, compared the horror and destruction of that state with the nearby city garbage dump."[5] Bailey astutely discusses the two views of Gehenna—the literal eschatological judgment site as well as the supposed entrance point of the underworld (akin to Hades)—but more on this later.

Returning to the issue of the supposed progressive revelation of hell, upon approaching the New Testament with clear Old Testament images of destruction in mind, it is odd to assume that Jesus in the gospels—chiefly in Matthew 13:50, yet elsewhere also—has an entirely new conception of judgment in mind; one which is the exact opposite of the obvious language used, and foreign to all of the Old Testament prophets. When Jesus he warns of the "furnace of fire" are we to assume a Hellenistic interpretation built upon the otherworldly fire of Plato's Tartarus found in the closing myth of *Phaedo*?[6] Certainly, it is more fitting to understand the New Testament author's phraseology in light of the consistent imagery of the Old Testament authors to whom Jesus perpetually refers, i.e., Psalm 21:9, Malachi 4:1, Isaiah 31:9, Zechariah 12:6, and Isaiah 48:10. To not rely upon the imagery of the Old testament to interpret Jesus' words on judgement is a peculiar choice, because if the New testament authors intended to introduce a new revelation of the nature of God's judgments, it is logical to assume he would choose new terminology to describe the fate of the unrepentant transgressors. Yet the exact opposite is seen in Jesus' language on the subject, he routinely quotes the Old Testament verbatim when speaking of Gehenna and goes at length to specify the nature of that punishment as a "destruction of both body and soul," as if he were intending to avoid any misunderstanding regarding the nature of his sober warnings.

A primary thrust of this paper's thesis is to deny what some scholars have argued, that by the time Jesus was born, unending conscious torment had become the "Jewish view." These scholars argue that intertestamental literature does assert in some instances that Gehenna is an eternal state of suffering. This paper will attempt to demonstrate that it is in fact difficult to find explicit examples within intertestamental Jewish literature of endless punishing of the wicked. Among some of those arguing that endless punishing became the "Jewish view" are not fully convinced. Kendall S. Harmon in his *Case Against Conditionalism* honestly explains, "It is important to stress here that I am not saying…the intertestamental literature…is uniform in its support for the traditional view of Hell, which is not true."[7] He further admits "The class of literature that is the most relevant witness to the state of Jewish belief in Christ's time, shuts us up to a choice between annihilation and penal immortality as the prevalent conception of the future of the impenitent."[8] Challenging the view of the progressive revelation of hell allows for a clearer alignment of views of final judgment contained within both the Hebrew Bible and the Christian New Testament. Alternatively, by erroneously accepting the view of the progressive revelation of hell, the reader must forgo more accurate—historically tenable—conclusions regarding the meaning of the

[3] *ESV Reformation Study Bible*, (Orlando: Reformation Trust, 2015) Psalm 92:7, 37:20.

[4] Ibid, Malachi 4:1.

[5] Bailey, Lloyd, "Enigmatic Bible Passages: Gehenna: The Topography of Hell" *The Biblical Archaeologist* (1986) 188.

[6] Plato, *Phaedo* (Chicago: Encyclopedia Britannica, 1952)

[7] Kendall Harmon, "The Case Against Conditionalism: A Response to William Edward Fudge" In *Universalism and the Doctrine of Hell* (Grand Rapids: Baker, 1992).

[8] Ibid.

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language regarding final judgment. Therefore, the reader is led to accept the idea of a progression of biblical thought regarding Gehenna that is not clearly demonstrated in the pages of scripture. This results in a less than accurate understanding of one of the most important themes of the Bible."

III. Gehenna: Background and Interpretations

Prior to discussing the cultural framework for Gehenna fire, it may prove fruitful to briefly examine a neighboring Mesopotamia culture's understanding of the nature of death. Wyatt finds alignment between the Hebraic and the Ugaritic concepts of death as the end of activity and sentient awareness. Likewise, the ancient literature of both Mesopotamian cultures does not possess a concrete hope for any type of immortality; however, the Hebrew Bible contains (arguably) hopeful allusions to a future physical immortality through the resurrection of the dead. Wyatt presents the Ugaritic tale of the hero Aqhat and the goddess Anat as an example of that culture's view of death as finality, and immortality as preposterous. The goddess tells the hero: "Ask for life Aqhat and I shall give it to you, immortality and I shall bestow it on you; I shall make you number your years with Baal." Aqhat replied to this offer of immortality with scorn and amusement, saying, "Do not deceive me O Virgin, for to a hero your deceit is rubbish! Man at his end, what will he receive? The death of all I shall die, and I shall surely die."[9] Aqhat's rebuke of the goddesses' promise of immortality as rubbish allows a glimpse into some of the beliefs regarding death and afterlife within certain ancient Mesopotamian cultures which were peripheral to the ancient Hebrews.

The biblical concept of Gehenna stems from the Valley of Gehinnom (Valley of Hinnom's son) that is referred to in various parts of the Hebrew Bible as the deep and narrow valley where the Israelites offered child sacrifices to the god Molech.[10] Yahweh says of this abominable place, "And they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart."[11] This awful place of idolatrous sacrifice is used by Isaiah—though referred to as the "place of burning" and the "Valley of Topheth"—to provide a warning of a destructive physical and seemingly eschatological judgement upon the wicked. Isaiah proclaims God's warning, "And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh."[12] The key to recognizing the physical nature of this punishment is found in the reference to the "dead bodies." This passage is to be a reference point for many intertestamental Jewish authors, who overwhelmingly use the same terms of fire and worms to describe the decay and destruction of the wicked. However, in the book of Judith, there is the imagery of fire and worms used in a novel way to imply a type of endless suffering of evil gentile nations. Even this reference in Judith is not certain in its exact meaning. This will be examined later; however, Isaiah's reference to the undying worm and unquenched fire are hyperbolic statements to show that nothing can stop (quench) the fire from accomplishing destruction, and the corpses will not receive a proper burial therefore they will be subject to the worm (corruption). William Farrar remarks on the remarkable creativity of interpretations of this passage in later Christian writings, saying "How can the carcasses feel the gnawing of the worm or the burning of the flame? Are we to torture the text into a doctrine of horror by understanding metaphorically the word, which is obviously literal, and by understanding literally the expressions which are obviously metaphorical?"[13]

Bailey asserts three different senses of Gehenna in the bible: the first sense is as an ordinary piece of real estate in the environs of Jerusalem, the second sense is of an extraordinary place of punishment for the wicked in the future, again in the immediate environs of Jerusalem, and the third sense is of an otherworldly place of punishment for the wicked future, local, fiery place of punishment outside Jerusalem after death.[14] These three senses of Gehenna can be seen in intertestamental literature to varying degrees, some without explicit mention to Gehenna by name yet containing the same elements of fiery judgment. *2 Baruch* contains perhaps the clearest depiction of the second sense of Gehenna, attesting that God revealed the geographical entrance to hell to Moses. "The mouth of Gehenna, the standing place of vengeance, the place of faith, the region of hope, the picture of the coming punishment, the multitude of the malakim which cannot be counted, the powers of the flame…"[15] 4 Ezra—not an intertestamental work, yet plausibly first-century common era—goes into greater detail about Gehenna: "The pit of torment shall appear,

[9] Wyatt, N, "The Concept and Purpose of Hell: Its Nature and Development in West Semitic Thought" *Numen*, (2009) 166.
[10] *ESV Reformation Study Bible*, 2 Chronicles 28:3; Jeremiah 7:31, 19:26.
[11] Ibid, Jeremiah 7:31.
[12] Ibid, Isaiah 66:24.
[13] Fredrick William Farrar, *Mercy and Judgment,* 442.
[14] Bailey, Lloyd, "Enigmatic Bible Passages: Gehenna: The Topography of Hell," 187-188.
[15] Charles, R.H, *The Apocalypse of Baruch* (London: Clarendon Press, 1896) 2 Baruch 59:10-11.

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and the furnace of hell shall be disclosed, and opposite it the paradise of delight." Additionally, "Those who dwell on earth shall be tormented, because though they had understanding they committed iniquity…"[16] Upon reading of the torment awaiting sinners, it is logical to have the same inquiry which "Ezra" has in the book: when will this judgment take place and how long will these torments last? Conveniently, the author has an answer to both questions. The punishment will happen at the end of time when "the earth shall give up those who are asleep in it."[17] As for the duration of the torments, "Ezra" is relieved to find that they will come to an end through destruction: "I will not grieve over the multitude of those; for it is they who are now like a mist of those and are similar to flame and smoke –they are set on fire and burn hotly and are extinguished."[18] Ehrman's opinion on 4 Ezra is astute: "It appears, then, that there is no eternal torment. Punishment entails a fire that kills and destroys the wicked."[19]

Returning to the practical sense of the Valley of Gehinnom, it later became a place where the Israelite's would dump their trash into the unquenched fires that were perpetually burning there for that purpose. The Essenes and other "holy men" believed that the location of the Valley of Gehinnom—just outside the city walls of Jerusalem—was fitting for trash and excrement to be deposited, because they did not want to defile the holy city. There was also a perpetual sulfurous stench arising from the valley, and it continued to be a place for burning trash through the time of Jesus' earthly ministry up until the destruction of Jerusalem in AD 70. Interestingly, before and during Jesus' ministry, the dishonorable and unclean dead were actually cast into the Valley of Gehinnom as a way to avoid giving them any proper burial rights. This punishment alone, being the most feared and detestable in the minds of Jews, who would have shuddered at Isaiah's warning of unburied dead corpses being exposed to shame and dishonor from those looking upon the spectacle.

It has been argued that when Jesus gives his infamous warnings of being cast into Gehenna fire, as well as his warning of the destruction of the temple (Matthew 24:1-2) he might have been warning at God's physical judgement that would come in AD 70. This hypothesis holds a non-eschatological view of Jesus' Gehenna warnings; rather, Jesus was acting in unison with the tendency of the Old Testament prophets by vociferating his message of anon impending judgment upon Israel. Support for this is seen in Josephus' account of the destruction of Jerusalem. He describes a blazing, consuming fire that was devouring the houses of citizens and the temple itself: "And when they went in numbers into the lanes of the city, with their swords drawn, they slew those whom they overtook, without mercy, and set fire to the houses wither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest;"[20] The corpses of the dead Israelites were obviously left unburied, which aligns with Isaiah's warning of national judgement. It must be restated that Jesus quotes Isaiah's warnings of national judgment when he speaks of the unquenched fire and worm.

Lastly on this view of Gehenna as a national judgement on the Jews, it should be of significant interest that the only gospel which never mentions Gehenna is John's gospel. This indeed is an argument from silence, yet it is a strong one. John's gospel was very likely written after the destruction of Jerusalem, most likely sometime around 90 AD. The previous postulation is not the argument of this paper; however, it is worth serious consideration as to why the gospel of John completely averts any mention of Gehenna judgment. If Jesus' warnings of the fire of Gehenna were indeed warnings of an impending national judgment similar to Isaiah's, then the absence of Gehenna in John's gospel is entirely logical, since it would be impractical for the author of John's gospel to warn readers of a national judgment which had already taken place. This consideration is especially pertinent for examination and rebuttal if Gehenna judgement in the gospels truly does represent the momentous doctrine of final judgement as many—and indeed this paper—propose.

Gehenna certainly began as a warning of physical and eschatological judgment upon an idolatrous Israel yet transformed into an 'otherworldly' judgment which the prophet Isaiah would not have had in mind at all. Rabbi David Kimhi speaks in favor of Gehenna becoming an analogy for the future eschatological judgment of the wicked; he writes, "Gehenna is a repugnant place in which filth and cadavers are thrown, and in which fires perpetually burn in order to consume the filth and bones; on which account, by analogy, the judgment of the wicked is called Gehenna."[21] As alluded to previously, a pressing question is whether Jesus spoke of Gehenna as solely a national judgement or whether he endorsed the view of the intertestamental literature which largely regards

[16] Stone, Michael, *Fourth Ezra:a Commentary on the Book of Fourth Ezra* (Minneapolis: Fortress Press, 1990) 4 Ezra 7:36; 7:72
[17] Ibid, 7:32.
[18] Stone, Michael, *Fourth Ezra:a Commentary on the Book of Fourth Ezra*, 7:61.
[19] Ehrman, Bart, *Heaven and Hell: A History of the Afterlife* (New York: Simon & Schuster, 2021) 130.
[20] Flavius Josephus, *Wars of the Jews* (Ottawa: East India Publishing Company, 2022) 405.
[21] Bailey, Lloyd, "Enigmatic Bible Passages: Gehenna: The Topography of Hell," 188.

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Gehenna as an eschatological judgement that could apply to all mankind following the resurrection of the dead? Of the three primary views, the least contextually logical understanding of Gehenna in the NT is that of an underworld/post-mortem place of punishment. This view will become prominent in Christian theology following the strong influence of Platonism, with its emphasis on the immortal and disembodied soul. Biblical archeologist Lloyd Bailey presents keen insights on the development of Gehenna into a underworld realm akin to Hades. He explains: "Underworld deities, on the other hand, could be contacted most efficiently through altars in low places: ravines, crevices, or caves…Altars were sometimes supplied with pipes so that the sacrificial blood could be channeled to the underworld deities who were thought to dwell just beneath them. Therefore, since human sacrifice had been offered in the valley of Hinnom to the underworld deity Molech (2 Kings 23:10), the worshippers likely assumed that there was an entrance to the underworld at this location."[22]

In summation, Bailey is suggesting that alters to underworld deities found in the valley of Hinnom (Gehenna) were likely understood as the gate to the realms of those deities. It is clear that even following the cessation of cult functions (sacrifices etc.) made in the valley of Hinnom, it was still regarded as the location in which either souls entered the underworld, or where sinners are punished bodily after the resurrection; the emphasis depends on the degree to which the rabbinical tradition was Hellenized.

That the valley of Hinnom continued to be seen as the location of final punishment is obvious within the following text of the Babylonian Talmud: "(Rabbi Jeremiah ben Eleazar further stated:) Gehenna has three gates; one in the wilderness, one in the sea and one in Jerusalem. (According to Rabbi Johanan ben Zakkai's school:) There are two palm trees in the Valley of Ben Hinnom and between them smoke arises..,. and this is the gate of Gehenna."[23] In a similar vein, Bauckham notes of *1 Enoch*, "Enoch also sees the place of punishment for the wicked after the last judgement (located literally in the valley of Hinnom: 26: 3-2.)"[24] This assertion found within the compilation of various writings which were combined to form *1 Enoch* is an excellent argument for an early dating of those texts. When compared to the later *Apocalypse of Zephaniah,* it is apparent that *1 Enoch* maintains a more authentically traditional—indeed biblical—Jewish eschatological view which includes the emphasis of the specific day of judgment and the final Gehenna judgment. These traditional views are juxtaposed with the fully Hellenistic underworld found in *Apocalypse of Zephaniah,* complete with its own variation of Charon and his soul transporting ferryboat. Bauckham adds, "But the Apocalypse of Zephaniah, the Latin fragment of the Apocalypse of Elijah, the Apocalypse of Peter, a passage in the Palestinian Talmud, and Isaiah's tour of hell all bring us close to the earliest tour… Enoch's cosmic tour (1 Enoch 17-36) in the Enochic Book of Watchers." *The Book of the Watchers*, according to Bauckham, "has no interest in their (deceased human beings) fate after death prior to the judgement."[25] Within Bauckham's comparison of the later apocalypses with that of the *Book of the Watchers*, the difference is not semantic; rather, the disparate anthropological and eschatological views are as gargantuan as the Nephilim themselves.

Arguments for the Gehenna judgment as only referencing a physical and national judgement upon Israel seem somewhat compulsory when examining Jesus' words in the gospels thoroughly. Jesus used the terminology regarding Gehenna and final punishment which the Jews would have understood to speak of a punishment that is not merely national or immediate. Regardless of which view one holds, one distinct intention of this paper is to furnish support for the view that Jesus taught of Gehenna as a place that ultimately ended in complete destruction of the entire person (body and soul).[26] Whether this destruction took place post-mortem, following the resurrection of the dead, or simply as a result of God's physical judgements upon the earth, the epilogue is the same.

IV. Annihilation in the Qumran Scrolls

Within the nearly fifteen-thousand scrolls and fragments found in the Qumran caves—six miles south of Jericho—there exists invaluable intertestamental literature providing insights into the faith traditions of Judaism. Particularly important to the subject of this paper are the fragments of scrolls which shed light upon the popular Jewish views of the nature of Gehenna, and more generically, judgment of the wicked in general. Found within the War Scroll of the Essene sect of Judaism is a vision of an eschatological battle between the "sons of light" and the "sons of darkness." This battle is vivid in its descriptions, to include the end that awaits the wicked. Although no exact mention of Gehenna is present, the punishment of the "sons of darkness" is referred to in terms fully descriptive of annihilation. "Then there shall be a time of salvation for the People of God, and a time of dominion for all the men of His forces, and eternal annihilation for all the

[22] Ibid, 190.
[23] Epstein, I, *The Babylonian Talmud* (London: Soncino Press, 1936) 130-131.
[24] Bauckham, Richard, "Early Jewish Visions of Hell" *The Journal of Theological Studies* (1990) 359.
[25] Bauckham, Richard, "Early Jewish Visions of Hell," 356-359.
[26] *ESV Reformation Study Bible*, Matthew 10:28.

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forces of Belial (Satan)." Likewise, "In three lots the Sons of Light shall stand firm so as to strike a blow at wickedness, and in three the army of Belial shall strengthen themselves so as to force the retreat of the forces of Light… In the seventh lot the great hand of God shall overcome Belial and all the angels of his dominion, and all the men of [his forces shall be destroyed forever."[27]

Although the context of this battle is one which takes place upon the earth at the end of the ages, the result of the annihilation (destruction) of the wicked men and angels who follow Belial is the same as described by Qumran passages which speak of Gehenna more specifically. As an important note, this paper argues that the distinction between earthly destruction, and that of a post-mortem judgment, is a misnomer. This is because Jewish literature—to include Jesus own teachings—uses imagery of final punishment of the wicked in various lights to include post-mortem suffering and destruction (Matthew 10:28) as well as destruction which takes place after the resurrection of the dead, on great day of judgement (Matthew 10:24, 1 Peter 3:7).

Undoubtedly, the language of punishment of the wicked that is found within the Qumran scrolls contains the concept of suffering, and includes terms such as "eternal flame," and "utter darkness."[28] However, this eternal flame is one which—similar to John the Baptists words in Matthew 3:10—effectively "burns up all the men of guilt completely," and leads to "eternal annihilation."[29] David Instone-Brewer in his journal article entitled *Eternal Punishment in First Century Jewish Thought* summarizes the language of fire used in the *Qumran*, writing, "The *Community Rul*e and *War Rule* are particularly concerned to emphasize that the fire burns forever in order to prove that the destruction is absolute. This is not a matter of burning away the bad bits in order to reveal the good. This burning reveals no remnant which can be redeemed for heaven. Jesus similarly speaks about Hell as a final destination."[30]

A good summary of the Essene view of the fate of the wicked is found within their *Community Scroll*:

> May you be damned without mercy in return for your dark deeds, an object of wrath licked by eternal flame, surrounded by utter darkness. May God have no mercy upon you when you cry out, nor forgive so as to atone for your sins. May He lift up His furious countenance upon you for vengeance. May you never find peace through the appeal of any intercessor…Damned be anyone initiated with unrepentant heart, who enters this Covenant, then sets up the stumbling block of his sin, so turning apostate…God's anger and zeal for His commandments shall burn against him for eternal destruction.[31]

The Essene sect was known for their extremely harsh stance against sin—whether found in Jew or Gentile—as well as their harsh attitude of exclusivity toward any outside of their group, to include even apostates of the Essene sect. The level of anger is evident from the above passage and leads them to acclimatize Numbers 6:24-26 to fit their tempestuous fulmination against outsiders. "May the LORD bless you and keep you; may the Lord cause His face to shine upon you and be gracious to you" is completely reversed in meaning to synthesize with the furious message of the Essenes.

Yet, it is essential to note that even within this writing from the harshest sect in Judaism, the end of the most wicked apostate is "eternal destruction." This eternal destruction matches the plethora of references to the ultimate end of the wicked throughout the Hebrew Bible and New Testament alike. "That though the wicked sprout like grass, and all evildoers flourish, they will be forever destroyed," and "For behold, the day is coming, burning like a furnace, when all the arrogant and every evildoer will be stubble; the day is coming when I will set them ablaze," says the LORD of Hosts. "Not a root or branch will be left to them," and "If He condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes as an example of what is coming on the ungodly," and "By that same word, the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men."[32] The overwhelming use of fire throughout the Bible as a means of destruction of the wicked is what informs the Essenes—as well as most intertestamental Jewish works—as they expound upon the final doom of the wicked.

A summary of the views of the punishment in Gehenna found in the Qumran is demonstrated in the following quotations from a variety of the scrolls:[33]

- "eternal destruction" (1QS 2:15)
- "the disgrace of destruction by the fire of the regions of darkness" (1QS 4:11-14)
- "in calamities of darkness until they are destroyed" (1QS 4:11-14)
- "eternal destruction with none spared" (1QS 5:13)

[27] Michael Wise and Martin Abegg, *The Dead Sea Scrolls a New Translation* (New York: Harper Collins, 1996).
[28] Michael Wise and Martin Abegg, *The Dead Sea Scrolls a New Translation*, 1QS, 2:8.
[29] Ibid, 4Q174, 4Q496 3:5.
[30] David Instone-Brewer, "Eternal Punishment in First Century Jewish Thought" 20.
[31] Michael Wise and Martin Abegg, *The Dead Sea Scrolls a New Translation*, 1QS 2:7–15.
[32] *ESV Reformation Study Bible,* Psalm 92:7, Malachi 4:1, 2 Peter 3:7, 2 Peter 2:6.
[33] David Instone-Brewer, "Eternal Punishment in First Century Jewish Thought."

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- "disgraces of destruction without remnant…for all eternity." (4QS 2:86)
- "eternal annihilation" (4Q491 3:4; 4Q496 3:5)
- "everlasting…never-ending…for all eternity, with a shameful extinction…for all their eras., generation by generation…until their utter destruction without remnant or rescue." (1QS 4:12-14)

Of specific importance in these descriptions of destruction is the phrase "without remnant," used in many instances by the Qumran authors. A remnant is something which is left: a part, piece (Leviticus 7:16), or people group (Jeremiah 40:6). When applied to the destruction of the wicked, it can clearly mean that no part of them will remain—including a soul—and also that no one within that group of the unrepentant will remain. Therefore, the Qumran's usage of the term "without remnant" is an apposite way in which to describe the final destruction of the unrepentant.

V. Scholars Disagree on Punishment in the Dead Sea Scrolls

F.F. Bruce writes in his journal article, *Paul on Immortality*, that the Dead Sea Scrolls "speak plainly" of "annihilation for the wicked."[34] Matthew Black disagrees, arguing that many of the Qumran's references are speaking of the Old Testament Sheol in a new light which is one more akin to the further development of the concept of hell.[35] Brewer agrees with F.F. Bruce and goes farther, saying "The theology of hell and the vocabulary used to discuss it in Jewish literature between the testaments is virtually identical to that found in the gospels. Hell (Gehenna) is a place where evil people are punished by both torment and destruction."[36] Here Brewer makes the strongest statement of all, that the whole of intertestamental literature teaches that Gehenna is a place that ultimately ends in destruction. Edward Fudge takes a middle position, writing in his third edition of *The Fire That Consumes,* "At the beginning of the first century AD, Jewish opinion regarding the end of the wicked was not unanimous but markedly diverse, so that one cannot automatically attribute any particular view to Jesus Christ but must ascertain the meaning of his teaching in each instance by sound and specific exegesis."[37] Although these opinions hold significant weight on the topic, this paper argues in close alignment with F.F. Bruce that intertestamental literature contains a considerable—though not complete—measure of agreement that the wicked and unrepentant will face suffering and ultimately be annihilated without rescue or remnant.

VI. Targum and Talmud: Compared and Contrasted with the Gospels

Although much of the Talmud was written and compiled after the rise of Christianity, the earliest written opinions of the Talmudists predate Christ. Likewise, regarding the later written parts of the Talmud, it is worthy of mention that such Jewish opinions were originally passed down predominantly through oral teaching which originated earlier than the written record of it. In support of early (intertestamental) opinions of the Talmud are the accounts of the words of Rabbi Yohanan ben Zakkai, who lived during Jesus' lifetime. Yohanan tells his disciples of his fear of Gehenna as representing an "eternal death," or a death from which there is no more resurrection. In an honorific account written by his disciples, we see his views plainly:

> And when R. Yohanan b. Zakkai fell ill, his disciples came in to pay a call on him. When he saw them he began to cry. His disciples said to him "Light of Israel! Pillar at the right hand! Mighty hammer! On what account are you crying?" He said to them, "If I were to be brought before a mortal king…if he should imprison me would not imprison me forever, and if he put me to death, whose sentence of death is not for eternity…who I can appease with words and money, even so I should weep. But now that I am brought before the King of kings, the Holy One, whom if he should imprison me, will imprison me forever, and if he should put me to death, whose sentence of death is for eternity…should I not weep?[38]

Here, the Rabbi fears the irreversibility of God's judgement. Also, important to note is that he references imprisonment and death as two different things, demonstrating that in his mind, death was not an active existence of suffering such as an imprisonment would be. To Yohanan, the sentence of a "death that is for eternity," appears to be one which extinguishes life completely and is no longer reversible through the hope of the resurrection. He cannot mean some other state of existence by the term death since that would be akin to an imprisonment which he distinguishes entirely from the death sentence. This account of Yohanan Ben Zakkai is extremely valuable for insight into the early Rabbinical opinions on Gehenna since it is argued to be one of the earliest recorded rabbinical opinions on the topic of final judgment.

Brewer states that the reliability of this account of Yohanan's opinion on this subject is firm since at the time which it was eventually preserved in written form (after 70 CE) the idea that Jews who sinned moderately could face eternal death would have been considered

[34] F.F. Bruce, "Paul on Immortality." *Scottish Journal of Theology* (1971: 457-472) 459-460.
[35] Matthew Black, *The Dead Sea Scrolls and Christian Doctrine* (London, Feb 8, 1996).
[36] David Instone-Brewer, "Eternal Punishment in First Century Jewish Thought," 21.
[37] Edward Fudge, *The Fire That Consumes,* 97.
[38] David Instone-Brewer, "Eternal Punishment in First Century Jewish Thought" 8.

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bizarre and borderline heretical.[39] As will be discussed further, many jews at the time of Yohanan and Jesus would have viewed Gehenna as only for the most wicked Jews or exclusively for the gentiles. Therefore, to see the unpopular opinion preserved as an authentic belief of Yohanan during the time of its writing lends credibility to its authenticity. Additionally, this bolsters the view that Jesus' audience would have been shocked at his warnings of Gehenna fire to those who say to their fellow Jew "you fool!" This seemingly moderate sin is amplified to its true sinfulness in Jesus' teachings. Likewise, Christ's extrapolation on the true nature of lust as adultery and hatred as murder are unexpected to his audience and would have elicited a more serious view of their own sin and its consequences. Additionally, Jesus shocked his Jewish hearers by emphasizing repentance as the key to inheriting "*olam-haba*" (the coming world), also called *zoe anionios* (eternal life) in the Greek. Prostitutes, tax collectors, and even compassionate Samaritans who repented were entering the Kingdom of God before the religious Jews or the average Jew who did not repent.[40]

Jesus' verbal warnings about Gehenna were to the Jew, and this is not a trivial point because he is intentionally countering some of the religious thinking within first century Israel. For example, in the *Targum of Jonathan*, the Targumist writes, "And thou shalt place the court round about, because of the merit of the fathers of the world (biblical patriarchs) which encompasseth the people of the house of Israel round about… And thou shalt set the hanging of the gate of the court on account of the merit of the mothers of the world, which spreadeth at the gate of *Gehennam*, that none may enter there of the souls of the children of the people of Israel."[41] This Jewish ethnocentrism—which can unfortunately be seen throughout much of the Talmudic writings—carried force into the common era. This view of Gehenna as only applicable to the gentiles is opposed to the Hebrew Bible's introduction of the punishment as one which was specifically for the rebels of Israel.[42] This concept of Gehenna for the gentiles only is also counter to the entirety of Jesus' warnings to the Jewish leaders and lay persons alike that God will cast them (the chosen people) into the fires of Gehenna.

The teaching of annihilation is found within the writings of the Talmud; the comments of *Tosafoth* explain, "Israelites and idolaters (gentiles) who have sinned with their bodies will (after the Day of Judgment) descend into Gehenna, where they will be punished for a period of twelve months. At the end of that period their bodies will be annihilated, and their souls consumed by fire, whose cinders a wind will scatter under the soles of the feet of the righteous."[43] However, this same Talmudist then makes an exception to this fate for "heretics (*minim*), informers," and interestingly "Epicureans" who will "descend into Gehenna and are punished generation on generation." Furthermore, the Talmud states of them that "Gehenna shall cease, but they shall not cease," and their "substance shall wear out (outlast) Gehenna."[44] The specific condemnation of the Epicureans is not surprising because their philosophy of God, death, and the afterlife stood diametrically opposed to that of majority Judaism. Epicureans deny any existence after death—including the hope of resurrection—and also deny any active role of God or gods in the universe. Epicurus writes, "Death is nothing to us; for that which is dissolved, is without sensation, and that which lacks sensation is nothing to us."[45] The Talmudists condemnation of the Epicureans' as outlasting Gehenna is intentionally ironic, since it is the Epicureans who believed that their body and soul will lack any substance or enduring quality after death.

Even so, the Rabbi Maimonides writes alternatively of this very same Talmudist passage regarding the Epicureans, heretics, and informers in his *Yad Hachesakah Hil-choth Teshubah* (The Law of Repentance). In his commentary, he quotes the above comments of *Tosafoth* verbatim, yet Maimonides is consistent in his teaching of the doctrine of annihilation, even of the most wicked.[46] Herman Adler, Chief Rabbi of the British Empire during the mid-19th century, lends his opinion on the Talmudist passage in question, saying that "it does not, I think, imply endless punishment" arguing that the Talmudic expression of "generation on generation" implies indefinite not infinite duration. As William Farrar writes in his magnum opus on Gehenna, *Mercy and Judgment*, "Are not the Jews the best judges as to the meaning of their own language, and the tenets of their own theology?"[47]

[39] Ibid, 8.
[40] *ESV Reformation Study Bible,* Matthew 21:31.
[41] J.W. Ethridge, *The Targum of Jonathan on the Pentateuch With the Fragments of the Jerusalem Targum From the Chalde,* (Alpha Editions, 2019) 155.
[42] *ESV Reformation Study Bible,* Isaiah 66:24.
[43] Fredrick William Farrar, *Mercy and Judgment,* 202.
[44] Ibid.
[45] Bertrand Russel, *A History of Western Philosophy* (New York: Simon & Schuster, 1967) 239-240.
[46] Maimonides, *Mishneh Torah Hilcot Teshuva: The Laws of Repentance* (Moznaim Publishing Company, 1990).
[47] Fredrick William Farrar, *Mercy and Judgment,* 202.

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VII. Jesus' Words on Gehenna: Countering A Softer View

This emphasis from Jesus of "normal," unrepentant Jews facing Gehenna judgment is a direct countering of the Shammaites—a sect within the Hillelite school—who were the disciples of Rabbi Beit Shammai (a contemporary of Christ). Shammaites taught that Jews who were not very righteous nor very wicked constituted a third group who would descend to Gehenna for a brief punishment before entering heaven.[48] In shocking contrast and sobering seriousness, Jesus tells the Israelites—who had heard of such hopeful conceptions of Gehenna—that being redeemed from there was not to be expected.[49] Rather, Jesus explicitly states that the end of Gehenna fire is destruction. "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell (Gehenna)."[50] In this sense, Jesus' statements on final punishment were both in alignment with the Old Testament prophets and much—yet not all—of the intertestamental literature, yet in a certain sense his warnings were a rebuke to the hope of a Gehenna which people could "rise up" out of. Ehrman references another key passage where Jesus describes the two gates which hearers can choose: "One is narrow and leads to a difficult path. That is the way of life and there are few people who take it. The other gate is broad leading to an easy path. Most people take that route, but it is the road that leads to destruction (Matthew 7:13-14). Jesus does not say it leads to eternal torture. Those who take it will be destroyed, annihilated."[51]

Apart from the nature of Gehenna as destruction, the gospel authors are keenly interested in dispelling the concept that "normal" Jews could not be cast into Gehenna, when the popular opinion may have leaned toward only the most wicked deserving that judgement. Hence Christ's urgency in warning the mass crowds to cut off the right hand if it causes sin and gouge out the right eye if it causes sin, because it is far better "that one of thy members may perish, and not thy whole body be cast to Gehenna."[52] In these ways, Jesus' words in the New Testament gospels are presenting a harsher view of Gehenna judgement than what the Rabbis of the first century would have taught the Jews of that day. As mentioned previously, many of the writings of the Talmud taught that people—particularly Jews—were able to be redeemed from Gehenna after a terminable period of punishment.

For further examples, Talmudist opinions from the *Emek Hammelech* explain "The wicked stay in Gehenna until the resurrection, and then the Messiah, passing through it, redeems them."[53] Likewise, the *Baba Metzia* states that "All who go down into Gehenna rise up again, with the exception of those who do not rise, such as the adulterer etc."[54] Also, latter Talmudist writings such as Rabbi Shimon ben Lakish, continue the argument that no Jew will be destroyed in Gehenna. Rabbi Lakish writes in the *Chagigah*, that "the fire of Gehenna has no power over transgressors of Israel."[55]

However, as it has already been shown, Jesus connects Gehenna with destruction of the entirety of one's being (body and soul). This destruction is not what traditionalists have come to view it, i.e., an active, conscious, and endless existence of misery. Jesus does not speak of eternal *punishing*, but rather—in the same sense that Jude speaks of the great city of Sodom's destruction as the vengeance of "eternal fire"—he speaks of a punishment that enacts an eternal result. The irreversibility of the result of the punishment is the cornerstone of the terminology regarding Gehenna in the gospels. This concept of "eternal punishment," "eternal fire," "eternal judgment," and "everlasting destruction" all speak to a singular and decisive act which has irreversible consequences, not the endless action of destroying, or the endless action of judging, both of which are illogical and self-contradictory.

VIII. Sirach: The Glowing Fire

There is by far too many Jewish writings between the testaments to address in this brief paper; however, in the spirit of helpful inquiry, a few will be examined. The *Book of Sirach* is an intertestamental work (175 BCE) which has very little to say regarding the afterlife, but what it does confer is important in understanding the Jewish mind of that time on the topic. In an almost epicurean tone fitting to the Sadducees, this book of ethics does assert rewards for righteous and their posterity, and punishments for the wicked, yet it applies these solely to earthly existence. Nonetheless, the language used to describe the judgment is syncretic of depictions of Gehenna judgment.

[48] David Instone-Brewer, "Eternal Punishment in First Century Jewish Thought" 18.
[49] *ESV Reformation Study Bible,* Matthew 10:28, Matthew 25:46.
[50] *ESV Reformation Study Bible,* Matthew 10:28.
[51] Ehrman, Bart, *Heaven and Hell: A History of the Afterlife* (New York: Simon & Schuster, 2021) 155.
[52] *ESV Reformation Study Bible,* Matthew 5:29
[53] DovBer Pinson, *Mystic Tales from the Emek HaMelech* (New York: Iyyun Publishers, 2015) 138:4.
[54] "Mishnah Bava Metzia." *Sefaria.* n.d. https://www.sefaria.org/Mishnah_Bava_Metzia.1.1?lang=bi (accessed 07 21, 2023) 58:2.
[55] "Chagiga." *Sefaria.* n.d. https://www.sefaria.org/Chagigah.12a.1?lang =bi (accessed 07 20, 2023) 27.

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The author is acquainted with the ways of Hellenism, yet as a steadfast Jew he is disgusted by them. The term "Hades" is used on one occasion, but this is because the oldest written version of the text is in Greek, and the Greek *Hades* is simply representative of the Hebrew *Sheol*. However, the meaning of these two terms is as different as day and night, therefore the reference to Hades can lead the reader to infer a wrong assumption of the text. The language in *Sirach* which describes the end of those who continue in wickedness is analogous with the Old Testament and other intertestamental literature. *Ecclesiasticus* (Book of Sirach) also uses phrases such as "Mold and worms will take possession of them," and "their end is the flame of fire" to describe those led astray by wine and women.[56] Sirach clarifies the nature of this fire, worms, and mold, explaining that this "glowing fire" is where the wicked will "be devoured" and "find destruction."[57] The mold and worms—in agreement with the Old Testament—describe a completion of destruction as well as the lack of a proper burial or honor in death; the terms signify disgrace and decay.

One passage of particular importance as evidence for annihilation of evil doers in the text is "Like tow wrapped together is the assembly of the ungodly, and their end is the flame of fire."[58] This word "tow" is the Greek *stippuon* which is equivalent to the Hebrew *linoret* found in Isaiah 1:31 and Judges 16:9. This word represents the combustibility of a bundle of tinder, which would be ferociously consumed by a fire. As the editor of the Cambridge Bible translation of the *Book of Sirach,* A.F. Kirkpatrick, comments in his footnotes, "As tow gathered together is a gathering of lawless men." as a tow--an apt comparison on account of its flammable nature--next clause and Isaiah 1:31. aflame of fire, Gehenna; verse 248 adds "unto destruction."[59] Here, Kirkpatrick unmistakably views this passage as a clear statement for destruction in Gehenna.

IX. Judith's Revolutionary Concept

Judith was an apocryphal book that was written and circulated during the time of Jesus' life. The book is strongly ethnocentric, and its message is not universal in tone. The only extension of what might be considered a type of grace to the gentile nations is found in the prayer, "Make every nation and tribe of Thine to know that though art God, the God of all power and might."[60] However, this making God known to the nations might simply be a means for the gentiles to know "that there is none other that protecteth the race of Israel but Thou."[61] It is blatantly apparent that Judith is not as inclusive of gentiles in God's plan as is observed in the Hebrew Bible. The psalmist writes of God in much more universal and inclusive terminology, "All the ends of the earth will remember and turn to the Lord, and all the families of the nations will worship before You. For the kingdom is the Lord's and He rules over the nations."[62] Likewise, God speaks through the prophet Isaiah saying, "It is too small a thing that You should be My Servant to raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make you a light of the nations' so that My salvation may reach to the end of the earth."[63]

Judith is a type of anomaly when it comes to the language of punishment within intertestamental literature, because the language used is more analogous to a post-first century work such as one of the apocalypses written during that time. The intense nationalistic fervor against the enemies of Israel leads to uniquely strong language regarding the punishment of the enemies of God. Judith decries, "Woe to the nations who rise up against my people! The Lord Almighty will take vengeance on them in the day of judgment; he will send fire and worms into their flesh. They will weep in pain forever."[64] Robert Yarbrough is correct in saying that Judith is intending to assert the notion of unending suffering of the enemies of Israel in this passage.[65] Likewise, Ajith Fernando rightly comments that the apocryphal book of Judith is not in agreement with Isaiah 66:24, rather it is directly attempting to reverse and greatly 'enhance' the meaning of that Old Testament passage.[66] Unlike a considerable amount of other intertestamental literature, Judith—perhaps in one of the earliest written examples—asserts an endlessness of suffering to the enemies of Israel.

There are a couple other noteworthy points to address regarding this quotation from Judith. Firstly, it is fascinating, yet not uncommon to see the ways in which latter Jewish as well as Christian writers alter the meaning of the "fire and worms" from Isaiah 66:24. Isaiah writes of the physical corpses of God's enemies saying, "From new moon to new moon, and from

[60] Maldwyn Hughes, *The Ethics of Jewish Apocryphal Literature* (Whitefish: Literary Licensing LLC, 2014) 84.

[56] A.F. Kirkpatrick, *Ecclesiasticus: The Wisdom of Jesus Son of Sirach* (Cambridge: Cambridge University Press, 1912) 19:2-3; 21:9.

[57] A.F. Kirkpatrick, *Ecclesiasticus: The Wisdom of Jesus Son of Sirach,* 36:7-10.

[58] Ibid, 21:9.

[59] Ibid, 142.

[61] Ibid.

[62] *ESV Reformation Study Bible,* Psalm 22:27-28.

[63] Ibid, Isaiah 49:6.

[64] "Judith." *United States Conference of Catholic Bishops.* n.d. https://bible.usccb.org/bible/judith/0 (accessed 07 20, 2023) 16:17.

[65] Robert Yarbrough, "Jesus on Hell" In *Hell Under Fire*, (Grand Rapids: Zondervan, 2004) 83.

[66] Ajith Fernando, *Crucial Questions About Hell* (Wheaton: Crossway, 1994) 39-40.

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Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD. And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh." In this passage, the Lord is saying that the fire that destroys them will not be stopped (quenched) from achieving its purpose, while the undying worm is a classic biblical hyperbolic reference to ongoing corruption of the corpses which prevents proper burial rights or dignity to the slain. However, Judith is using a creative and entirely novel interpretation by asserting that the fire and worms from Isaiah will cause God's enemies to "weep in pain forever." This extremely harsh extrapolation of Isaiah's warning fits the intense nationalistic fervor and rage of the book of Judith.

Of equal importance to note regarding this passage in Judith, is that the author applies this punishment to the gentiles, while Jesus gives this warning to his Jewish disciples in Mark 9:47-48. He tells them, "And if thine eye may cause thee to stumble, cast it out; it is better for thee one-eyed to enter into the reign of God, than having two eyes, to be cast to the gehenna of the fire --where their worm is not dying, and the fire is not being quenched." While Isaiah 66:24 does not distinguish this Gehenna judgment as applying to only Jews or only Gentiles, Jesus takes the prophet Isaiah's words as applying to both Jew and Gentile. In support of this also is the fact that this passage is found within the gospel account that was written for a gentile audience. This asserts that the authors, Peter and Mark, wanted to stress that God's judgement quoted from Isaiah is universally applicable.

X. Conclusion

There is immense value in studying the intertestamental literature's varying views of the nature of Gehenna. This study enables a superior grasp of what the bible teaches concerning the fate of the unrepentant, which holds incalculable value to all members of the Jewish and or Christian communities. Because the language used in the Bible can be understood and interpreted differently based upon one's anthropological and etymological positions and assumptions, there is a necessity to conduct such historical research into what comprised the various Jewish understanding of such language.

Throughout the history of the Christian church there has been varying views of the Bible's language of judgement, ranging from Origin's *apokatastasis* to Irenaeus' and later Arnobius' annihilationism, to Tertullian and Augustine's eternal conscious suffering. Problematically, however, these views of Christian theologians inevitably hold less weight than that of the language of the Qumran Jews, Apocryphal authors, and interpretations of the Talmudists on the subject. The sole reason for this is that the Bible—both Old and New Testament—is fundamentally of Hebraic origin, and the language, imagery, hyperbole, and culture references are entirely Hebraic in nature. Therefore, just as it is not logical for a Jew to be considered a better interpreter of the Christian doctrine of the Trinity, it is equally illogical to view latter Christian writers as more ably suited to understand the language regarding the very Jewish Gehenna judgement. This is certainly not to argue that Christians have less right to form theological conclusions regarding God's judgments, rather that they should attempt a keen understanding of the earlier Jewish usage of the language on the subject.

There is great diversity in scholarship about biblical eschatology, and even upon examination of some of the most prominent scholars, it becomes evident that the topic of Hell is not always closely scrutinized. The distinguished professor of New Testament studies, Dr. Craig Blomberg, in his outstanding magnum opus entitled *Jesus and the Gospels*, demonstrates this point in his interpretation of John 5:24-30. He writes that this passage indicates that "people will be assigned to one of two fates—everlasting, conscious bliss with God or unending, conscious agony separate from him."[67] Upon reading the actual scripture he references, there is no mention of agony, or "unending separation" anywhere in the verses referenced. Rather Jesus simply states that once the dead are raised, "those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment."[68] As to what that eschatological judgement constitutes is not mentioned in this passage. However, Jesus elsewhere calls it *aionion kolasis*, which can either be translated as eternal punishment or punishment of the age to come. The reason for this plausible second translation is that since an *aion* is an age, and the adjective (*aionion*) defines the noun, it must remain consistent with the meaning of the noun it describes. Additionally, a Jewish eschatological understanding of the hope of the age or world to come (*olam-haba)* colors Jesus' words with the same eschatological hope of a coming age. Therefore, from a Jewish reading of Jesus' words it is more likely that he was referencing life of the age to come and punishment of the age to come; the conception of endlessness is falsely imposed upon this passage.

[67] Craig Blomberg, *Jesus and the Gospels* (Nashville: B & H, 2009) 467.
[68] *ESV Reformation Study Bible,* John 5:24-30.

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In additional support of this interpretation, the influential Dutch treatise *De jure belli ac pacis* (On the Law of War and Peace) interprets *kolasis* as a corrective punishment. Authored by Hugo Grotius, this treatise was later used as a standard for the development of theories of both private and criminal law. Grotius argues that the word *kolasis* indicated "that kind of punishment which tends to the improvement of the criminal."[69] However, it should be acknowledged that etymology is a dim-sighted guide in the quest to discover the correct meaning of a word within its unique context. Regardless of the multitude of positions offered in the debate over the meaning of *aionion kolasis,* if the term is accepted as meaning "eternal punishment," than Jesus is likely emphasizing that there is a punishment that has a result which is eternal—albeit, irreversible and enduring—in its outcome. This interpretation mirrors much of the intertestamental literature, as well as a consistent theme within the Hebrew Bible itself.

It is this paper's tentatively confident view that the Bible as a whole—supported by the majority of Jewish intertestamental literature—teaches that this eternal punishment is:

- "everlasting destruction (2 Thessalonians 1:9)
- "lake of fire"…"the second death" (Revelation 21:8)
- "destruction of body and soul in Gehenna" (Matthew 10:28)
- "eternal fire" (Matthew 25:41)
- "unquenchable fire" (Matthew 3:10-12)

As a helpful to note to conclude with, the "eternal fire" listed above—which Jesus warns of in Matthew 25:41—is described by Jude as being the same "eternal fire" which destroyed Sodom and Gomorrah. Notice that Jude gives exact contextual descriptions of the meanings of both "destruction" and "eternal fire" when he writes, "Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe… just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire."[70] This last example is one worthy of concluding with, since understanding the meaning of an important concept within a complicated text requires—most essentially—a contextual and cultural understanding of the terms being used. The study of intertestamental literature can prove a noble assistant to this task.

[69] Fredrick William Farrar, *Mercy and Judgment,* 408.
[70] *ESV Reformation Study Bible,* Jude 1:5-7

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When Language Meets History in Chinese as a Second Language Classroom: Teaching Chinese History with Genre Pedagogy in Chinese as a Second Language Classroom

By Elizaberh, Kayee Loh, Mark, Shum Shiu Kee & Karen, Cheung Ching Ching

The University of Hong Kong

Abstract- Research from the fields of second language education and genre pedagogy indicates that students, including those from culturally diverse backgrounds, will improve their achievement if they engage with the meaning-making conventions of disciplinary texts. However, there is no current study on the nature of teaching practices for supporting such work in Hong Kong. The purpose of this study is to investigate how frontline teachers can use Genre pedagogy with an interdisciplinary teaching model to enhance culturally diverse students' motivation to learn Chinese History and deepen their understanding of history concepts. The research team worked with the teachers to design the teaching materials and learning activities in a Hong Kong secondary school. Then, they investigated the students' perception of the pedagogy by questionnaire, conducted interviews with the teacher, and evaluated and reflected on the whole design of Genre pedagogy in Chinese History classrooms. 80 NCS secondary school students (N = 80), with an average age of 14, participated in this study.

Keywords: culturally diverse students; chinese as a second language; interdisciplinary approach; genre pedagogy.

GJHSS-G Classification: LCC: P53.85, DS733

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When Language Meet History in Chinese as a Second Language Classroom: Teaching Chinese History with Genre Pedagogy in Chinese as a Second Language Classroom

Elizaberh, Kayee Loh [α], Mark, Shum Shiu Kee [σ] & Karen, Cheung Ching Ching [ρ]

Abstract- Research from the fields of second language education and genre pedagogy indicates that students, including those from culturally diverse backgrounds, will improve their achievement if they engage with the meaning-making conventions of disciplinary texts. However, there is no current study on the nature of teaching practices for supporting such work in Hong Kong. The purpose of this study is to investigate how frontline teachers can use Genre pedagogy with an interdisciplinary teaching model to enhance culturally diverse students' motivation to learn Chinese History and deepen their understanding of history concepts. The research team worked with the teachers to design the teaching materials and learning activities in a Hong Kong secondary school. Then, they investigated the students' perception of the pedagogy by questionnaire, conducted interviews with the teacher, and evaluated and reflected on the whole design of Genre pedagogy in Chinese History classrooms. 80 NCS secondary school students (N = 80), with an average age of 14, participated in this study. According to the teachers' feedback and the study's findings, Genre pedagogy with an interdisciplinary teaching model in Chinese History classrooms has positive effects on NCS students' learning in Chinese History. Both pedagogical and theoretical implications on the design of Genre Pedagogy in Chinese History lessons are discussed at the end of this paper.

Keywords: culturally diverse students; chinese as a second language; interdisciplinary approach; genre pedagogy.

I. Background of Research

The Hong Kong Education Bureau (EDB) confirmed in 2017 that Chinese History became an independent core subject in the junior secondary curriculum. Studying Chinese history can also help culturally diverse students or non-Chinese-speaking (NCS) students gain a deeper understanding of Chinese History and culture.

Chinese History has been implemented as an independent core subject in the junior secondary curriculum since 2007. NCS students can deepen their understanding of Chinese History and culture through the study of Chinese History.

Author α: The University of Hong Kong, Faculty of Education.
Author σ: The University of Hong Kong, Faculty of Education.
Corespondening Author ρ: Hong Kong Baptist University.
e-mail: junecheung@hkbu.edu.hk

However, the Chinese language has long been considered a very difficult language to learn, particularly for those L2 students with alphabetic language background (e.g. Leong et al., 2019; Loh & Tam, 2017; Shum, Zhang, Zhang, Ki, & Ng, 2012). In fact, their learning difficulties are manifold. First, the Chinese History texts are incomprehensible to CSL students as the genre and vocabulary used are unfamiliar and not explicitly taught. Second, it is difficult for them to discuss historical events with their Chinese classmates in class as they have neither related background knowledge nor cultural understanding. Third, the expressions of their interpretation of historic events require both advanced Chinese language proficiency and higher-order thinking skills. Fourth, historical concepts can be pretty abstract, and using a second language to explain them is difficult. Furthermore, considering their cultural background and the involvement of their own countries in different historical events being taught in the Chinese History curriculum, their interpretation and evaluation of specific events may differ from that of textbooks and the perceptions of their Chinese peers and teachers.

Thus, Chinese proficiency has become one of the factors hindering NCS students' learning Chinese History in Chinese as a second language. In view of this, this study attempts to design an interdisciplinary model for teaching Chinese History in Chinese as a second language, incorporating a Genre approach, to help NCS students learn Chinese History in Chinese as a second language.

a) Research Questions

Language is integral to the learning of every subject, and every subject's language takes its cues from the subject. For example, in Chinese, students are taught the linguistic feature explicitly, which can be used in Chinese History to illustrate the impact of events by applying what they have learnt from the language subject.

The Genre pedagogical design adopted in this project is based on culturally diverse secondary students' Chinese proficiency and learning abilities. It aims to enable all of them to systematically learn Chinese History, so they can have a more complete

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understanding of Chinese culture. It also provides training on the student's language abilities, including speaking, reading and writing. Teaching activities were conducted through the Genre pedagogy while teaching materials were designed with reference to the Adapted Framework of the Chinese History Curriculum (Secondary 1-3) (2019) (for Non-Chinese Speaking Students). The questions of this study are as follows:

1. What are the difficulties for culturally diverse students in learning Chinese history in Chinese as a second language?
2. Does the Genre pedagogy with an interdisciplinary teaching model improve culturally diverse students' ability to express themselves in Chinese History? What are the perceptions of teachers and students of this teaching model?

II. Literature Review

a) Language support in CSL Chinese History classroom: Systemic Functional Linguistics

Systemic Functional Linguistics (SFL) model can reveal features of the discourse of their discipline to teachers. Linguistic analysis of students' and teachers' language use can make them aware of how meanings are made in their discipline. (SFL) also provides tools for educational researchers and teachers to 1) analyse how language builds academic knowledge in different school subjects and 2) use such analysis to inform teaching-learning activities and strategies. In particular, this knowledge would allow teachers to intervene at the right moment students need support in order to construct the meanings they need in the subject, explicit information about the language required, and information not limited to the technical vocabulary of the subject.

An important academic function in history is explaining the causes and consequences of historical events. SFL research (e.g. Christie and Derewianka, 2008; Coffin, 2006) has found a progression in the grammatical expression of cause linked to the development of nominalised language. As SFG's work on history has shown (Coffin 2006), the more advanced history genres not only explain causes and consequences of historical events but also take a stance towards them. Writers, then, have to take on the historical role; to do this, they need to control the grammar and lexis of evaluation.

For the language used in Chinese History classrooms, this study will adopt Genre Theory developed from Systemic Functional Linguistics (SFL) to develop culturally diverse students' Chinese knowledge about the grammatical patterning and structure of Chinese historical texts, which is found to be central to the construction of Chinese History concepts within the secondary school context. By doing so, culturally diverse students will be able to make choices in genre and language resources that are important in reading and writing Chinese History. In light of this, our research team designed the teaching materials as well as the assessment tools with reference to Genre Theory.

b) Genre pedagogy in CSL Chinese History classroom

According to a Genre study by Hong Kong scholars (Shum, 2006), the subject of History can be divided into four main categories according to the nature of the subject and its expressive function. They are:

1) Chronicling History (記述語體)
2) Reporting History (報告語體)
3) Explaining History (解說語體)
4) Arguing History (論辯語體)

There are significant differences in the structure of the various genres, and the linguistic features are also different. For example, the Chronicling History is more concrete, with more temporal conjunctions; the Arguing History is more abstract, with more cause-and-effect conjunctions. Below is the Chinese History Genre for Hong Kong Secondary School (See Figure. 1)

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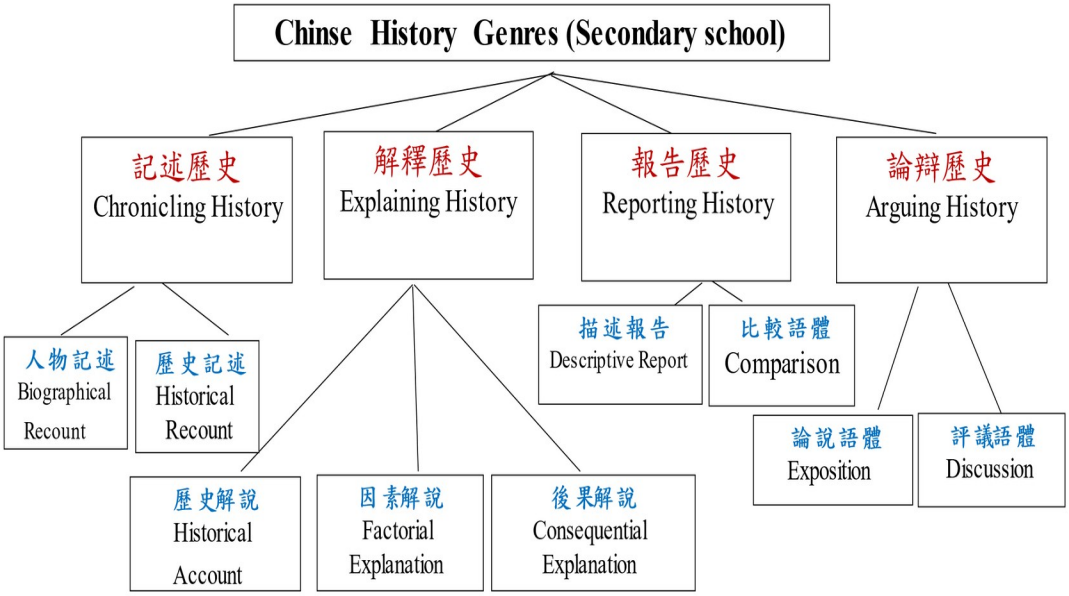

Figure 1: Chinese History Genre for Hong Kong Seconday school (Unsworth 2001, Shum 2006, 2020)

c) Genre Pedagogy and scaffolding

It was found that if the pictorial structure and linguistic features of these corpora were taught to students with more practical examples in an explicit way, students would be better able to grasp the presentation skills of the History subject, which would greatly help their learning. (Shum 2010:237)

In terms of teaching strategies, this study combines Genre pedagogy and scaffolding theory, whereby teachers will use facilitated learning to cater for the learning differences and language limitations of NCS students. Scaffolding originally refers to a facility that is erected on the exterior of a building to aid construction. Scholars have applied the concept of scaffolding to teaching and learning (Wood et al., 1976) as a strategy to support learning.

Vygotsky argued that learning and mental development need to be viewed as a social process: it is through the interaction we enter into with other members of our culture, particularly those more knowledgeable or proficient, that we make sense of the world and learn new (usually culturally and socially specific) ways of seeing, doing and being. Thus, a Pattern of interaction between teachers and students can be a powerful resource in scaffolding students' learning of language and their learning about and through language.

III. Research Methodology

This study adopted design-based research. The entire study was carried out in a real teaching environment to understand how students learn, develop pedagogical theories, and design teaching materials that can improve teaching quality.

Design-based research is composed of three levels: theory generation, product design, and refinement (Cobb et al., 2003; Shavelson et al., 2003). It aims to promote close collaboration between educational researchers and teachers. They build students' learning paths together to solve pedagogical issues and enhance learning effectiveness.

The research process included four stages: preparation, implementation, evaluation and promotion. The stages of preparation and implementation can be considered as research results and form an iterative cycle. The theoretical basis can then become more complete, and the ecological validity can be ensured during promotion.

a) Participants

Participants of this research included culturally diverse students from a secondary school in Hong Kong. There were 2 Secondary one classes in total with 80 students per class (N=80), and one teacher who teach both Chinese and Chinese History.

The student participants came from Nepal, Pakistan, the Philippines and India. This school uses English as the medium of instruction in non-language subjects to suit the student's needs. The teacher flexibly adopts teaching languages suitable for students to acquire an understanding of Chinese History on the principle that students are taught according to their abilities and in a progressive approach.

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b) Research process

Our research team collaborated with the teacher to design teaching materials for Chinese History with reference to Genre pedagogy. A student reflection questionnaire will elicit the teacher and students' perceptions about the learning materials and the function of Genre pedagogy. An interview with the teacher was also conducted. The entire research process includes (1) Design/redesign, (2) Implementation, (3) Evaluation, and (4) Promotion. Details of each stage are listed in Figure 2.

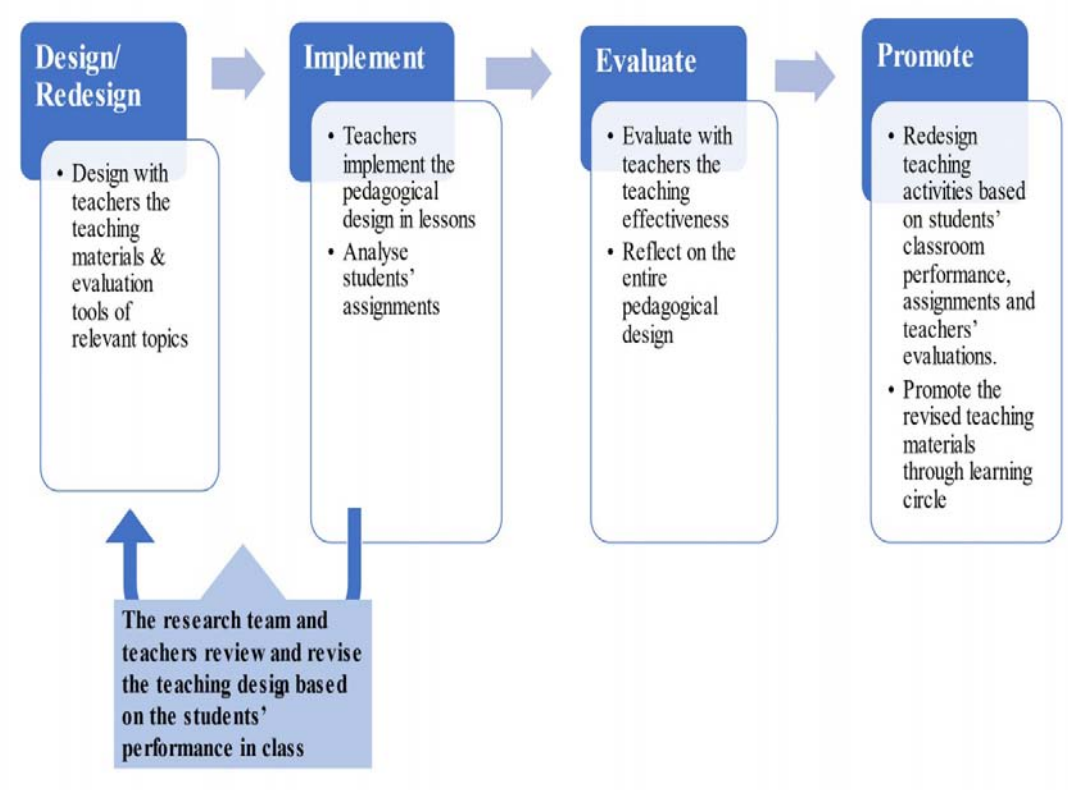

Figure 2: Research process of this study.

IV. Data Collection

a) Student's Questionnaire

An online questionnaire was sent to 80 students from two classes, and 68 students have completed it.

i. *Semi-structured interview*

A semi-structured interview was conducted after the completion of the research. Sets of questions about the impact of genre pedagogy with interdisciplinary models upon CSL students' understanding of history concepts as well as their learning motivation were constructed for the interview. The researchers did not strictly follow a formalised list of questions. However, they asked more open-ended questions, allowing for a discussion with the interviewee rather than following a straightforward question-and-answer format. The interview lasted for approximately one hour. One Chinese History teacher was invited for the interview.

ii. *Students' assignments*

Students' assignments (written worksheets) were collected upon completion of the activities for in-depth text analysis. Their works were evaluated to assess their understanding of the history concepts and their performance in Genre pedagogyrelated activities.

V. Data Analysis

a) Text analysis

This study applied text analysis to analyze protocols of teacher interviews, as well as students' written assignments. Text analysis is mainly used to process and interpret large volumes of unstructured text data, extracting meaningful patterns, trends, and insights (Feldman & Sanger, 2007). In the present study, the research team first extracted keywords from the transcribed interview protocols for topic modelling, then summarized and classified significant findings from the entire data set. Furthermore, students' written assignments completed in different learning stages were also collected for in-depth text analysis to identify the changes in their learning performance across time, particularly the construction and interpretations of historical knowledge being taught.

b) Genre-based text analysis

Genre-based text analysis is an approach to studying and interpreting textual data by focusing on the text genre (Biber, Conrad, 2009). As genre-based pedagogy is the key component in the present study,

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genre-based text analysis allowed the research team to evaluate how well this pedagogy helped students master the appropriate genre to present their learning outcomes by analyzing their written assignments submitted at different learning stages.

c) Implementation of an interdisciplinary teaching model in a CSL Chinese History classroom

As culturally diverse students need more support in Chinese as a second language classrooms, based on the above scholars' studies on the pedagogy of Genre, this study tried to design teaching materials using the Chinese History genre. One of the major features is the collaboration between Chinese History and Chinese Language so that students can have greater language support in learning Chinese History.

For example, before teaching the topic of "The impact of the two Han dynasties on cultural exchanges between China and the West" in Chinese History, the teacher arranged for culturally diverse students to learn the explanatory genre, such as the structure of the text and the relevant grammar and vocabularies in Chinese Language to consolidate their language skills and prepare them for reading and writing Chinese History texts. This is to strengthen students' language skills and to prepare them for reading and writing Chinese History texts.

d) Teaching procedure

The teaching procedure has six stages, with teaching activities arranged for each stage (See Figure 3: The interdisciplinary teaching process in a CSL Chinese History classroom).

The teaching procedure consisted of three main stages. The inclusive pedagogy mainly applied during the teaching process:

1) *Pre-lesson preparation:*
   - The teacher distributed genre-based texts, videos, and soundtracks to students for preview and self-study; students completed online preparatory exercises (mainly multiple-choice questions) that assessed their basic understanding of the texts.
   - Based on students' performance, the research team assisted the teacher in fine-tuning the teaching designs (e.g., using multimedia resources to assist teaching, providing supplementary information when explaining the texts and so on);
2) *Teaching:*
   - Teacher applied genre-based pedagogy to teach the texts in which students learnt the explanatory genre, related historical sentence patterns and vocabulary from the texts;
3) *Post-Lesson Assignments:* Teacher-assigned home-work (e.g., Students provided their understanding and comments about the historical events being taught and discussed by applying the historical sentence patterns and vocabulary).

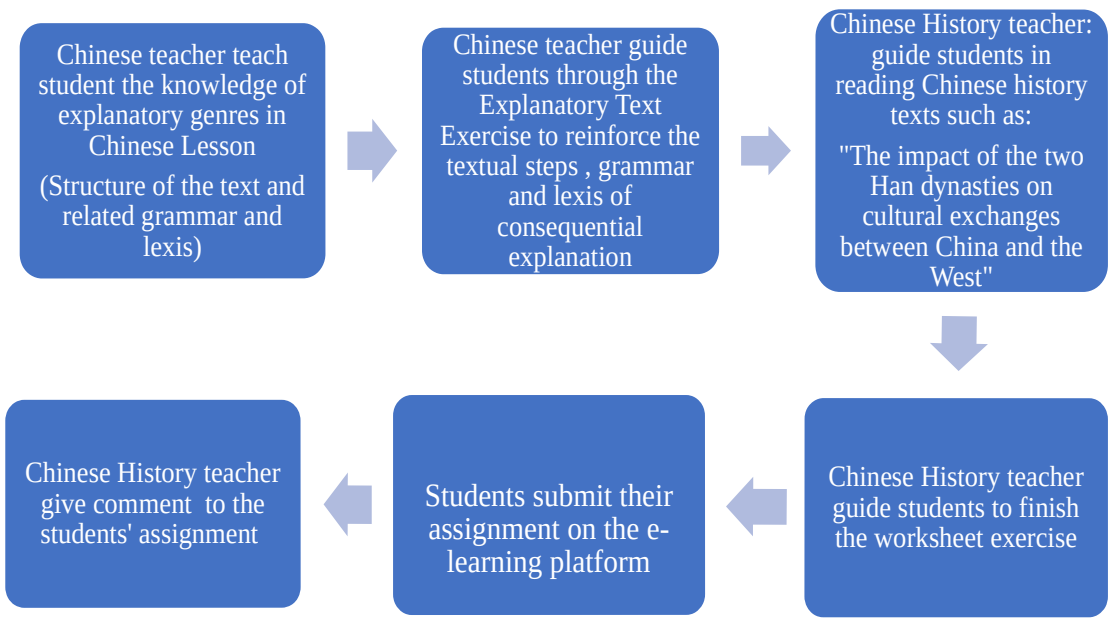

Figure 3: The interdisciplinary teaching process in a CSL Chinese History classroom

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二、請從題目一的詞語翻譯中，選擇合適的中文詞語填在下列的橫線上。

圖式結構（文步）	小明的壞習慣
事件： 小明有一個壞習慣。	小明有一個_____習慣，他每晚玩完手機(mobile phone)_____才_____。今天他上學再(again)遲到了。方老師問他昨天幾點睡覺？他回答晚上十二點。方老師說太晚(too late)睡覺會_____三個不好(bad)的_____：
後果一： 上學_____	_____，你今天上學遲到。媽媽叫你起床(wake up)時，你早上不_____起來。

2

後果二： 上課時 _____	_____，你上課時(in lesson)睡覺。今天上中文課時，你睡覺了。
後果三： 眼睛疼	_____，你上英文課_____，你說你的眼睛_____。因為太晚睡覺_____你的眼睛_____。
總結	方老師說_____，太晚睡覺有三個不好的影響(effect)，_____上學遲到、上課時睡覺、眼睛疼。方老師說你_____太晚睡覺了。小明說好的。

Figure 4: The Genre exercise of Consequential explanation in Chinese Lesson

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e) Genre pedagogy in CSL Chinese History classroom

This study primes that Genre pedagogy with an interdisciplinary teaching model in the CSL Chinese History lessons has the following functions of scaffolding:

1) The text is designed with the curriculum and according to historical facts—analysis of popular textbooks and references to authentic history (e.g., Historical Records, General Annals, Chronicles, etc.)
2) A detailed version and an easy-to-read version for teachers to adapt to students' abilities
3) Easy-to-read text, suitable for GCSE/GCE Chinese level
4) Providing QR code for reading aloud to facilitate self-learning
5) Illustrations beside the text to help students understand the meaning of the text
6) A QR code with audio clips is available for students to preview and revisit the text
7) English translation of the text is available
8) A picture is provided alongside the text to help students understand the Historical concepts are organised in Chinese and historical contexts

In addition to the scaffolding of Genre pedagogy, we had designed the assessment tools with the teachers as below:



Figure 5: The e-learning assignment submitted by NCS students: mLang card

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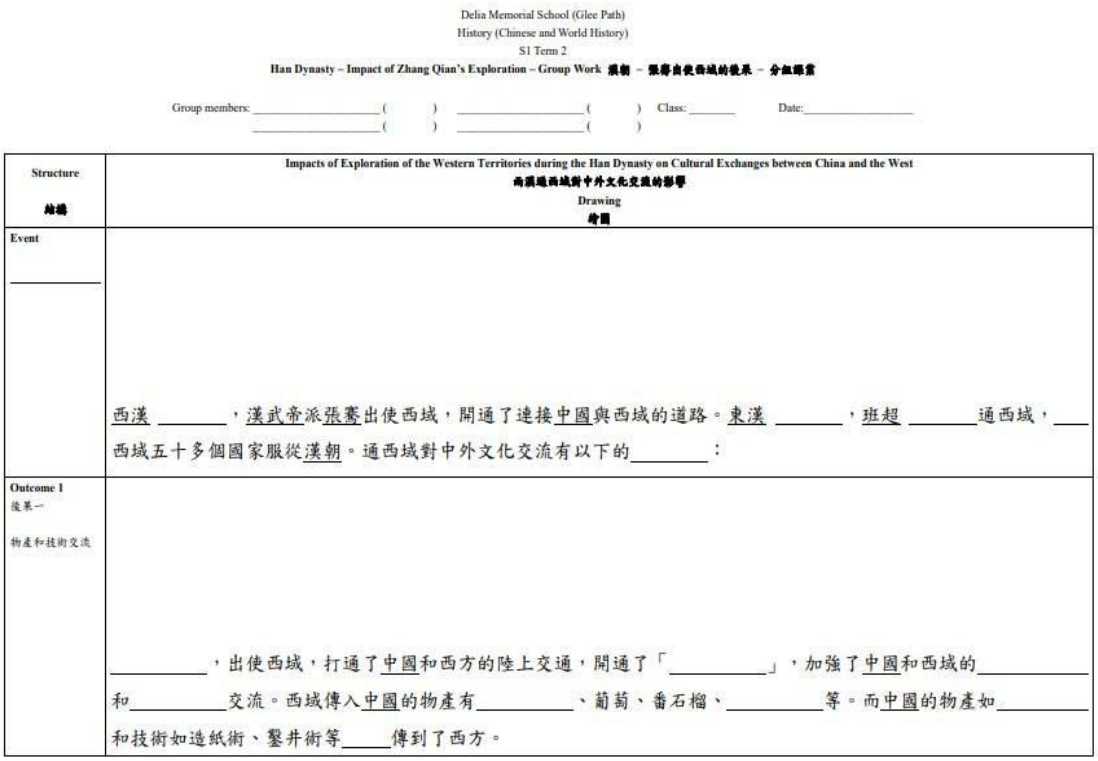

Delia Memorial School (Glee Path)
History (Chinese and World History)
S1 Term 2
Han Dynasty – Impact of Zhang Qian's Exploration – Group Work 漢朝 – 張騫出使西域的後果 – 分組課業

Group members: _____( ) _____( ) Class: _____ Date: _____
_____( ) _____( )

Structure 結構	Impacts of Exploration of the Western Territories during the Han Dynasty on Cultural Exchanges between China and the West 西漢通西域對中外文化交流的影響 Drawing 繪圖
Event _____	西漢 _____，漢武帝派張騫出使西域，開通了連接中國與西域的道路。東漢 _____，班超 _____通西域，___西域五十多個國家服從漢朝。通西域對中外文化交流有以下的_____：
Outcome 1 後果一 物產和技術交流	_____，出使西域，打通了中國和西方的陸上交通，開通了「_____」，加強了中國和西域的_____和_____交流。西域傳入中國的物產有_____、葡萄、番石榴、_____等。而中國的物產如_____和技術如造紙術、鑿井術等_____傳到了西方。

Figure 6: Chinese and Chinese History Interdisciplinary Worksheet Exercise

VI. Research Finding

a) *Difficulties of culturally diverse students in learning Chinese History*

Lack of interest in learning Chinese history due to cultural differences

According to the teachers' interviews, students' motivation to learn Chinese History was affected by ethnic and cultural differences:

> "I think the first difficulty for students to learn Chinese History in Chinese is that they are not interested in Chinese History because they do not have an identity, maybe they think they are Filipino, Indian or Pakistani, why should they learn Chinese History? So they will feel a sense of distance and less motivated to learn."

b) *Can Genre pedagogy with an interdisciplinary teaching model improve culturally diverse students' ability to express themselves in Chinese History?*

After one year's intervention, based on the student's performance in assignments, opinions from the interviewed teachers and students' questionnaire, it was found that Genre pedagogy with an interdisciplinary teaching model has effects on culturally diverse students' Chinese history learning in the following four aspects:

(1) *Enhancing students' self-efficacy in learning the Chinese language and Chinese history –*

With the use of language teaching, students can understand the content of the chapters more easily and, therefore, have a higher self-efficacy in learning Chinese history in Chinese.

(2) *Promote reading comprehension –*

It was found that students' knowledge of the Chinese Language will help them understand the consequences of explaining relevant topics in Chinese History lessons.

(3) *Enhancement of students' Chinese language speaking standards –*

The interdisciplinary teaching model provides students more opportunities to learn and express themselves in Chinese in the classroom.

(4) *Enhancing students' ability to write in Chinese*

Language teaching allows students to learn many conjunctions required for writing in Chinese. The grammatical knowledge will greatly help them in writing Chinese, and will also enhance students' ability to write in Chinese.

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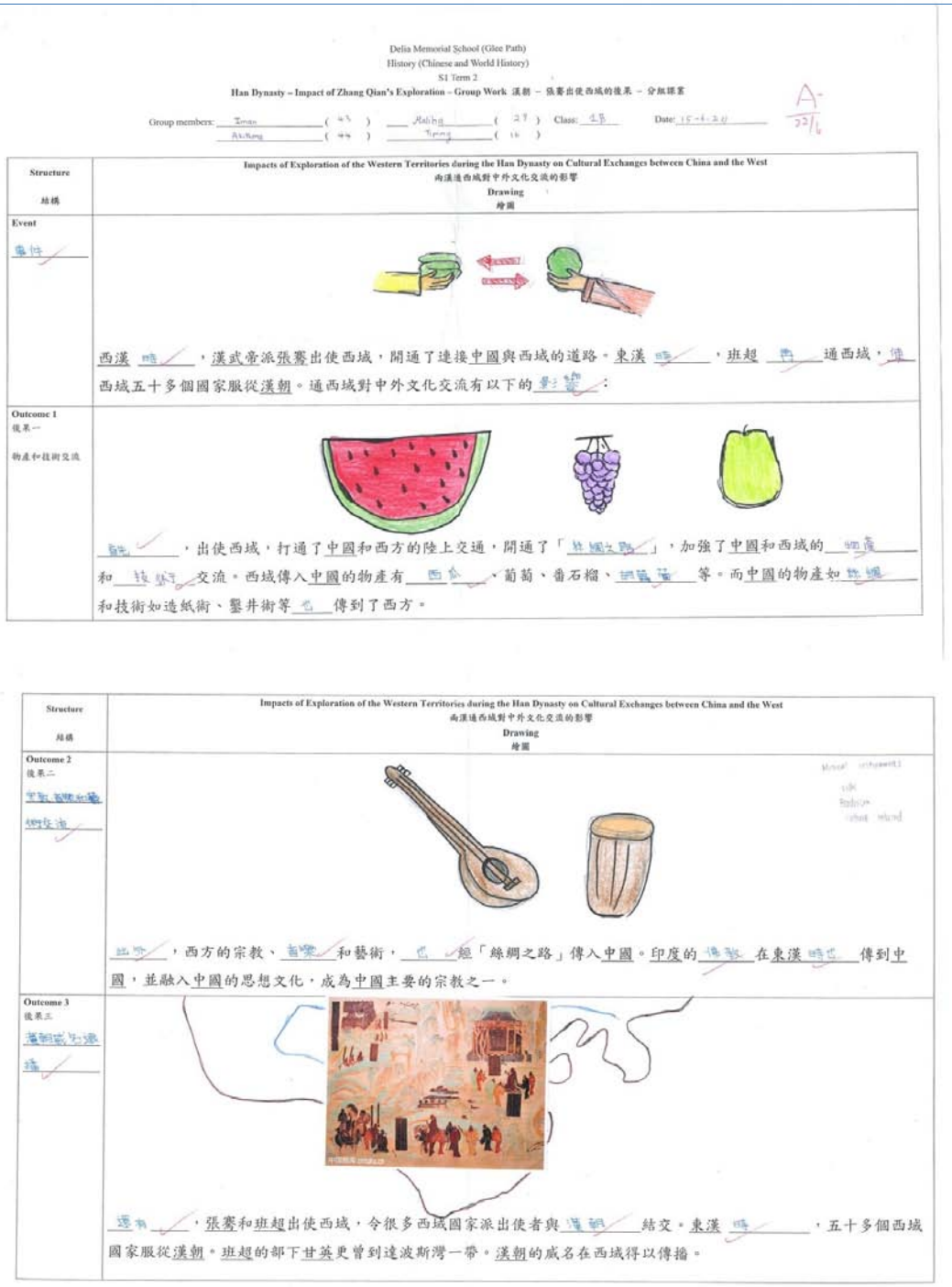

Delia Memorial School (Glee Path)
History (Chinese and World History)
S1 Term 2
Han Dynasty – Impact of Zhang Qian's Exploration – Group Work 漢朝 – 張騫出使西域的後果 – 分組課堂

Group members: Iman (43) Haling (27) Class: 1B Date: 15-6-24
Akihong (44) Tiping (16)

A-
22/6

Structure 結構	Impacts of Exploration of the Western Territories during the Han Dynasty on Cultural Exchanges between China and the West 兩漢通西域對中外文化交流的影響 Drawing 繪圖
Event 事件	西漢 時，漢武帝派張騫出使西域，開通了連接中國與西域的道路。東漢 時，班超 再 通西域，使西域五十多個國家服從漢朝。通西域對中外文化交流有以下的 影響：
Outcome 1 後果一 物產和技術交流	就，出使西域，打通了中國和西方的陸上交通，開通了「絲綢之路」，加強了中國和西域的 物產 和 技術 交流。西域傳入中國的物產有 西瓜、葡萄、番石榴、胡萬蒲 等。而中國的物產如 絲綢 和技術如造紙術、鑿井術等 也 傳到了西方。

Structure 結構	Impacts of Exploration of the Western Territories during the Han Dynasty on Cultural Exchanges between China and the West 兩漢通西域對中外文化交流的影響 Drawing 繪圖
Outcome 2 後果二 宗教、音樂和藝術交流	此外，西方的宗教、音樂 和藝術，也 經「絲綢之路」傳入中國。印度的 佛教 在東漢 時也 傳到中國，並融入中國的思想文化，成為中國主要的宗教之一。
Outcome 3 後果三 漢朝威名遠播	還有，張騫和班超出使西域，令很多西域國家派出使者與 漢朝 結交。東漢 時，五十多個西域國家服從漢朝。班超的部下甘英更曾到達波斯灣一帶。漢朝的威名在西域得以傳播。

Figure 7: The student's assignment of Chinese History (From high-efficiency student)

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Delia Memorial School (Glee Path)
History (Chinese and World History)
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Han Dynasty – Impact of Zhang Qian's Exploration – Group Work 漢朝 – 張騫出使西域的後果 – 分組課堂

Group members: Ikha (19) Candu (Leader) (38) Class: 1B Date: 15/06/2021
Samina (20) Sarika (39)
Ashleigh (21)

A 22/6

Structure 結構	Impacts of Exploration of the Western Territories during the Han Dynasty on Cultural Exchanges between China and the West 兩漢通西域對中外文化交流的影響 Drawing 繪圖
Event 事件	西漢 時，漢武帝派張騫出使西域，開通了連接中國與西域的道路。東漢 時，班超 再 通西域，使西域五十多個國家服從漢朝。通西域對中外文化交流有以下的 影響：
Outcome 1 後果一 物產和技術交流	首先，出使西域，打通了中國和西方的陸上交通，開通了「絲綢之路」，加強了中國和西域的 有物產 和 技術 交流。西域傳入中國的物產有 西瓜、葡萄、番石榴 蘿蔔 等。而中國的物產如 和技術如造紙術、鑿井術等 也 傳到了西方。

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Figure 8: The student's assignment of Chinese History (From middle efficiency student)

The Genre pedagogy with an interdisciplinary teaching model has made it easier for culturally diverse students to understand the knowledge of Chinese History and complete related tasks, as they have already mastered the language in Chinese lessons. The following are the teachers' comments:

"The advantage of the collaboration between Chinese Language and Chinese History is the division of labour in

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teaching. If students already know key terms, such as sentence order, logical relationships and text structure, before they read a Chinese History text, they can use their previous knowledge of the structure of the explanatory text in Chinese History to read the text with these consequences, so we can spend less time explaining it and they can follow the lesson more easily.

"Therefore, we think the advantage is that the teaching load of Chinese History is reduced, and the Chinese History teacher can concentrate on teaching more Chinese History content, such as the reasons why Zhang Qian had to go to the West and the difficulties he encountered on the way. If we hadn't input this knowledge of Chinese History before, we would have had to spend a lot of time on vocabulary and less time teaching Chinese History.

c) *Findings from the student's questionnaire*

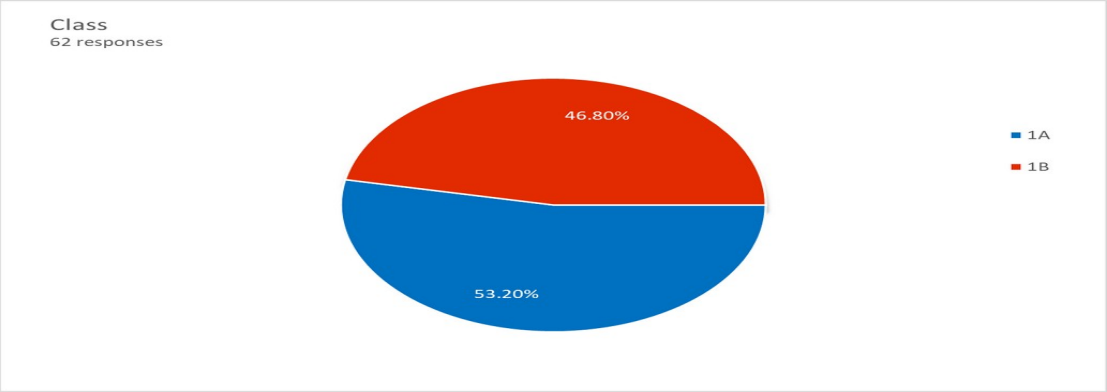

Figure 9: Result of the student questionnaire

Coding scheme: Strongly agree=5; Agree = 4; neutral: 3; disagree =2; strongly agree:1

(1) *Enhancing culturally diverse students' self-efficacy in learning Chinese History*

First of all, it was revealed that students' knowledge of the language and body in the Chinese Language of explanation text facilitated them to understand the Genre of relevant topics in Chinese History lessons. (See Figure 10)

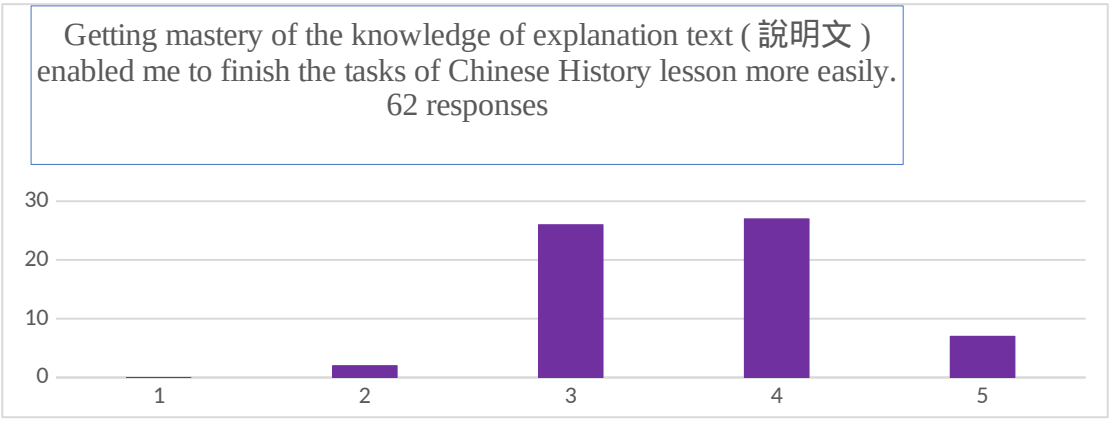

Figure 10: Distribution of respondents' learning efficiency owning to the mastery of Genre knowledge

(2) *To enhance culturally diverse students' confidence in learning Chinese language and Chinese History:*

According to the data from the questionnaire, it was found that students' knowledge of the genre in the Chinese language will enable them to feel more confident in expressing their opinions in CSL Chinese History lessons. (See Figure 11)

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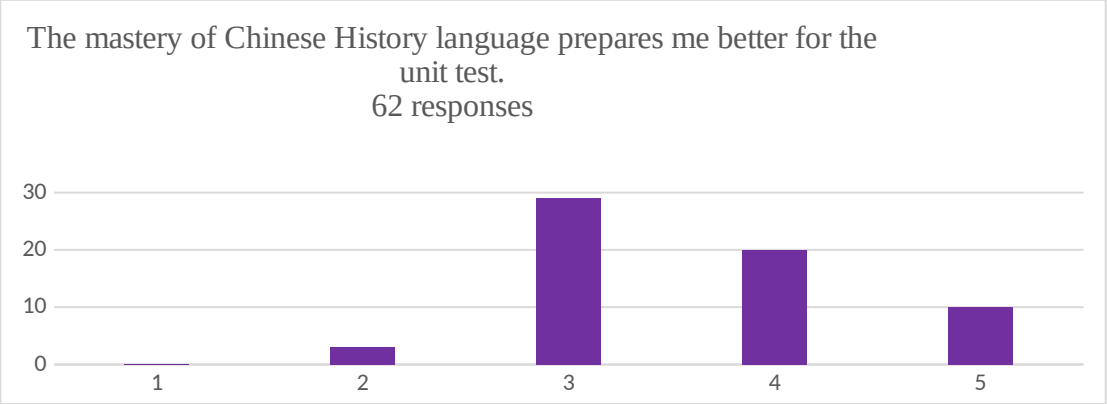

Figure 11: Distribution of respondents 'confidence in assessment owning to the mastery of language

(3) *Promoting culturally diverse students' reading comprehension in Chinese*

On the other hand, according to the questionnaire, students' reading comprehension skills of Chinese History materials had been improved due to the knowledge of Genre.

d) Findings from the Semi-structured interview

After completing the research, the researcher invited the teacher for the semistructured interview. In the semi-structured interview, the teacher reflected that Genre pedagogy with an interdisciplinary teaching model has the following functions:

(1) *Promote students' ability to read and understand in Chinese*

Once students have mastered the knowledge of Genre, including the structure of the text and the characteristic sentences, they can move on to read other Chinese history texts in the same language, thus enhancing students' ability to learn Chinese history in Chinese; here is the comment form teacher:

> "For example, Zhang Qian's biggest contribution was the exchange of materials, such as watermelon and grapes. This shows that they can apply what they have learnt, and this is actually in line with our expectations, because after we have taught the students about the logic of sentences, such as in the Chinese Language lesson, we find that they can really migrate to the learning of Chinese History, so we think that the knowledge of corpora they have learnt in the Chinese Language lesson and the Chinese History lesson will be useful for their future learning of Chinese."

Besides, the language knowledge that students have acquired in Chinese Language will help them to understand and interpret texts and complete tasks related to topics in Chinese History lessons:

> "As they have already done similar text structures in Chinese lessons, the students will know and follow the tasks we want them to do sooner; for example, they will be able to fill in the correct words in the word choice filler exercise when they see a similar text."

(2) *Improving students' proficiency in speaking in Chinese*

Genre pedagogy with an interdisciplinary teaching model enables students to learn Chinese in Chinese History on the one hand and gives students more time to learn and express themselves in Chinese on the other, which helps to improve their Chinese standards:

> "It will also be beneficial for them to learn language knowledge in the Chinese subject, more time in Chinese will improve their Chinese standard, and the teaching of Chinese History and Chinese is also relevant, and they will find it worthwhile, it is a win-win situation."

(3) *Improve the ability to use sentences and express themselves more logically*

Genre pedagogy with an interdisciplinary teaching model enables students to learn different grammatical knowledge, such as conjunctions and related grammatical knowledge in the Chinese Language, through the use of Genre knowledge, which helps to enhance student's ability to express and organise themselves in sentences. The following are the comments from the post-event teacher interviews:

> "In writing, they do learn; for example, we have taught them Genre-related conjunctions, and they can be seen using them in some of the sentence exercises, such as the word 'time', which they can use such as 'I went to the toilet', 'I played my teacher punished basketball at lunchtime' and 'I because I was late today'. In their writing, they can also be seen trying to use different conjunctions to express the logical relationship of time.

(4) *Improving writing skills which can be relocated to other subjects*

According to the teachers interviewed, the teaching of Genre allows students to learn a lot of conjunctions and related grammatical knowledge necessary for writing Chinese, which is very helpful for their Chinese writing:

> "I found that linking words such as because, therefore, secondly, then, etc. was helpful. This knowledge helps students to organise sentences and explain the logic of relationships. For example, when we refer to the Eastern

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Han period and the Han Dynasty in the Chinese History curriculum, we can also use the words "at rest" and "at lunchtime". Hence, regarding language expression, we would recognise that this grammatical knowledge can be transferred to other subjects, whether we are studying in Chinese History or Chinese."

VII. Discussion and Implication

This study proves that if teachers can integrate the language of Chinese History with Genre pedagogy, culturally diverse students can not only enhance their ability to read Chinese History materials after acquiring the relevant language knowledge but also help them to understand the consequences and explain the relevant topics and historical concepts in Chinese History lessons. On the other hand, students can apply the relevant knowledge learnt in Chinese to illustrate the impact of events and, at the same time, enhance their confidence in using Chinese to learn Chinese history and express themselves. In addition, language teaching enables students to learn many of the conjunctions required for writing Chinese, and the related grammatical knowledge is of great help to their Chinese writing, as well as facilitating culturally diverse students' ability to write in Chinese.

After a year's practice, the research team found that the interdisciplinary teaching model in Chinese History classrooms, on the one hand, facilitates collaborative learning, including peer assessment, and serves as a scaffold, and on the other hand, this approach with Genre pedagogy could help students construct a schematic structure for writing explanatory texts and enhance their confidence in reading Chinese historical materials.

According to the evaluation of the teacher's interviews, culturally diverse students were more confident in reading aloud in Chinese with the aid of electronic tools, such as the use of consequential explanatory genre to illustrate the impact of the two Han dynasties on the electronic platform, and they generally preferred the use of electronic word and phrase cards as an assessment task than paper and pencil examinations.

In view of this, the research team suggests that Chinese History teaching should be combined with an interdisciplinary teaching approach. This will not only enhance the motivation of culturally diverse students to learn Chinese History in Chinese as a second language but also cater for their learning diversity and facilitate Chinese History teachers to assess their performance and progress more flexibly. For this reason, we propose that teachers can stratify the teaching according to the different cognitive abilities of students; for example, at the basic level of cognition, students can recall history through a storytelling approach; for the higher level of understanding, it is suggested that students are required to report the historical event through role play, this may create a broader horizon for students to discuss various historical events, introduce different perspectives, and make Chinese History learning more diversity. For the cognition level of applying History, students may be assigned to provide their understanding and comments about the historical events being taught and discussed by applying the historical sentence patterns and vocabulary through essay writing. For the higher level of Redefining History, the teacher may lead students to read different genres, such as Chinese fiction and poems, and then discuss ancient historical characters with the students in different ways. For the highest level of Evaluating History, it is recommended that teachers conduct different kinds of debate activity according to historical events and characters it was suggested. (See Figure 12: An interdisciplinary teaching model in CSL Chinese History classroom.)

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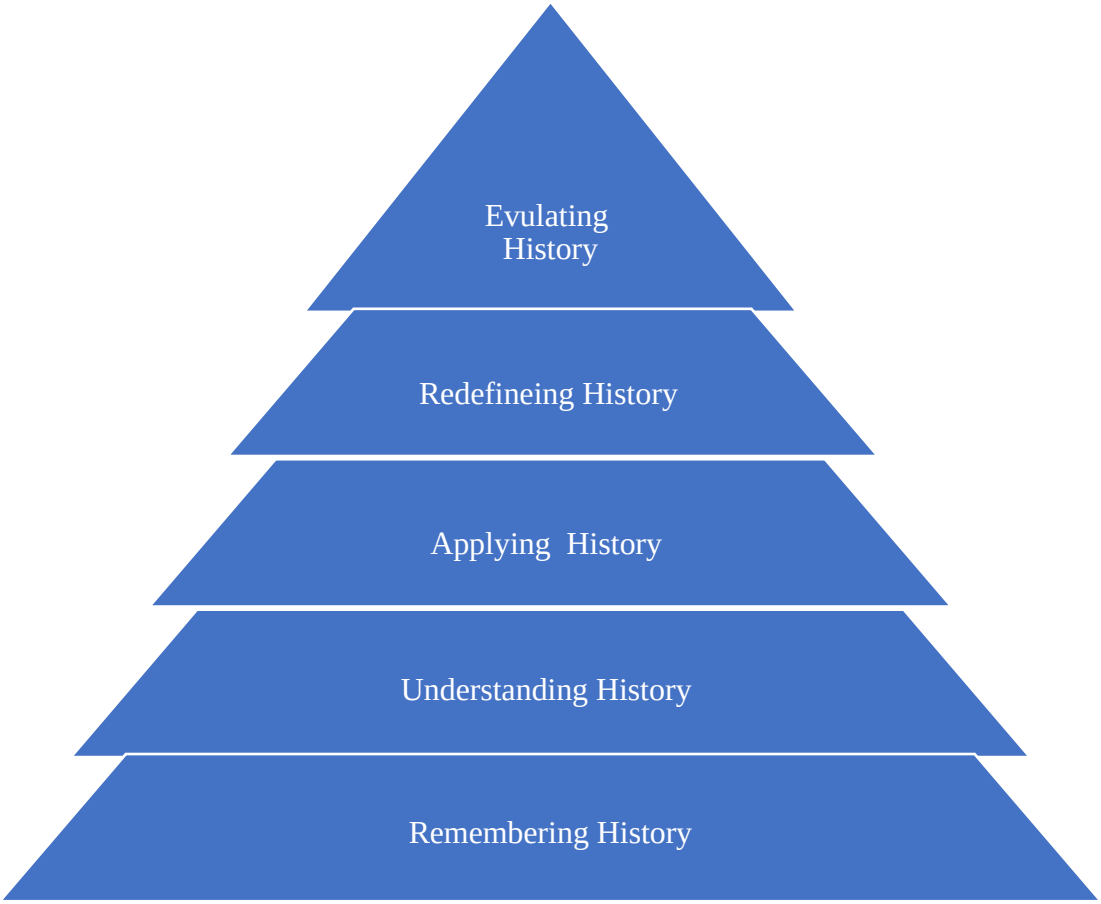

Figure 12: An interdisciplinary teaching model in CSL Chinese History classroom

This study proves that both the teacher and students reflected positive feedback towards the Genre pedagogy; the research team proposed an interdisciplinary teaching approach for culturally diverse students' root learning in History lessons and assessments, which could not only help teachers to cater for students with different language proficiency levels but also facilitate the interaction with the students by scaffolding them with Genre knowledge in Chinese as a second language classroom.

VIII. Conclusion

This study aims to investigate whether Genre pedagogy with an interdisciplinary approach could enhance culturally diverse students' understanding of Chinese History and teachers' and students' perceptions of the approach. The case study of one Chinese and Chinese History teacher discussed here demonstrates that students enhance their knowledge about the language patterns of Historical texts when the teacher uses genre pedagogy during Chinese History lessons. The interdisciplinary approach enhanced students' ability to read Chinese History materials and their understanding of the historical concepts.

Limitation

The present study is subject to several limitations. It adopted the single case and investigated the impact of pedagogy with a small number of CSL students in one secondary school. The findings cannot be generalized to other school contexts. Therefore, it is recommended that the scope of future study be extended to a larger group of CSL students and their teachers so as to examine the impact of a wider range of Genre pedagogies on diverse types of texts for a longer period of time.

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Post-school Educational Provision

By Odeta Gluoksnytė, Colin White & Marius Žitkus
Mykolas Romeris University

Abstract- During this current period of global business, economic and environmental change, and with reference to the societal effects of the covid pandemic, it is clear that post-school education provision is being subject to a range of competing pressures. This paper examines the effects of these changes on current educational provision. It examines factors such as possible emergent changes in traditional societal expectations, financial barriers to accessing established post-school education and increasing financial pressure on existing education providers to reduce costs and maintain current levels of activity within the existing academic structures. Through surveys conducted of employers, students and teaching staff, possible improvements and adaptations are identified and proposed, which may be more effective in meeting the potentially rapidly changing needs of global society in the future.

Keywords: post-school education, educational provision, curriculum review, partnership with employers, structure of academic year, financial barriers, retraining, new employment opportunities.

GJHSS-G Classification: LCC: LC65



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Post-School Educational Provision

Odeta Gluoksnytė [α], Colin White [σ] & Marius Žitkus [ρ]

Abstract- During this current period of global business, economic and environmental change, and with reference to the societal effects of the covid pandemic, it is clear that post-school education provision is being subject to a range of competing pressures. This paper examines the effects of these changes on current educational provision. It examines factors such as possible emergent changes in traditional societal expectations, financial barriers to accessing established post-school education and increasing financial pressure on existing education providers to reduce costs and maintain current levels of activity within the existing academic structures. Through surveys conducted of employers, students and teaching staff, possible improvements and adaptations are identified and proposed, which may be more effective in meeting the potentially rapidly changing needs of global society in the future.

Keywords: post-school education, educational provision, curriculum review, partnership with employers, structure of academic year, financial barriers, retraining, new employment opportunities.

I. Introduction

The nature of employment in terms of demands for staff with traditional knowledge and skills sets, and where work takes place has always been subject to a process of change, and current events demonstrate that these changes have been, and will continue to be, more far reaching and occur more rapidly than before. The main effects fuelling change in the demands being placed on post-school education provision can be said to comprise the effects of the Covid 19 global pandemic on society as a whole, the marked rise in energy prices and the cost of living, the increased use of virtual environments for workplace communication, a growing awareness of the impact of the use of traditional energy sources on the environment and the need for widespread adoption of 'green' or 'carbon neutral' energy sources, the comprehensive use of information technology and emergent artificial intelligence in all aspects of life and the impact of new technologies on traditional service-based industries.

The effect of the Covid Pandemic on all aspects of society were sudden and far-reaching, with lasting effects on global society. The pandemic, which may have started as an isolated factor, has seemed to act as both a trigger and accelerator alongside subsequent factors in terms of societal change, in a manner similar to that proposed in 2007 in which 'It can be argued that incremental changes produced endogenously, despite its apparent small scale, can end up deriving in a process of gradual paradigm change' (Capano, 2003; Howlett & Cashore, 2007). In terms of the delivery of education provision, face-to face classes ceased for a considerable period of time and the delivery of education throughout schools, colleges and universities was carried out almost exclusively on a remote basis. It is now quite common for courses to have retained an element of remote learning, especially paying a greater attention to methods and factors for effective delivery of educational experience (Gluoksnyte, White, 2022). With regards to the nature of people's working lives, the level of change was also immediate and far-reaching, with the remote methods introduced also lasting into the post-pandemic period. Those employed in retail, entertainment, and leisure in particular have found that their employment opportunities have diminished, partly due to changes in consumer habits resulting from the pandemic but also due to the reduction in consumer discretionary income (Alfadala et al., 2020).

With reference to the availability of higher education in the UK, Paul Bolton noted that in 1953 in the United Kingdom, just under 20.000 students graduated with a combination of ordinary and higher-level university degrees. By 2010, this level had reached a level of just under 300,000 for that year (Bolton, 2012). With such a significant increase in the number of graduates, without a real focus on effective change in the provision of education and the needs of the global economy, it may no longer be correct to assume that education will provide the 'heavy lifting' in terms of alleviating poverty (Buchanan, et. al., 2020). In addition, as the World Economic Forum stated in their 2021 article 'What will education look like in 20 years?', we cannot take the future of education for granted. The question that they put, 'Is an entirely different approach to the organisation of people, spaces, time and technology in education needed?' is entirely relevant to this paper (Buchanan, et. al., 2020).

This paper, which examines a field of research comparatively new in education studies and research, and which may be usefully followed up by further studies in the near future, notes the impact on existing models of post-school educational provision of the change factors mentioned. It then considers the effects of these changes and as a result, describes possible models for a series of effective responses that can be made to meet this challenge on a lasting basis. In summary, the aim of the study is to discover existing

Author α σ ρ: Mykolas Romeris University.
e-mails: odeta.gluoksnyte@mkolegija.lt, Orcid Id: 0000-0003-4504-9759, aircol@aol.com, Orcid Id: 0009-0006-5929-2126
marius.zitkus@mkolegija.lt, Orcid Id: 0000-0002-0597-6649

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concerns and possible appropriate adaptive changes to existing models of post-school education delivery, so that an understanding may be reached as to how provision may be more effective in meeting the future needs of students, academic staff, and employers.

II. Educational Provision

In an article entitled 'The Future of Work' by Matthew Lauer (2019) published by the World Economic Forum, theorised that 'The real challenge of the Fourth Industrial Revolution, then, isn't the robots – it's that we aren't properly training humans for the available jobs". There is the need for effective and ongoing collaboration between the providers of education and employers themselves to encourage the formulation of both new programme structures and content. This should then encourage more rapid and appropriate learning experiences which will in turn promote quicker, more effective, and more immediately applicable skill sets. With regards to this, it is interesting to note that from autumn 2024, the UK will pilot an apprenticeship model for the Doctor of Medicine qualification, with an initial intake of 240 candidates. The same academic and professional standards will apply; however, apprentices will be employed (rather than have student status), earning a salary, and be exposed to the practical work environment from the beginning. This is a notable expansion of the apprenticeship model of training, more traditionally used to train people in skilled manual trades and which is now used extensively in the Skills Development Scotland organisation to deliver the 'Modern Apprenticeship' scheme. (Skills Development Scotland Equality Action Plan report 2019 (2), 2019). In Lithuania, the new EU project "EdTech" is being implemented where different fields in education are being implemented – additional bachelor, master, doctor study programmes are financed by the project, new 10 STEAM centres are established, educational institutions infrastructure is improved, other courses are offered for the leaders of educational institutions, digital learning/teaching means have been created, etc. (https://www.edtechlithuania.com/).

The importance of choice of programme in relation to employment is also highlighted in the study entitled 'Over Qualification and Skills Mismatch in the graduate labour market' by Craig Holmes and Ken Mayhew (2015), the Chartered Institute for Personnel and Development suggested that 'although the expansion of higher education provision has been a general phenomenon, it is noteworthy that the UK's graduation rate is higher than that of any country listed. A combination of higher taxes and more flexible repayment loans might be used to pay for training and study, an example of which is the proposed United Kingdom Lifelong Learning Entitlement which can be used to pay for flexible training as needed throughout the working life of an individual.

Another facet is that whilst there are examples of certain occupations where roles are upgraded as posts are taken up by increasing numbers of graduates, there are many other occupations that have experienced what was termed 'job competition, where those with degrees simply replace non-graduates in less demanding jobs or enter jobs where the demand for graduate skills is non-existent or falling'. The UK was found to be not particularly effective in generating new skilled employment for its large stock of graduates, again suggesting that many graduates had qualified in fields for which there was not a high demand. This, inevitably, leading to a devaluation of advanced level qualifications themselves and leaving graduates in the position of having accumulated relatively large amounts of student debt, and in turn entering the job market with reduced prospects of finding a position which would be appropriate for their skill set or earning expectation (https://www.timeshighereducation.com/news/too-many-graduates-non-professional-jobs-personnel-body-says) Note that in the UK, with regards to non-traditional models of programme delivery the Open University has been providing remote and flexible higher education provision since 1969, and indeed during World War 2, many UK universities offered concentrated 2-year degrees. This latter phenomenon has seen a resurgence, with a growing number of universities such as the University of Buckingham (https://www.buckingham.ac.uk/) offering degrees over a 2-year period by introducing a four-semester structure for the academic year. The University of Dundee also offers a 3-year honours level degree in Nursing, with integrated work experience placements. This means that graduates will be both qualified and sufficiently experienced to be immediately productive in their first post-qualification position. Again, with regards to the field of training in the nursing profession, within the United Kingdom, the shortage of qualified nurses is being addressed in part through the offering of 'Foundation or Introductory Level' programmes at colleges, which provide a pathway to concentrated and shortened degree qualifications (with integrated work experience) at university. In Lithuania the universities are not shortening the bachelor and master degrees duration period as it directly depends on the Ministry of Science, Education and Sport. There are practices included in the study programmes but it is not offered as a job.

The general need for academic practice and delivery to evolve in parallel with industry has been emphasised in an article in the Smithsonian Magazine (the long-established magazine of the Smithsonian Institute in Washington, District of Columbia USA, 2018), which highlighted the need for providers of higher education to change as the nature and profile of business and manufacturing also changes. 'Automation and artificial intelligence technologies are transforming manufacturing, corporate work, and the retail business,

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providing new opportunities for companies to explore, and posing major threats to those that don't adapt to the times. Equally daunting challenges confront colleges and universities, but they've been slower to acknowledge them.' (https://www.smithsonianmag.com/innovation/will-traditional-colleges-universities-become-obsolete-180967788/)

The research paper 'The future of Higher technical Education in England' emphasised the need for education provision to be responsive to the sometimes-rapid level of change in demand for workforce staff and to support the need for qualified staff in high growth areas (2022). However, of particular note was the notion that integrated real work experience would help to bring about a genuine preparation for working life in the student's chosen field. This would then help to reduce instances of new entrants leaving chosen fields of employment early due to inaccurate impressions formed earlier. 'Taster' programmes would also be very useful in this regard. This would also reduce the financial burden on candidates who may have to retrain further and mitigate against years of wasted study. One proposal from the report authors is that of a requirement for teaching staff to undertake regular industrial placement periods linked to their academic specialism. This would be one means of keeping in touch both with the realities of the workplace outside the education environment, and more in touch with current technology and practice. (https://www.respublica.org.uk/wp-content/uploads/2022/04/The-Future-of-Higher-Technical-Education-in-England-LEC-Report.pdf).

In further relation to the realities of post-qualification life, reports have emerged of the very unsatisfactory experience for some graduates. In 2015, the British Broadcasting Corporation published interviews with students, describing their experiences. The individual student experiences described can perhaps be broadly summarised in a further quote from a former student, interviewed by the BBC, who graduated in 2012: "I do think when you graduate, the job market is not reflective of the quantity of graduates that actually are leaving university."

In Scotland, unlike in England, students do not pay tuition fees for higher education qualifications. Tuition fees are paid directly to the educational institution by the Student Awards Agency Scotland (SAAS). Loans from SAAS are mainly used to help with living and accommodation costs. How much a student can borrow each year will depend on household income. At present, up to £8,100 can be borrowed each year if the household income is less than £20,999. If the household income is £34,000 and above, £5,100 can be borrowed on a yearly basis. Although the cost of higher education is considerably less than that of students who study in England (tuition fees alone can be up to £9,250 each year, with living costs to be added to this figure: the average total loan debt in England for graduating students is £45,000) it is still possible in Scotland to accrue a sizeable total loan amount. In Scotland, the threshold for beginning loan repayments is currently £25,375 before tax. Students pay 9% of the amount the earn over this limit on loan repayments, with any outstanding sum cancelled after 30 years. In Lithuania, for example, the payment for higher education depends on high school graduation examinations as there are state financed and non-financed places.

Currently in England, students following post-school education programmes of study must pay for their tuition fees and take out a loan to cover the cost of this, and also to help towards their living costs. In Scotland, students do not pay for their tuition fees but must exercise care in that the present system does not allow for much flexibility to change courses once a choice has been made and the programme is under way. In Lithuania, the loan system is quite effective for the students to make agreements with banks for the whole studying process.

With regards to this, UNESCO, in their publication 'Pathways to 2050 and beyond' listed among the necessary targets for higher education, those of being affordable and available to all, serving society in inclusive ways, being student choice driven, and providing skills for life and responsible citizenship (Sabzalieva, E. et al. (2021).

With regards to this issue, in the United Kingdom as well as in Lithuania at present, there is an emergent recognition from the government of a need for new models of delivery, with particular regard to the need to be able to adapt to a more rapidly changing labour market. It is a recognition of the need for 'lifelong learning' on a meaningful basis. Universities and colleges have been invited to bid for funding to create new short courses across five subject areas: STEM (Science, Technology, Engineering and Management), Healthcare, Digital Innovation, Education, and supporting Net Zero. Providers will be given the task of developing courses under these topics, which could be as short as six weeks – or as long as a year if studied part-time. The aim is to help change the existing perception (which is starting to go through this change of perception at present), that traditional three- and four-year degree courses are the only route for higher learning. Students will be able to structure their studies and learn at a pace that is right for them, including opting to build up their qualifications over time, within both colleges and universities. The first short courses have been available since September 2022.

Furthermore, there is a current trial of the UK Government's Lifelong Learning Entitlement Plan which will allow adult learners to study more flexibly through short courses, allowing them to upskill, retrain, and/or work towards a full qualification as both their circumstances and the economy change. As an adjunct,

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it is interesting to note that Open Learn offers a course entitled 'Learning how to Learn'. In the course description, learning is defined as a 'process we all engage in throughout our lives' (Open Learn, learning how to learn, The Open University).

In the EU (notably and most recently in France, Lithuania, UK, etc.), the retirement age has been gradually increasing. In the United Kingdom, the retirement age for men and women is now 66. This is the age at which it is possible to receive the State Pension. This is set to further rise to at least age 67 for those born after April 1960, with further rises certain in the future. The rise in post-World War 2 life-expectancy and the increasing demands on health and social care are given as the cause of this. Whilst it is not uncommon for people to work past retirement age, there are many occupations where the physical demands are such that working in them until your late 60s is not feasible.

To supplement the UK state pension (which at £141.85 per week is not enough in itself to live on), it is now compulsory to enrol in an employer's pension scheme, from which you can only withdraw by special agreement. This 'Private' or 'Employer-contributory' pension, is meant to supplement the state pension, however the age limit for accessing this has also been raised to 58. People who are beginning their working life, face the prospect of this becoming ever longer in terms of at what stage can they begin to consider either stopping, or at least seriously consider reducing their working commitment. The pensions in Lithuania are also too small to live without difficulties. People, on the contrary, search for extra jobs to add up to their pensions.

This further emphasises the requirement for people to be able to adapt to training for changing roles throughout their working life, not only in terms of changing technology but in terms of the inevitable physical ability to continue to work as working life increases.

III. Experimental Methodology

Subjects and sampling method comprised a set of three questionnaires, designed and posted on Pollmill, with one each being respectively aimed at students, teaching staff and employers.

The questionnaire for students invited feedback on issues such as the importance of the prospects of employment on successful course completion, what courses they thought gave the highest prospects of employment and what courses they thought should be developed to meet emerging new skills areas, and also courses which may no longer be so relevant to the workplace.

The questionnaire for academic staff invited feedback on issues such as possible alternative structures to the traditional academic year, the desirability of closer collaboration with employers to ensure that curricula remain consistently relevant to the world of work, the extension of work experience placements throughout a greater range of courses and what they feel might be the greatest barriers to students entering post-school education.

Employers were invited to contribute their views, including those on matters such as how relevant they consider the current range of post-school education programmes to be, the possible frequency of retraining that may be necessary for staff in their future working lives, possible alternative models of funding education provision, the role of remote learning in complementing practical work situation experience and the possible value of extending the apprenticeship model to training for a much wider range of occupational roles.

The questionnaires were prepared and posted online, and the link was sent to Lithuanian and UK teachers, students, employers. Question types used: dichotomous, Likert scale, and multivariate. The first part aimed to assess the concept of post-school provision, options, subjects to be chosen, opinion on studies accessibility, etc. The second part of the questionnaire asks questions about a user's demographics, age, position. A valid study was conducted, comprising employers n = 24, academic staff n = 34, students (higher education and high education, n = 114), with the chosen quantitative research method (survey) achieving the goal of relevant data collection.

Various scientific literature and Internet databases were analysed on the topic. Respondents were therefore grouped according to their position: employers, academic staff, and students.

IV. Results and Discussion

The online questionnaires were distributed in two countries where 172 respondents completed the questionnaires. Firstly, responses from employers (24 respondents) are analysed.

a) Employers' Survey Analysis

To the first question about the main concerns of employers regarding the current range and duration of post-school courses the answers could be analysed as follows: quoting an employer in the leisure industry in the United Kingdom 'Here in the UK, a high percentage of our part-time staff are at university. I find then well-educated but on a very limited range of topics. Post-pandemic this has become even more prevalent. The lack of simple life skills does amaze me. Decent, well educated, mostly polite young people ...but lost in the real world. We have to ground them & start again.' Also, the course length was felt to be a factor of concern and the general previous life experience, relevance, and level of employment readiness for work and career progression that courses provided; the feedback of particular interest was encapsulated in this response: 'In

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my experience, there is certainly a growing disconnection between what is being taught (and perhaps those doing the teaching) in further and higher education and the "real" world of business and practice. I also feel that there need to be closer links between business and education'. This point was raised by other providers. Again, there is the suggestion of the need for a closer link between education providers and employers (mentioned in the Times 'Future of Higher Technical Education in England report), with perhaps the requirement for a programme of regular skills update and technical work experience for academic staff; finally, one employer did comment that in terms of study leave for employees, this would have to organised in such a way that it was integrated into the organisational routine of the company, and that therefore there was no disruption to productivity.

The points made in the previous paragraphs in this section do seem to be in line with the study by Mattew Lauer 2019 study previously mentioned, in which a growing need is noted to increase the focus in matching training with industry needs. This is also noted in the Holmes and Mayhew article listed earlier, which focusses on the skills and qualification disparity in the graduate employment market.

Analysing the results about the need to retrain in people's working lives, 12.5 % of the respondents thought that people will have to retrain completely probably each decade. As the pace of change accelerates, so many different new skills will be required, 12.5 % indicated 'a few' to 2-3 times, another 12.5 % of respondents stated that Continuing Professional Development (including retraining where necessary) should be often, or ongoing through duration of working lives, as people need to keep abreast of new initiatives, legislation, and innovative practices, which will also benefit employers, the rest of the respondents still thought that this may happen less often, ranging from every 10-15 years.

Talking about a possibility to move away from the traditional academic year structure and course duration, although one quarter of respondents indicated that they at present have no definite opinion, a clear majority (three quarters) of employers considered that changes to the present structure of the academic year and course duration is desirable.

The question about alternative models of student funding showed a strong majority of opinion from employers, in that the existing model of student funding is overwhelmingly considered to need in depth review. It could be suggested that both past and present funding models contribute to a tendency for education providers to undergo a form of goal displacement, in that the growth of the provider itself assumes an importance at least as great as, and perhaps greater than in some cases, the provision of employment-ready graduates with up to date and readily applicable qualifications.

The answer ratio for this question '' Do you feel that remote learning can be delivered so that it complements practical experience?' is exactly the same as for the previous one. Employers overwhelmingly consider that the remote learning experience (naturally, if delivered in a considered and appropriate manner) can effectively supplement practical work in context.

Talking about the less useful courses to employers, the responses indicated that this would depend on the employment sector for which the qualifications were intended, however, it was felt that numeracy and literacy skills should remain a core part of any future provision. Respondents also indicated that educational organisations do have a key responsibility in ensuring that qualifications are rigorously reviewed in terms of content, industry relevance, meaningful and substantial practical work experience, and consequent graduate employment opportunities.

Analysing new courses and subject areas that should be developed, a clearer set of responses were received to this question and indicated the following opinions: there is considerable scope for the development of programmes in the fields of Artificial Intelligence, Information Technology (for example, the growing use of 'Blockchain' methods), STEM, new fields of Medicine and Medical Techniques and the development and use of Green Energy technology; the courses that employ futuristic ways of learning should be developed, and al courses should be wholly relevant to the industry they are designed for, also, the courses for Trades like plumbing, joinery, electrical, engineering should continue, and be expanded to include renewable energy servicing.

Asking about the 'apprenticeship' model, for this question there was a very large majority of the opinion that the apprenticeship model of learning and training should indeed be extended to a greater range of employment roles than has traditionally been the case, 92% answered positively, and only 8% did not provide the answer.

Analysing colleges and universities effective work together with employers, so that the curriculum is relevant to industry and commerce, responses, which did tend to indicate in general the desire for a closer level of cooperation between academia and industry regarding curriculum delivery and design, included the following points: education provision must address the needs of all industries and keep up with them as they inevitably evolve, with greater effective agreement on development and review of course theory and practical content which is relevant to industry; there must be improved communication between those who teach and develop curriculum and those who practice in business and industry. A two-way relationship to the benefit of

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both and this may imply the increasing use of part time teaching staff who maintain employment in the industry in which they specialise, or at least a continuing professional development programme that involves regular periods of industry placement.

The last question about the work experience as a concept has been (perhaps previously to a greater degree than at present) common practice in the United Kingdom and respondents in general affirmed that this was considered to be essential. This methodology would embed theoretical application in practical skills. The stated length varied from 6 weeks to 1 year, with models of distribution of this varying from allocated regular weekdays to weekly or monthly blocks or even longer (20 weeks was suggested by one respondent).

b) Academic Staff Survey Analysis

24 teachers from Lithuania and 10 academic personnel from Scotland were the respondents in this part of the survey.

The question about the main concerns for prospective students, and what may prevent them from entering higher education received a variety of interesting responses, with the main concern being that of the financial barrier to studies, followed by that of appropriate and relevant employment prospects following course completion, particularly in the years immediately after graduation. One respondent again felt that there may be a possibility of a 'goal displacement' which may be present in some educational organisations, in which the goal of their own growth may gradually, and perhaps unwittingly, surpass that of the students which they serve. This reluctance to change long established organisational systems, methods and goals does reflect the findings of the Smithsonian study which notes the threats to all organisations that fail to adapt to the changing needs of industry.

Purely in terms of cost reduction for students, many respondents argued for a closer partnership between education and employers, with a blended model of qualification achievement and paid work, together with a reduction in programme length. Other respondents focussed on measures such as tax reductions and other forms of government help, an increase in scholarship places, increased student support with living costs and a wider access to low-cost student loans. In the present economic climate, it may be difficult to envisage how these measures may be realised, either in whole or in part. In addition, simply reducing the financial burden of study to participating students will not in itself (although certainly a worthy aim) change any of the issues involved in developing a more effective and appropriate model for education provision and curriculum development in the face of rapid societal, economic, and industrial change.

For this question if it is possible or desirable to move away from the traditional academic year structure and course duration, 62.5% of respondents feel that the structure of the traditional academic year could certainly be revised, offering greater flexibility of access to students from across society and, if such changes were to make the structure of post-school educational provision more like that of the workplace, lead to a more effective level of work-readiness for graduates. 6% of respondents indicated that they did not at present have an opinion on this issue, with only 31.5% considered that the present structure should remain. One valid recommendation was for affordable and flexible childcare provision for students to encourage participation in the development of more flexible academic provision.

The most common recommendations about new courses and subject areas that should be developed were courses which cover the latest developments in Information Technology, Business Studies, and Mechatronics and Virtual Reality. Green Energy was also mentioned as a field in which there was a need of programme development and two respondents listed Innovation Management and its practical application. Three mentioned 'meta' skills as public speaking, creativity and problem solving as being factors for incorporation into all courses.

For this question "Which courses, in your opinion, may be becoming obsolete or need significant change?", 9% of respondents had no definitive opinion, however others cited Sports Management, Traditional format Business Programmes, Psychology, Social Care, Theatre Arts, Pre-School Education, and general programmes as either perhaps needing revision or becoming obsolete. One respondent mentioned 'manual skills' programmes as becoming less attractive to students, which is an interesting response as certainly in the United Kingdom, traditional trade apprenticeships remain popular and on qualification, above average earnings can easily be reached.

From the responses of the academic staff to the question about less attractive courses, 6% of staff indicated that they had no opinion on this matter, however 9% indicated that they believed that programmes which were more general in nature and did not lead directly to specific employment fields were becoming less popular. Responses also indicated that traditional maths and science programmes were less attractive, and that female enrolment in 'STEM' subjects was low. Again, 'meta skills' were mentioned and, is interesting and is relevant to the concept of 'learning to learn' being potentially a crucial future employment related skill. A possible indication of the emergence of commercial rather than public education and training provision was given as a less potentially expensive and more concentrated approach to qualification achievement.

For the question about popular courses, the responses do seem to indicate that there is an apparent

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increase in the popularity of programmes which can lead directly into employment in a work-based specialism, with one respondent stating specifically this. Of the responses indicating courses which showed an increase in popularity with students, 38% indicated the field of Information Technology with related business and engineering applications, 12% indicated Law, 12% indicated Nursing and the rest indicated Beauty Therapy, Psychology, Pedagogy, and Innovation. 3% of respondents had no opinion.

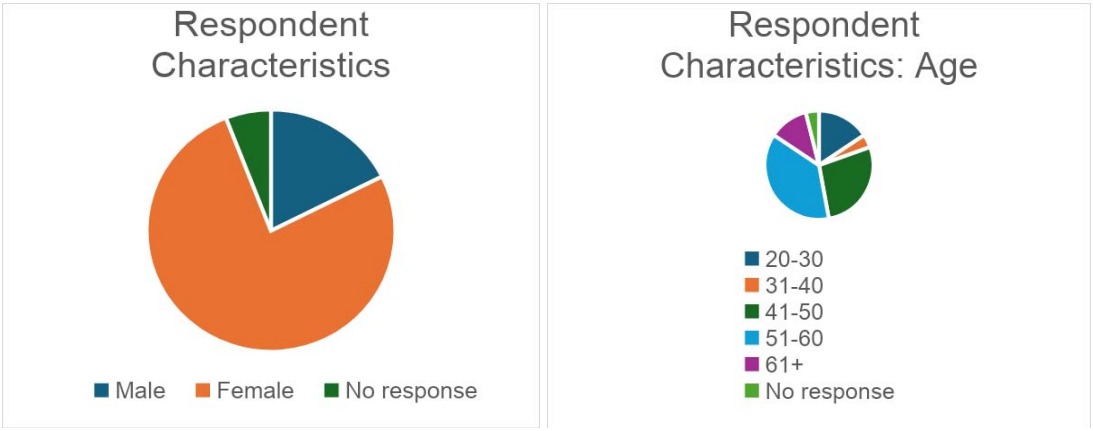
To the question "How often do you review course provision?" the results indicate that just under 1/3 of respondents were not involved in a programme review process or were involved infrequently. It would be useful to conduct further study into the depth and nature of the review and the openness of the educational provider to necessary change.

Being asked "How can colleges and universities effectively work together with employers, so that the curriculum is relevant to industry and commerce?" all responses except for one emphasise the importance of ongoing effective communication between employers and education providers. The responses do indicate a general awareness of the need for communication to be transformed into mechanisms to ensure that education provision evolves so as to meet the changing needs of industry. There are undoubtedly established liaisons at present, however their effectiveness and responsiveness may require to be re-examined.

For the final question about including an element of work experience in every course and for how long, responses (apart from one: 'not necessarily') all indicate the perceived desirability of work experience being integrated of within the structure of post-school educational programmes. The estimates of required work experience duration estimation varied and included weekly, monthly, quarterly, and half-yearly (in the final year of a programme).

Responses were received from academic staff and Marijampolės Kolegija/Higher Education Institution in Lithuania and Glasgow Kelvin College in Scotland, females dominating, most answers from the respondents in their fifties (see Table 1).

Table 1: Respondent Characteristics

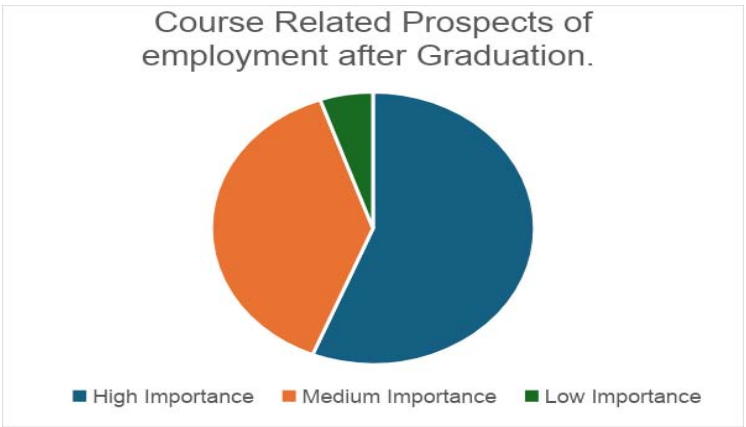


c) Students' Survey Analysis

The final set of questions was put to students (114 in total) and responses received were as follows.

First, the importance of prospects of employment after graduation was analysed.

Table 2: Importance of Prospects of Employment after Graduation



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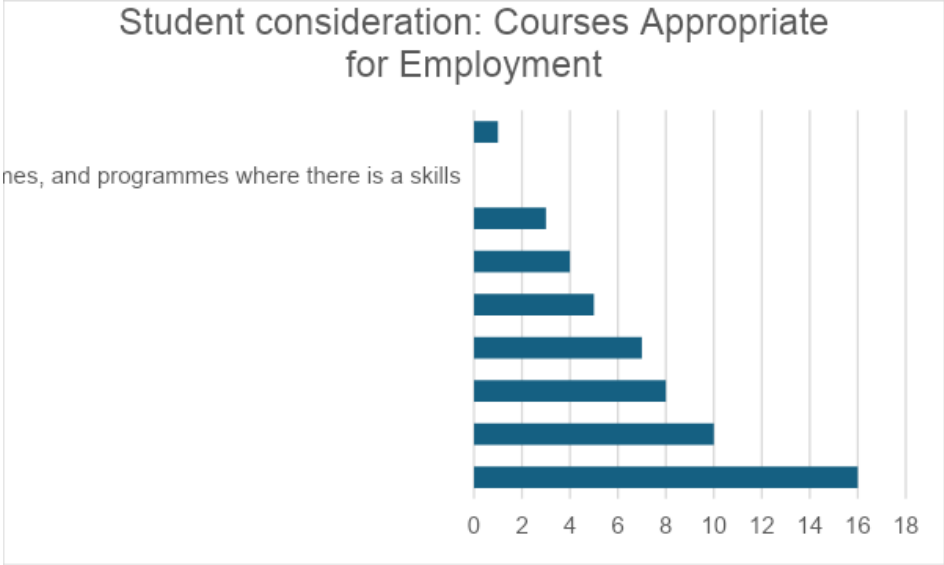
Whilst it is as expected that over half of the student respondents indicated that employment prospects on course completion are held to be of high importance, it may be surprising that over one third of respondents considered this factor to be of medium importance, in particular given the present international economic situation of high inflation and failure of salaries to keep up with the increases in cost of living and the growth of what in the United Kingdom is termed as the 'gig economy', that is, work which has a low level of job security, and which offers less than full-time employment hours (Table 2). Age grouping may be a factor in this response, and it also may be indicative of a change in value norms of 'generation z', that is young people born between the mid-1990s and early 2010s.

Analysing the courses appropriate for employment the results are summarised as follows:

Table 3: Courses Appropriate for Employment



As expected, programmes in Information Technology, Business English and Business Studies scored highly, as did mathematics (it may be inferred that high competency in this field will be a positive factor in scientific engineering and information technology employment fields), followed by law. One particularly interesting response is that which proposes the high prospects of employment are high in emergent specialisms in which there may be a low level of qualified or experienced staff (see Table 3). This may be linked to the findings of the quoted research by the BBC in 2015 and the quote by one graduate in which they observe the seeming lack of opportunities for the sheer number of students entering the job market.

The largest single response indicated a belief that new programmes in Information Technology would be necessary, followed by a need for courses in virtual reality and metaverse technology and social media and marketing. Three respondents considered developing emotional intelligence, psychology and stress management should be provided as 'meta skills'. These may be useful skills to have in parallel with the rapid development of information technology and artificial intelligence. There was, surprisingly, no mention of green technology development and that only one respondent mentioned crypto currency and data analytics, which is now very widely used in social research, marketing, and commercial and political communications. This would be worth investigating further in the future across a wider student cohort.

Analysing the responses about the main barriers that would prevent you from beginning a course, the issues relating to finance and funding constituted the greatest number of individual responses, closely followed by that of pressure of time. This is reflected in the following article published in The Guardian, entitled 'It's broken me'. Although written during the Covid Pandemic, very similar issues are being experienced currently during high price inflation and the cost-of-living crisis. Age was the next most frequent factor along with previous grade results. The latter was linked to perceived programme complexity and a subsequent lack of self confidence in programme uptake. Three respondents each stated that programme delivery language would mitigate against programme choice as would programme location. Programmes being sufficiently practical or flexible contributed to negative perceptions. Uncertainty of personal direction, although only indicated once in this study, is not uncommon amongst the broad student cohort and could be addressed, to some extent, by the provision of 'taster' courses before full commitment to a full programme of study.

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Almost half of respondents consider that the traditional academic calendar and course duration are still valid, another half – that it could be modified. Although no clear majority is indicated in favour of either option, the equal split indicates that it would be worthwhile carrying out a further investigation, especially for students who may be in an older age range in comparison to students who are directly leaving school, and who may already be in work and wish to further their career of change direction.

Being asked about to retrain during their working life, just over half of the students thought that this would be necessary, with a small percentage acknowledging this possibility A further small percentage (4%) gave no response, however just over one third (36%) thought that retraining would not be necessary during their working life. For those who did not believe that they would have to retrain during their working lives, reasons given included their belief that their career choice would remain in demand and that the familiarity with skills and duties would be enough to see them through their working lives. However, those that did believe that their initial job would not be a 'job for life' gave reasons that included the necessity of constant skills improvement, changes in employment patterns with perhaps an overall change in life direction, the need to remain competitive and the realisation that life in general is subject to change.

As the age for retirement will gradually increase, how the issue of an increase in expected individual working life for all can be met was asked. Perhaps not unexpectedly given the age distribution of respondents, 23% indicated that they did not know how this issue might be addressed, whilst 20% stated that they believed that legislators should have a better appreciation of working life before deciding on such issues. And whilst healthcare and life expectancy may be improving, how physically demanding your work is will certainly have a significant effect on how long you can di the type of work you can do. For example, how viable would it be to continue employment as a construction worker into your late 60s or 70s? Social and interpersonal aspects may also be relevant factors. Other points raised include making retirement conditions specific to the job (for example in Scotland and Lithuania police officers receive their occupational pension after only 25 years or service) and where people have to work longer, making sure that they are employed in conditions that are age and health appropriate. Allowing older people to have access to suitable education and retraining provision so that they will have the skills to continue working in an appropriate job is also a relevant factor. The study by Sabzalieva et. al (2021) previously quoted is relevant here in terms of the stated need for education to be inclusive and comprehensively serve the needs of society and students.

Table 4: Cost of education

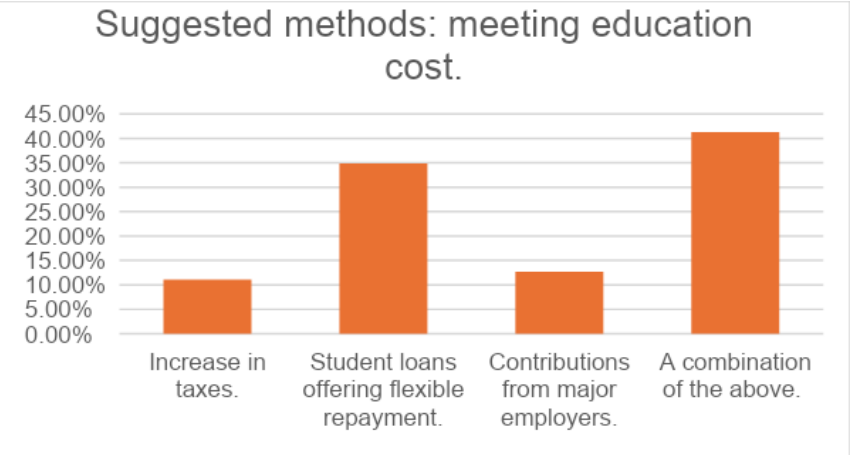

Table 4 shows the greatest number of responses is that for meeting the cost of education by a combination of increases in taxes, provision of student loans offering flexible repayment methods and duration and contributions from major employers. The concept of 'job competition as noted earlier in the Times Higher Education Supplement is again relevant here, as for graduates subsequently working in a non-graduate role on a comparatively lower rate of pay, the spectre of debt will be a feature of their lives for a very considerable time, with the subsequent consequences for finance providers.

V. Conclusions and Recommendations

In the light of the current period of societal, economic, industrial, and environmental change, this study has been useful to highlight some of the changes in post-school educational provision which may very

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possibly be necessary in the future to meet the changing nature of business and the global economy, environmental issues and societal expectations and norms. Firstly, many people will no longer have a 'job for life' and several career changes may be necessary throughout their working lives, in particular as new technology replaces the human element in many roles and new job roles themselves evolve. There is perhaps a growing level of awareness for employees to be increasingly able to adapt and show a level of flexibility in how they work (with 'learning to learn' being a key skill in adapting to changes in necessary skill sets in the work environment) , however although this level of awareness may not yet be so apparent amongst some sections in the student body, it is indeed almost certainly accurate to propose that this awareness is growing, both in terms of the acquisition of relevant initial qualifications and also skill updates throughout working life. This will require an ongoing element of curricula review by providers of post-school education.

It is becoming clear that the traditional methods of the delivery and structure of post-school education provision will need to change in line with this, significantly beyond that of the long-established academic year, and certainly with a higher level of close cooperation with employers than may presently be the case. Education provision which is linked to the acquisition of workplace skills (for people of all ages) will have to be accessible and highly flexible in terms of content and delivery and be able to deal with what may be frequent and significant changes in what is required to update and develop occupational skills. In summary, the one constant is change and the future may soon require a much more flexible model for education and training, and the blurring of the previously perceived harder boundary between education and work.

VI. Limitations of the Study

The study could have reached a wider spectrum of respondents not only in Lithuania and the UK, but also in the whole world. Also, the number of respondents could have been expanded to search for more optional findings. Moreover, the wider spectrum of respondents could have been used as the main factor of survey. Also, as it is initial research, more research should be conducted in the future. To maintain the continuity of the survey, it is planned to carry out additional surveys in the future.

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Psychopedagogy and Teaching Practice in the Malagasy Context: Cultural Perspective to Support those "Prevented from Thinking" Beyond Learning Disorders

By Docteur Boto Simeone Nasolo Raoël
Bircham International University Espagne

Abstract- In this contribution, we propose an attempt to understand the mystery of the failure of malagsy learners in the face of fundamental knowledge through a psychopedagogical analysis of these learning obstacles.Three main psychopedagogical are therefore identified : diagnose, teach, manage psychological and disciplinary aspects.It is in vain that we propose, through this article, a model of psychopedagogical dynamics based on learning through culture initiated by Serge Boimare in his work.We think that if teacher is capable of taking the stage of restoring the thinking machine through cultural mediation, he will revitalize the knowledge of learners in difficukty by serving their interests, including those of the best among them, and will, subsequently, operate his class.

Keywords: psychopedagogy- « prevented from thining »-culture for learning-model of teaching practice.

GJHSS-G Classification: LCC: LB1050.9



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Psychopedagogy and Teaching Practice in the Malagasy Context: Cultural Perspective to Support those "Prevented from Thinking" Beyond Learning Disorders

Psychopédagogie et Pratique Enseignante en Contexte Malagasy : Perspective Culturelle Pour Soutenir les « Empêchés de Penser » Au-Delà des Troubles de L'apprentissage

Docteur Boto Simeone Nasolo Raoël

Résumé- **Dans cette contribution, nous proposons un essai de compréhension sur le mystère de l'"échec des apprenants malagasy face aux savoirs fondamentaux par l'"intermédiaire d'"une analyse psychopédagogique des causes de ces obstacles d'"apprentissage. Trois axes psychopédagogiques principaux sont de ce fait identifiés: diagnostiquer, enseigner, gérer les aspects psychologiques et disciplinaires. C'"est ainsi que nous proposons, par le biais de cet article, un modèle de dynamique psychopédagogique basé sur l'"apprentissage par la culture initié par Serge Boimare dans ses travaux. Nous pensons que si l'"enseignant est capable de faire franchir l'"étape de la restauration de la machine à penser par la médiation culturelle il revitalisera les savoirs en servant leurs intérêts y compris celui des meilleurs d'"entre eux, et fera, par la suite, fonctionner sa classe.**

Motsclés: psychopédagogie- « empêchés de penser »-culture pour apprendre - modèles de pratique enseignante.

Abstract- **In this contribution, we propose an attempt to understand the mystery of the failure of malagsy learners in the face of fundamental knowledge through a psychopedagogical analysis of these learning obstacles.Three main psychopedagogical are therefore identified : diagnose, teach, manage psychological and disciplinary aspects.It is in vain that we propose, through this article, a model of psychopedagogical dynamics based on learning through culture initiated by Serge Boimare in his work.We think that if teacher is capable of taking the stage of restoring the thinking machine through cultural mediation, he will revitalize the knowledge of learners in difficukty by serving their interests, including those of the best among them, and will, subsequently, operate his class.**

Keywords: psychopedagogy- « prevented from thining »-culture for learning-model ofteaching practice.

I. Introduction

Depuis 2009, j'"enseigne au Lycée Jacques Rabemanajara Toamasina Madagascar en tant qu'"enseignante de langue française auprès d'"élèves du secondaire. Tout récemment, je dispense également des cours de psychologie de l'"apprentissage au sein de l'"Université de Barikadimy Toamasina au sein de la Mention Française et également au sein de l'"Ecole Normale Supérieure de Toamasina Madagascar. De ces expériences d'"enseignement dans tousles niveaux, et des études en Psychologie de l'"Education que nous avions entamées au sein de Bircham International University (Espagne), nous avions émis un constat, qui s'"avère être commun à ces apprenants de tout âge: pour affronter les contraintes imposées par l'"apprentissage, ces derniers « usent de dysfonctionnements comme stratégie de survie »[1].

En tant qu'"enseignant, nous concédons que notre rôle consiste à travailler les savoirs fondamentaux, à améliorer les outils pour penser et apprendre, cependant, je voudrais aussi savoir comment faire avec ces apprenants distraits, rebelles quand je fais mes cours. Je souhaiterais savoir ce que je devrais faire avec ceux qui ramènent tout ce que je dis à des préoccupations personnelles. Comment je vais tenir mes projets avec ceux qui s'"auto dévalorisent en permanence, avec ceux qui ne supportent pas la relation d'"aide. Comment faire passer mon message à ceux qui ne souhaitent pas suivre les règles ? Quelles relations proposer à ceux qui s'"enferment dans le mutisme, qu'"ils soient violents ou inhibés ?

Ces remises en questions, qui constituent mes raisons, ne sont pas pour le moins négligeables en ce sens qu'"elles ne sont pas seulement anecdotiques mais elles sont omniprésentes face à l'"échec scolaire de mes apprenants. Qui plus est, ces raisons vont progressivement pervertir la relation pédagogique et tailler en pièces mes séquences pédagogiques en classe.

Allons-nous en tenir compte dans nos démarches pédagogiques ou resterons-nous aveuglés dans la mauvaise foi en prétextant que ces troubles sont réactionnelles à la désillusion de ne pas apprendre ou à l'"insuffisance de la pédagogie et faire comme si de rien n'"était ? Demeurerions-nous éternellement des autruches face à cette situation affligeante de l'"échec scolaire ?

Author: Ph.D, Psychologie de l'"éducation, Bircham International University Espagne. e-mail: chouchou281182@gmail.com

[1] Boimare. S. (2004) L'"enfant et la peur d'"apprendre, Edition Dunod, p.196.

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Quand allons-nous reconnaitre l'"existence d'"apprenants avec lesquels nous ne dépasserions jamais une parodie d 'apprentissage, même avec les remédiations cognitives les plus sophistiquées par les meilleurs précurseurs ? Quand allons-nous admettre l'"existence des apprenants qui ont réussi à mettre en place des stratégies pour ne pas affronter la situation d'"apprentissage qui sont beaucoup plus performantes, évolutives ?

Nous proposons donc par le biais de ce travail tout d'"abord de faire un essai de compréhension sur ce qui fait réellement obstacle à ces apprenants en s'"appuyant sur des diagnostiques psycho-pédagogiques pour que par la suite, des stratégies puissent être mises en place en fonction des sources de blocage des apprenants. Comme nous l'"avions mentionné précédemment, nous allons nous référer principalement aux modèles de prise en charge proposés par Serge Boimare : la médiation culturelle dans laquelle nous allons essayer à la fois de gérer les aspects psychologiques et disciplinaires de l'"apprentissage de ces élèves en difficulté. Et pour ce faire, une séquence d'"apprentissage par la culture sera proposée en guised'"illustration d'"un modèle de prise en charge psychopédagogique des apprenants en difficulté. Ce travail comportera, pour commencer une hypothèse de compréhension autour du mystère de l'"échec des apprenants suivie d'"une partie théorique avec la présentation de l'"implication de la psychopédagogie dans le cadre du décèlement des problèmes d'"apprentissage des élèves.Les principes et les possibles retombées du travail psychopédagogique seront donc abordés. Par la suite, une présentation du protocole de la médiation culturelle proposée par Serge Boimare sera réalisée afin de poser le contexte dans lequel s'"inscrit ce sujet. Un éventail de principes de base tels que le support, le déroulement et les retombées de ce modèle de pratique sera donc exposé également dans cet article. Pour terminer, nous allons proposer une adaptation de ce concept d'"approche pédagogique de Serge Boimare dans notre classe. Pour ce faire, le texte fondateur issu des fables de Jean De la Fontaine nous serviront de textes fondateurs.

II. Essai de Compréhension du Mystère de L'échec des Apprenants Face Aux Savoirs Fondamentaux

a) *Une Nécessaire Prise en Compte de la Dimension Psychologique de L'apprentissage*

Face à la recrudescence et à la persistance de l'"échec scolaire actuelle, nous pensons que les enseignants passent à côté de l'"essentiel. En effet, en feignant ne pas remarquer la détresse de ces apprenants face aux contraintes de la situation d'"apprentissage, ces derniers risquent de passer à côté de ces appréhensions parfois en liaison avec les anciennes expériences éducatives antérieures de ces élèves. Selon Serge Boimare, « ces appréhensions empoisonnent la structuration intellectuelle des apprenants en infiltrant leur fonction représentative »[2]. Elles provoquent ainsi une véritable « peur d'"apprendre »[3] et les entrainent à l'"évitement de penser pour se protéger des aléas de l'"apprentissage.

Quand ce processus d'"enfermement est à l'"œuvre, il constitue des portes d'"entrée vers le savoir qui deviennent dangereuses. Surgissent alors les interrogations légitimes et les craintes normales, que tout en chacun connait face à un apprentissage nouveau. Et de surcroit, suscitant une remise en cause excessive de leur état d'"esprit face à leur difficulté, les troubles éprouvées par ces apprenants se transforment rapidement en déstabilisation déclenchant des préoccupations identitaires parasitant leur rendement intellectuel.

Ces appréhensions se manifestent souvent par l'"auto dévalorisation souvent dissimulées par des idées mégalomaniaques ou persécutrices. L'"incertitude des apprenants sur leurs propres compétences se prolonge souvent par des inquiétudes sur leur place dans le groupe, sur leurs origines, sur les limites de leurs désirs confrontés à la loi, sur leur sexualité, leur homosexualité, voire même sur leur mort.

Ces inquiétudes identitaires pourraient conduire les uns à la revendication agressive alors que d'"autres s'"enfermeront dans le conformisme stérile ou l'"inhibition pour s'"en défendre. Il se pourrait même que chez les apprenants les plus fragilisés, ces craintes identitaires constitueraient une étape vers l'"arrivée d'"inquiétude archaïque destructrice de leur pensée. Ce qui va laisser place aux craintes d'"affrontement, d'"abandon, de morcellement, de perte d'"unité, de vide intérieur. C'"est là qu'"on commence à saisir en voyant ces jeunes apprenants fonctionner intellectuellement, à quel point l'"instrument lui-même, que ce soit la mémoire, lesrepères psychomoteurs, la concentration et même le maniement langagier peuvent être perturbés, endommagés par la survenue de ces craintes.

Pour les déceler et savoir qu'"on n'"est pas uniquement face à une limite de l'"instrument. Un indice facilement observable par l'"enseignant se présente à savoir la fuite par tous les moyens devant le temps d'"élaboration. Ce point commun à tous les apprenants déréglés par leurs peurs, nous emmène à les appeler « les phobiques du temps de suspension »[4]. « Leur défense et leur riposte consistent en effet à créer des

[2] Boimare. S. (2004) L'"enfant et la peur d'"apprendre, Edition Dunod, p.196.

[3] Ibid.

[4] Boimare. S. (2010) « Pratiquer le psychopédagogie » Dunod.

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stratégies pour court-circuiter ce temps du doute dans lequel il faut qu'ils confrontent leur organisation aux contraintes de l'apprentissage. Relais passée au corps, déclenchement de besoins vitaux, attaque du cadre, conformisme stérilisant, réponse en association immédiate sont les plus usités »[5].

En résumé, je dirais que la crainte d'apprendre est l'une des causes des difficultés d'apprentissage des apprenants. Seulement, il va falloir que les enseignants y portent un peu plus d'attention en mettant en avant leur capacité à déceler ces aspects psychologiques, souvent mis de côté, sou prétexte que l'enseignement ne se base que sur l'aspect cognitif.

b) Les Possibles bases d'un Scénario des Troubles de l'apprentissage

Ce scénario des troubles de l'apprentissage pourrait donc se jouer en quatre actes à savoir :

- la menace contre un équilibre personnel dû aux exigences de l'apprentissage,
- la survenue de sentiments excessifs dans lesquels dominent des idées de dévalorisation et de persécution parasitant ainsi le fonctionnement intellectuel,
- des peurs plus profondes, plus anciennes, souvent renforcées par des préoccupations identitaires, des dérèglements archaïques,
- des troubles du comportement plus ou moins importants, soit réduire ces appréhensions, soit pour les empêcher de survenir.

C'est ainsi que les stratégies anti-pensée se mettent alors en place pour court-circuiter tout scénario d'apprentissage.

c) Les causes de l' « empêchement de penser »

Dans la médiation culturelle proposée par Serge Boimare, le constat est fait que si les apprenants intelligents ne mettent pas en marche leurs réflexions, c'est parce que deux forces les en empêchent.

d) La faiblesse de la capacité imageante

« Cette capacité à produire des images intérieures »[6] bloque la capacité imageante des apprenants.

e) La non habituation aux contraintes imposées par l'apprentissage

« La seconde force qui empêchent les apprenants de penser, c'est l'arrivée quasi instantanée d'un fort sentiment de frustration dès la confrontation avec l'incertitude ».[7]

Remarque: En référence à ces causes évoquées par Serge Boimare, il en va de soi que l'enseignant doit donc sécuriser les apprenants dans leur mode interne. Mais comment ?

III. Et la Psychopédagogie Face à Toutes Ces Difficultés ?

a) Bref aperçu de la psychopédagogie

Etant une discipline qui permet de comprendre les processus d'apprentissage et de développement des individus dans un contexte éducatif, la psychopédagogie s'appuie sur des principes fondamentaux pour guider la pratique pédagogique et favoriser un apprentissage efficace.

Ainsi, l'enseignant psychopédagogue a pour mission d' « analyser les difficultés d'apprentissage et proposent des solutions qui visent une approche globale des difficultés de l'enfant »[8]. Pouvant agir d'une manière préventive ou thérapeutique le rôle de ce dernier consiste à faciliter le processus d'apprentissage des élèves. De ce fait, adopter l'approche psychopédagogique dans sa pratique enseignante permet de mettre en place différentesstratégies visant à faire face aux problèmes durant le processus d'apprentissage.

b) Les principes de base du travail psychopédagogique

Le travail psychopédagogique vise à émanciper intellectuellement le sujet apprenant en le réconciliant avec les systèmes d'apprentissage. En clair, le but principal est d'instaurer de nouveau le désir et le plaisir d'apprendre de l'élève en considérant ce dernier dans son ensemble (facteurs cognitifs, affectifs, physiques, scolaires, familiaux).

i. *Pour une Individualisation de L'enseignement*

Prônant que chaque individu est unique et que les méthodes d'enseignement doivent être adaptées aux besoins, aux compétences et aux préférences de chaque élève, le travail psychopédagogique permet de prendre en compte les différences individuelles pour optimiser un apprentissage sur mesure.

ii. *Promouvoir l'interaction Sociale*

Etant donné que les interactions sociales jouent un rôle essentiel durant le processus d'apprentissage, l'approche psychopédagogique favorise la construction de connaissances à travers le développement de compétences sociales.

iii. *Susciter la Motivation Scolaire*

Adopter l'approche psychopédagogie équivaudrait à accorder une place très importante à la dimension motivationnelle de l'apprentissage. Par le biais de la création d' un environnement

[5] Boimare. S. (2010) « Pratiquer le psychopédagogie » Dunod.
[6] Boimare. S. (2011) « Ces enfants empêchés de penser » Dunod.
[7] Ibid.
[8] Boimare.S.(2010) « Pratiquer le psychopédagogie » Dunod.

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d'apprentissage stimulant par les enseignants, cette approche propose des défis appropriés stimulant l'engagement des apprenants.

iv. *Pour un apprentissage actif*

Par l'implication active des apprenants dans leur processus d'apprentissage, le travail psycho-pédagogique a pour objectif principal d'aider ces derniers à mieux retenir et à comprendre les informations.

v. *Pour une aptitude réflexive et métacognitive*

Encourageant la réflexion et la métacognition sur l'apprentissage, le travail psychopédagogique stimule la prise de conscience des propres processus cognitifs du sujet apprenant. En effet, ces derniers sont encouragés à réfléchir sur ce qu'ils apprennent, comment ils l'apprennent et comment ils peuvent s'améliorer.

vi. *Optimiser la Zone Proximale de Développement*

Ce concept, développé par Vygotsky[9], suggère que l'apprentissage est optimal quand les apprenants sont exposés à des défis légèrement à leur niveau actuel de compétence, mais qu'ils peuvent relever avec un soutien approprié. Ainsi, par le biais du travail psychopédagogique, Les enseignants pourraient identifier la « zone proximale » de chacun de leurs élèves.

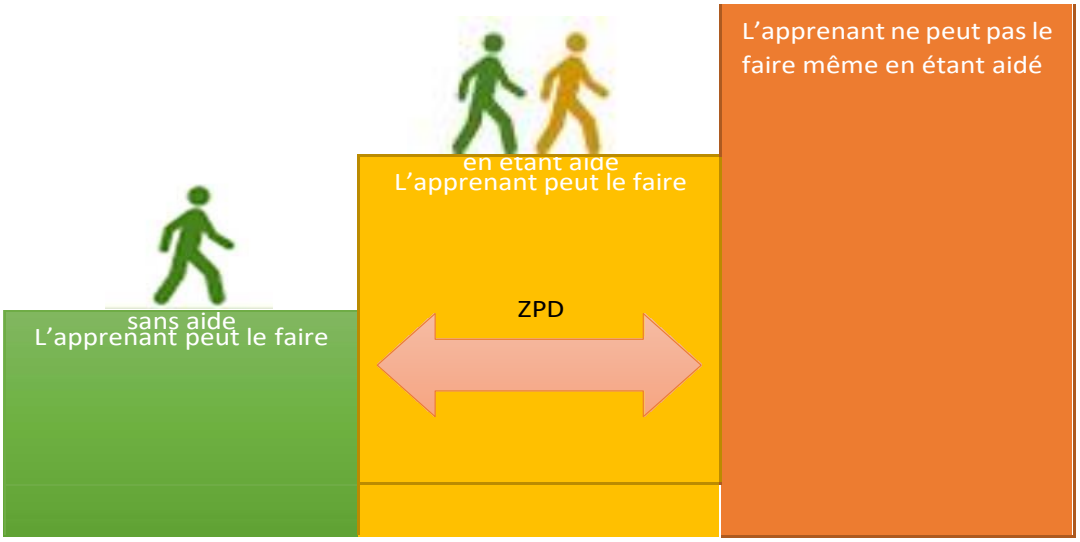

Figure 1: Zone proximale de développement selon Vygotski.

vi. *Pour un « feedback » et une évaluation constructive*

Le feedback régulier est essentiel pour aider les apprenants à s'améliorer. En adoptant l'approche basée sur la psychopédagogie, les enseignants auront la possibilité de fournir des retours sur les performances des apprenants de manière à les guider vers l'amélioration.

vii. *Pour un Apprentissage Tout au long de la vie*

Reconnaissant que l'apprentissage ne se limite pas à l'éducation formelle, mais s'étend tout au long de la vie, enseigner en pratiquant l'approche psychopédagogique permet d'encourager les élèves à continuer d'apprendre et à se développer tout au long de leur vie.

viii. *Promouvoir L'Inclusion*

La psychopédagogie promeut l'inclusion de tous les apprenants, y compris ceux ayant des besoins spéciaux et spécifiques. Elle vise à créer des environnements d'apprentissage inclusifs où chacun a la possibilité de réussir.

x. *Pour Un Apprentissage Contextualisé*

L'apprentissage est plus efficace quand il est lié au contexte de la vie réelle des apprenants. La psychopédagogie encourage l'enseignement de compétences et de connaissances pertinentes et applicables.

c) Les Prérequis du Travail Psychopédagogique

i. *Une Visée D'accompagnement*

L'accompagnement psychopédagogique requiert la mise en œuvre d'exercices de créativité, de lecture, de mathématiques et des méthodes de médiation. En effet, par la prise en compte des inquiétudes et des attraits de la personnalité nuisibles au bon déroulement du processus del'apprentissage, le travail psychopédagogique permet d'accompagner l'enfant ou l'adolescentayant une approche particulière de l'apprentissage.

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ii. *Le Travail D'outillage en Psychopédagogie*

a. *Un Nécessaire Travail de Diagnostic: Le Bilan Psychopédagogique*

A. *L'importance du Bilan Psychopédagogique*

Le bilan psychopédagogique est l'étape essentielle du travail psychopédagogique. Le bilan sert à analyser la situation dans laquelle se trouve l'enfant, tant sur un plan scolaire (difficulté d'apprentissage) que sur un plan psychologique (besoin, maturité affective, carences).

B. *Les Contributions du Bilan/Diagnostic Pédagogique*

A l'issu du bilan(du diagnostic), l'enseignant psychopédagogue sera capable de choisir une stratégie d'intervention psychopédagogique adaptée à l'enfant et à son environnement familial et scolaire. Le bilan permet également de sélectionner les outils, ou bien même d'en créer, qui seront utilisés dans ses prochaines séquences.

b. *Des Outils Psychopédagogiques, oui Mais Lesquels ?*

A. *Les Outils Classiques*

Les outils classiques sollicitent la créativité, le jeu, l'écriture, la lecture, les mathématiques et d'autres médiations encore dans le but de restaurer le plaisir d'apprendre.

Remarque: Souvent, le dessin est un outil courant pour les jeunes enfants et les jeux vidéos peuvent être exploités chez les adolescents.

B. *Les outils Issus des Nouvelles Technologies*

Les jeux vidéo, les applications en réalité augmentée ou en réalité virtuelle peuvent aussi être utilisées de nos jours.

d) Estimation des Retombées du Travail Psychopédagogiques

i. *Estimation sur les Apprenants*

a. *Sur le Plan Psychologique*

Le travail psychopédagogique permettrait aux apprenants « de se réconcilier pleinement au statut d'élève »[10]. Ces derniers seront plus à même de prendre conscience de leurs forces et de leurs faiblesses, ce qui améliore également leurs techniques de mémorisation, de concentration et d'organisation.

b. *Sur le Plan Cognitif*

Pour essayer de contourner ces obstacles d'apprentissage, l'enseignant met en place des pratiques psychopédagogiques dans une perspective d'élaboration d'activité prenant en compte les difficultés d'apprentissage des élèves du point de vue cognitif.

ii. *Sur les Parents*

Pour ce qui est des parents, le travail psychopédagogique permet d'optimiser l'amélioration de la perception qu'ils ont de leurs enfants en tant qu'apprenant et les attentes qu'ils ont pour eux.

a. *Un Affinage Représentatif de Leurs enfants*

Le travail psychopédagogique permet aux parents d'affiner la représentation qu'ils ont de leurs enfants en tant qu'apprenant distinct ce qu'ils ont été et des attentes qu'ils peuvent avoirpour leur enfant.

b. *Une Prise de Conscience des Atouts et des Lacunes de Leurs Enfants*

Le travail psychopédagogique amène les parents à s'interroger sur les stratégies d'apprentissage de leurs enfants et ainsi de prendre conscience de leurs forces et de leurs faiblesses via le travail métacognitif.

iii. *Pour L'enseignant Praticien Psychopédagogue*

a. *Une Facilitation de la Prise en Charge*

Le travail psychopédagogique permet aux enseignants de proposer à leurs élèves, surtout ceux en difficulté, des outils concrets et personnalisés pour faciliter leur apprentissage : mémorisation, attention, organisation.

b. *Un Soutien Emotionnel*

Le travail psychopédagogique permet au praticien de soutenir les élèves dans leurs angoisses et les blocages générés par les situations d'apprentissage (angoisse de performance, refus scolaires anxieux, phobie scolaires…)

IV. Présentation du Protocole de Médiation Culturelle Proposée par Serge Boimare

a) Justification de Serge Boimare pour son Recours à la Culture pour Contourner les Obstacles D'apprentissage

Les « empêchés de penser n'ont pas besoin d'entrainements supplémentaires avec plus d'exercices scolaires qui les enferment dans leur difficulté et les poussent à développer ces stratégies anti apprentissage »[11]. Ainsi, pour justifier son recours à la culture, Serge Boimare explique que chez certains apprenants, la méconnaissance des bases culturelles élémentaires touche des domaines comme l'environnement proche, leurs histoires personnelles, leurs racines, leurs filiations mais aussi leur maitrise de la langue et des règles de communication avec l'autre, ce qui fait que « l'inscription des savoirs se fait du sable mouvant »[12].

[10] Boimare.S.(2010) « Pratiquer le psychopédagogie » Dunod.

[11] Boimare.S.(2016) « Ces empêchés de penser »Dunod.

[12] Boimare.S.(1999) « L'enfant et la peur d'apprendre » Dunod.

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Remarque Personnelle: Si ces apprenants, capables d'apprendre mais rencontrant des difficultés d'apprentissages, sont soumis et confrontés à des tiraillements internes liés à des frustrations, des craintes archaïques, en quoi la culture peut-elle aider ces apprenants intelligents « empêchés de penser » ?

b) Pourquoi choisir la culture pour apprendre ?

i. *La Culture Commune, Culture du Partage*

a. *Pour la Construction Identitaire*

Selon Tassin-Ghymers. M.(2011): « La culture est un langage collectif commun, rassembleur, constituant l'identité collective et servant de fondement à une société. Dans notre société multiculturelle, un travail avec chacun sur l'identité culturelle reste fondamental »[13]. Il s'agirait donc d'une « réflexion d'autant plus nécessaire et urgente dans le contexte actuel de discrimination sociale et ethnique d'exclusion voire de violence interculturelle »[14].

b. *La Culture est Omniprésente*

Par le biais des arts visuels, de l'éducation musicale, de l'histoire des arts, les apprenants rencontrent la culture. Ils se construisent également une culture commune littéraire. La culture est donc bien omniprésente dans les directives, mais c'est la manière dont elle se déploie à l'école qui est différente. Qui plus est, le contact culturel permettrait à ces derniers d'aborder les questions fondamentales que tout être humain se pose.

Et c'est dans cette optique de l'omniprésence de la culture que vient s'insérer le travail de médiation culturelle à partir d'une littérature universelle.

c. *Une Véritable Exigence Culturelle pour les Publics Difficiles*

La construction de l'universalité nécessite la prise en compte des cultures dans leur diversité: « l'universalité ce n'est pas le contraire de l'inter culturalité. On n'arrache pas ici les cultures vernaculaires pour imposer à culture universelle »[15].

ii. *La Culture et le Langage Comme Médiation*

a. *Pour une Approche des Grandes Fondamentales*

La culture permet une approche des grandes questions fondamentales et le langage permet de structurer la pensée. S'il ne s'agit pas de faire parler les apprenants de leurs centre d'intérêts, « le travail de médiation culturelle se situe bien du côté de la transmission des connaissances, qu'il s'agisse des savoirs fondamentaux ou des contenus disciplinaires »[16].

b. *Pour un Traitement des Questions Archaïques*

« La culture offre les moyens de traiter les questions les plus archaïques tout en donnant la possibilité de faire ponts pour en revenir aux apprentissages les plus rigoureux; là où la règle et la contrainte reprennent leurs places ».[17]

c. *La Culture pour L'imaginaire*

Les objets culturels sont très importants à l'imaginaire des apprenants. « L'école devient alors le lieu où s'articulent l'objet et le point de vue, le lieu où s'articulent la réalité et ce que l'on peut dire sur la réalité, ce qui résiste à la subjectivité qui s'exprime sur ce qui résiste »[18].

d. *La Médiation en Tant que Pacificateur entre les Opinions et les Apprentissages*

La médiation de l'objet joue le rôle d' arbitre entre les différentes les opinions et apporte une sorte de pacification voire de sérénité qui rendent, par la suite, les apprentissages possibles : « l'objet est ce qui peut pondérer la surenchère affective qui est en train de prendre place de l'enseignement dans un certain nombre de classe »[19].

e. *Le Langage Comme Fonction D'expression de la Pensée*

A. *L'importance de L'échange Langagier dans la Construction de la Pensée*

La phase de discussion après la lecture du texte va permettre aux apprenants de donner leur avis, d'en réfuter, d'argumenter, de s'appuyer sur des exemples du texte ou de la vie en fonction de ce qu'ils ont compris ou ressenti. Il s'agit ici d'un travail de reformulation avec ses propres mots, de remise en forme de ce qui a été entendu. Cette étape est collective et donc sécurisante pour les élèves qui, ensemble, vont retrouver la chronologie de l'histoire et d'assurer de leur bonne compréhension.

B. *L'enjeu des Mots dans la Construction de la Pensée*

« Sans les mots, les apprenants ne pourraient concevoir, et donc ne pourraient véritablement penser »[20]. Les mots, dont ces derniers disposent ou dont ils ne disposent pas pour s'exprimer, constituent

[13] Tassin-Ghymers. M.(2011) « Comment donner sens et saveur aux savoirs ?La culture à l'école » De Boeck.

[14] Ibid.

[15] Meirieu. P.(2000) « Entre Homère et le Rap, quelle culture enseigner à l'école ? ».

[16] Boimare. S.(1999) « L'enfant et la peur d'apprendre » Dunod.

[17] Boimare. S.(2011) « Ces enfants empêchés de penser »Dunod.

[18] Meirieu. P.(2000) « Entre Homère et le Rap, quelle culture enseigner à l'école ? ».

[19] Ibid.

[20] Rousseau.J.J.(1755) « Discours sur l'origine et les fondements de l'inégalité parmi les hommes ».

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un véritable enjeu à l'école. Souvent, l'origine de conflits vient du fait que des élèves ne savent pas comment exprimer ce qu'ils ressentent, alors, ces derniers se rabattent alors sur la violence physique.

Remarque: Si la culture permet d'apprendre, peut servir de médiation entre les opinions durant le processus d' apprentissages, quelles sont les caractéristiques de ces supports culturels ? Comment et pourquoi ont-ils cet effet-là sur des apprenants en difficulté d'apprentissage ?

iii. *Les Textes Fondateurs Aideraient à Lutter Contre L'échec Scolaire*

a. *L'activité Intellectuelle et les Divergences de Position*

A. *Controverse à la Perspective Actionnelle*

La perspective actionnelle est très utilisée dans l'apprentissage par tâches. Cependant, celle-ci s'effectue « au détriment des enjeux de savoirs censés résulter de la réalisation de ces dites tâches. Ce glissement de l'activité intellectuelle vers des activités à faible enjeu cognitif nuirait en priorité à ceux qui n'ont pas d'autres endroits d'apprentissage que l'école ».[21]

B. *Articuler les Savoirs Scolaires à la Réalité Quotidienne*

Il s'avère crucial d'articuler les savoirs scolaires à la vie quotidienne. Cependant, Meirieu(2000) affirme que « la réduction du sens à l'utile opère sans doute un appauvrissement, et, en particulier, que cela laisse de côté la dimension essentielle du symbolique ».[22]

Remarque: Sans avoir la prétention de trancher sur ce débat, ces positions laissent entrevoir à quel point l'activité intellectuelle, la dimension symbolique sont essentielles dans les apprentissages, ce que les textes fondateurs vont nous permettre de travailler. En effet, « l'école amène à privilégier les processus rationnels d'exploration du réel. Mais il ne faut oublier qu'imaginer est l'acte d'un être social. Sans imaginaire collectif et personnel, il n'y a pas de création possible. L'homme se définit par ses fonctions symboliques et créatrices »[23].

b. *Des Textes Universels pour Apprendre*

A. *Définition du texte Fondamental*

Selon Boimare(2011), « pour qu'un texte mérite d'être dit fondamental, pour qu'il y ait une chance de traverser les modes et les époques, il doit contenir en lui les questions premières car, au fil du temps, elles ont contribué à forger l'esprit humain ».[24]

B. *Pourquoi les textes Fondamentaux ?*

(a) *Ils Seraient Porteur de Civilisation.…*

Les contes et les mythes, car ils sont issus d'une tradition millénaire et transmis initialement par l'oralité, étaient porteurs de civilisation. Qui plus est, « les hommes se reconnaissent dans leurs peurs exprimées par ces textes, dans les angoisses de morts, dans la difficulté de grandir solitaire dans un mode hostile »[25]. Ce sont les peurs qui envahissent le monde intérieur de l'apprenant, qui génèrent des blocages et entrainent l' « empêchement de penser ». Ainsi, les récits de ces textes fondamentaux, qui foisonnent de ressources inépuisables, vont créer un « environnement favorable à des réussites face aux apprentissages »[26].

(b) *Des Résonnances des Textes Fondamentaux sur ses Lecteurs…*

Les histoires contées à travers les textes fondamentaux trouveraient une résonnance en ses lecteurs. En guise d'exemple, parmi ces textes fondamentaux, Boimare(2011) souligne que « l'ancien testament connait bien la nature humaine, ses faiblesses, son aptitude à reproduire les mêmes erreurs. Les dieux grecs sont à l'image de l'homme, querelleurs, injustes et parjures »[27].

(c) *Ces textes Abordent des Problèmes Humains Universels*

Les textes fondamentaux sont universels en ce sens qu'ils abordent des problèmes humains universels. De par leur structure, la richesse de leurs schémas narratifs, leurs puissances dramatiques voire tragiques, ces textes vont permettre d'alimenter et de stimuler l'imaginaire et la curiosité, tout en répondant aux différentes questions existentielles auxquelles sont confrontés les apprenants durant leur apprentissage.

(d) *Ces Textes Fondamentaux Forment les Concepts Originels de L'apprenant*

Boimare souligne que « les mythes et les légendes présentent à l'apprenant un matériel qui lui permettrait de former ses concepts sur l'origine et les fins du monde et sur les idéaux sociaux auxquels il pouvait se confronter »[28]. Et c'est à travers les récits de ces textes fondamentauxque « les lecteurs peuvent

[21] Rochex. J.Y.(2012) « Entretien accordé à l'humanité ».
[22] Meirieu. P.(2000) « Entre Homère et le Rap, quelle culture enseigner à l'école ? ».
[23] Lauley. F. & Poret. C. (2004) « Littérature: mythes, contes et fantastique » Bordas.
[24] Boimare. S.(2011) « Ces enfants empêchés de penser » Dunod.
[25] Lauley. F. & Poret. C. (2004) « Littérature: mythes, contes et fantastique » Bordas.
[26] Boimare(2019) « Pratiquer la psychopédagogie » p.113 Dunod.
[27] Ibid.
[28] Bettelheim. B.(1999) « Psychanalyse des contes de fées » Essai, Poche.

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en déduire des concepts éclairant leurs questionnementsexistentiels »[29].

(e) *Les Textes Fondamentaux Alimenteraient la Perception Sentimentale de ses Lecteurs*

En plus de faire naitre dans l'esprit de l'apprenant la perception de sentiment, ces textes régiraient également ses actes (justice, générosité, amour, loyauté, droitures, courage…). Ce qui fait de ces textes des matériaux nécessaires à l'élaboration de la pensée, d'un jugement.

Si l'on se réfère à ces contributions des textes fondamentaux ces derniers permettraient donc de répondre aux questionnements suivants: à quoi le monde ressemble-t-il vraiment ? Comment y vivre et comment faire pour être vraiment soi-même ?

C. *Les enjeux des textes Fondamentaux*

Dans ces textes à « haute densité culturelle »[30] , les enjeux sont d'une très grande violence car « ces textes sont des textes qui parlent aux élèves parce qu'ils renvoient à des éléments absolument centraux, que l'on pourrait appeler des « invariants anthropologiques »[31].

D. *L'importance de l'universalité des textes Fondamentaux dans la Démarche Psycho-pédagogique*

L'universalité de ces textes rend la démarche psychopédagogique cruciales en terme d'étude de par leurs structures, leurs langages spécifiques, les émotions profondes qu'ils transmettent et de par leurs caractères philosophiques. Ils apportent également un aspect psychologique qui vient compléter cette démarche de médiation culturelle.

c. *Les Apports Psychologiques de la Démarche: Un Rapport Entre Mythe et Psychisme de L'apprenant*

Jusqu'à un certain âge, l'enfant donne vie à ce qu'il touche, c'est ce qu'on appelle « l'animisme : il s'agit de la frontière entre l'imaginaire et le réel qui est floue de même que celle-ci définit le moi et le non-moi »[32].

Remarque Personnelle: Les métamorphoses, les magies contenues dans les récits des contes et des mythes pourraient donc provoquer chez les enfants une très grande attirance.

A. *Un Nécessaire Apport de Compréhension Existentiel*

(a) *Une Nécessaire Compréhension Pour Mettre de L'ordre dans les Pensées*

Comme la vie d'un enfant semble parfois déroutante, il a besoin de « se comprendre au sein du monde complexe qu'il doit affronter »[33]. Ainsi, il faut donc l'aider à mettre un peu de « cohérence dans le tumulte de ses sentiments »[34].

Remarque: Ayant besoin de comprendre « ce qu'il se passe dans son être conscient et inconscient »[35], les idées trouvées par l'enfant à travers les textes fondamentaux seraient donc susceptibles de mettre de l'ordre dans ses pensées, « sa maison intérieure et, sur cette base, dans sa vie également »[36]. Sans doute parce que les contes commencent là où se trouve en réalité les apprenants dans leur être psychologique et affectif.

(b) *Un Besoin de Sécurisation du Monde Interne*

Les rêves éveillés en ces enfants, ruminant les fantasmes issus des récits des textes fondamentaux, qui parfois, correspondent aux pressions des enfants de leur inconscient, « aident à mieux orienter leur vie »[37]. C'est sans doute pour cela que Serge Boimare ose parierqu'une fois que le monde interne de ces enfants est sécurisé et enrichi, « ils accepteront enfin d'entrer dans l'activité réflexive, partie intégrante de l'apprentissage »[38].

d. *Un Travail de Relancement de la Pensée en Trois Etapes*

Dans la démarche pédagogique de la médiation culturelle, ces textes vont être utilisés pour relancer la pensée. Serge Boimare a imaginé un travail en trois étapes, régulier.

A. *Première Etape: Choisir le Support Pédagogique*

Cette étape n'est possible qu'à partir de la culture et des textes fondamentaux car elle consiste à donner aux apprenants les moyens de mettre des mots et des images sur leurs inquiétudes au moment où ils sont confrontés à la démarche intellectuelle. Cette étape est un moment d'écoute pour les apprenants et elle favorise le « passage d'une pensée soumise aux sensationset aux émotions, à une pensée qui

[29] Ibid.
[30] Meirieu. P.(2000) « Entre Homère et le Rap, quelle culture enseigner à l'école ? ».
[31] Boimare. S.(2011) « Ces enfants empêchés de penser » Dunod.
[32] Lauley. F. & Poret. C. (2004) « Littérature: mythes, contes et fantastique » Bordas
[33] Bettelheim. B.(1999) « Psychanalyse des contes de fées » Essai, Poche.
[34] Boimare. S.(2011) « Ces enfants empêchés de penser » Dunod.
[35] Boimare. S.(2011) « Ces enfants empêchés de penser » Dunod.
[36] Ibid.
[37] Ibid
[38] Ibid.

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s''intéresse aux gens et aux règles organisant les savoirs ».[39]

B. *Deuxième Etape: Phase de Discussion pour Comprendre*

Pour s''assurer de la compréhension, cette étape permet aux apprenants d''échanger entre eux autour d''une question qui aura émergé de la lecture. « Ce temps de discussion, de débat est très important pour prolonger l''effet médiateur de la culture »[40]. C''est le moment où les élèves vont reformuler ce qu''ils ont entendu, vont échanger autour d''idées et donc construire leur pensée.

C. *Troisième Etape: La Rédaction Individuelle*

Pour reprendre la question qui a émergé du débat de la phase précédente, « ce passage à l''écritest un bon moyen pour renforcer et entrainer les compétences psychiques et la capacité imaginante stimulée et mise en mouvement lors des deux premiers temps ».[41]

c) Quels Contenus ?

i. *Les Principes de base du Protocole de Serge Boimare*

Les propositions de Serge Boimare gravitent autour de quatre principes fondamentaux: « intéresser, nourrir, faire parler et relier les savoirs aux questions humaines fondamentales »[42].

a. *Intéresser*

Intéresser les apprenants semble être un des préalables pour la prise en compte de leurs difficultés d''apprentissage. Or, les « empêchés de penser » ne parviennent pas à s''intéresser au-delà de leurs préoccupations intimes. Néanmoins, force est de constater que les images possèdent un pouvoir de stimulation sur n''importe quel apprenant: c''est trivial. Mais celles- ci requièrent leur attention primaire au détriment de leur attention volontaire. En effet, les activités scolaires nécessitent l''inhibition des attentions primaires des apprenants pour que ces derniers puissent porter leur intérêt vers des activités qui leur sont, le plus souvent, imposées. C''est ainsi que l''enseignant pourrait faire participer tous les apprenants. Ces apprenants « empêchés de penser » vont commencer progressivement à mettre des mots et du récit sur les émotions et sécuriser ainsi leur monde intérieur.

Remarque: Il faut que l''enseignant sache rencontrer ses apprenants à l''endroit où ces derniers se situent afin de les conduire progressivement vers la posture d''élèves attendue dans le contexte de l''institution. Les attentes de l''enseignant se situent, de ce fait, dans la mobilisation des pensées personnelles contextuelles imposées par l''apprentissage lui-même.

A. *Le Rôle Archétypique des Contes*

« Les histoires de contes merveilleux sont irréelles mais la vérité qu''elles mettent en scène estcelle du monde intérieur des sentiments complexes et contradictoires »[43]. En effet, confrontés à leurs peurs d''être abandonné dans le même sort que celui réservé au personnage principal du conte, chaque conte porte en lui son lot d''archétypes.

B. *Le Rôle Référentiel du Conte*

« Les contes de fées est le miroir important dans lequel nous nous reconnaissons avec nos problèmes éternels et des propositions de solutions qui ne peuvent s''élaborer que dansl''imagination »[44].

Remarque: Les jeunes apprenants, confrontés au conte y rencontre leurs peurs, s''identifient au héros, et se projettent dans l''histoire. Mais puisqu''à la fin, tout finit généralement bien, ilsse retrouvent à vaincre leurs peurs à leur tour. Le conte s''impose donc comme étant un matériau qui, d''emblée, intéresse les apprenants même si ces derniers sont obnubilés par des dilemmes affectifs et émotionnels. Ce qui pourrait faire de ce support, un tremplin par lequel les « empêchés de penser » pourraient dépasser leurs inquiétudes et par la même occasion leurpermettent d''accéder à un désir de savoir « qui commence à vouloir mettre la cohérence, en différenciant les causes et les conséquences, en mettant de l''ordre et de la chronologie dans ce qui est entendu»[45]. Et de surcroit, ce support permet également aux apprenants d''accéder à une dimension plus symbolique ou abstraite. En effet, puisque ces derniers, en se projetant dans l''histoire, se distancient en partie de leurs préoccupations primaires. Ce qui fait que les contes permettraient d''aller vers des interrogations plus générales qui ramènent à des préoccupations universelles.

b. *Nourrir*

Boimare(2016) avance l''hypothèse que « les empêchés de penser »[46] manquent d''images pour donner du sens à ce qu''ils rencontrent. Et cela peut s''avérer juste, qu''il s''agisse de faits, de mots ou de

[39] Ibid.
[40] Ibid.
[41] Boimare. S.(2011) « Ces enfants empêchés de penser » Dunod.
[42] Ibid.
[43] Gillig (1997) « Le conte en pédagogie et en rééducation », p.72.
[44] Bettelheim(2000) « Psychanalyse des contes de fées ».
[45] Boimare. S.(2016) « Ces empêchés de penser », Dunod.
[46] Ibid.

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concepts. En effet, toujours selon cet auteur, c'est par « un apport culturel intensif de textes fondamentaux lus à haute voix, que les élèves conquièrent des outils dont ils ont besoin pour se rassurer »[47], assez pour affronter l'incertitude que comporte l'acte de penser ou d'élaborer un savoir inconnu ou une nouvelle compétence.

Ce qui laisserait supposer que les contes sécuriseraient les jeunes apprenants et les aident à enrichir leur monde interne. Dès lors, les contes stimulent les débats car ils donnent matière à ce qu'ils aient lieu. Ils amènent les apprenants à vouloir s'exprimer puisqu' « ils en sont désormais la matière »[48].

c. *Faire Parler et Débattre au Collectif*

Le langage oral s'avère important pour le développement intellectuel des élèves.[49]« Pour renforcer cette utilisation des capacités réflexives, il faut donner à chacun les moyens de frotter tous les jours son point de vue avec celui des autres, dans un cadre organisé et régulé par l'adulte »[50].

Remarque Personnelle: En adoptant les points de vue partagés par Serge Boimare, on peut en déduire que la prise en compte de l'autre s'avère crucial à travers les débats (malentendus, contresens…), elle est vitale pour « les empêchés de penser » pour qu'ils puissent sortir de l'état d'omnipotence indifférenciée dans lesquels ces derniers se situent.

ii. *Des Contenus Culturels*

« Les mythes, les contes, les romans initiatiques stimulent la pensée de tous et de toutes »[51]. Ainsi, puisque la peur qui envahit le monde de l'apprenant en difficulté génère des blocages etentraine un empêchement de penser, le recours à la médiation, via les textes culturels va permettre de créer une « passerelle pour entrer dans le monde de l'apprentissage ».[52]

Remarque: Par la stimulation de la pensée, ces supports, en racontant l'organisation du monde permettraient de mettre des mots sur les ressentis comme les émotions, les sentimentset les inquiétudes. Ces histoires seraient donc susceptibles de frapper fort sur l'imaginaire des jeunes apprenants. Il s'agit ici de préoccupations universelles, ce qui est très important pour les apprenants qui fonctionnent avec leurs préoccupations personnelles.

d) Des supports en fonction du projet thérapeutique….

Les contes, les mythes en eux-mêmes ne sont pas le support qui fait médiation mais c'est la manière dont ils seront exploités qui pourrait être profitable aux apprenants. Ce qui fait que « le choix du support de médiation dépend du projet thérapeutique du psychopédagogue[53].

i. *Les Caractéristiques des Supports de Médiation*

a. *Des Supports Présentant des Possibilités de Représentation Limitative*

« Le recours à la médiation culturelle doit permettre un travail de représentation des limites entre le dedans et le dehors de l'apprenant »[54].

b. *Des Supports Favorisant des Identifications*

Bien que l'aspect magique des contes crée une distance par rapport à la réalité, le support de médiation devrait favoriser les identifications qui pourraient susciter chez l'apprenant spectateur des désirs de puissance au travers des illusions du pouvoir magique.

c. *Des Supports Octroyant une Occasion de Construction Culturelle*

Les supports devraient permettre aux apprenants de « se reconnaitre autour d'un socle commun pour favoriser leur inscription dans une culture »[55].

ii. *Quand l'image soutient la pensée, que choisir alors: Support DVD ou livre ?*

a. *Analyse comparative des accès entre les livres et le DVD*

A. *Le Support Livre*

Comme le support livre est crypté, le lecteur doit se construire lui-même les images après avoir attribué un sens aux mots.

B. *Le support DVD*

Le DVD est d'accès plus direct vu que la forte présence des images implique ainsi la prise en compte de ses composantes (personnages, dialogues…).

Remarque: Bien que ces supports (livres et DVD) présentent des facilités d'accès, leur mode d'appropriation est différent. A une époque où de nombreux enfants et adolescents sont abreuvés d'écrans, il peut paraitre provocateur de les introduire dans le soin. Les films constituent pourtant une

[47] Ibid.
[48] Ibid.
[49] Programmes scolaires malagasy(2016), MEN.
[50] Boimare. S.(2016) « Ces empêchés de penser », Dunod.
[51] Ibid.
[52] Boimare. S.(2019) « Pratiquer la psychopédagogie » 2è édition Dunod.
[53] Ibid.
[54] Ibid.
[55] Boimare. S.(2019) « Pratiquer la psychopédagogie » 2è édition Dunod.

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médiation fort intéressante : outre le fait qu"ils puissent apparaitre comme objet familier ou terrain neutre c"est-à-dire qui n"est ni l"objet du thérapeute ni l"objet de l"enfant/adolescent, ils favorisent également la rencontre et possèdent des qualités intrinsèques dont certaines évoquent les médiations littéraires et peuvent d"ailleurs être un pont vers elles, et d"autres qui leur sont propres.

b. *L'originalité du support « film »*

A. *Les possibles influences du DVD sur l'engagement de l'apprenant dans son apprentissage*

La forte omniprésence des images dans le support « film » pourrait fortement influer sur l"attention de l"apprenant. En effet, les images et leurs écrans sont indifféremment chargés de tous les maux et de toutes les vertus. Au-delà des approximations ordinaires, images et écrans se disent en plus d"un sens, et c"est depuis cette pluralité qu"il faut que l"enseignant réfléchisse à leurs usages.

B. *Le Rôle Clé de la Perception des Informations Visuelles et Auditives par les Apprenants via les Supports de Médiation*

Etant donné que le psychisme impacte l"appréhension et la manière de perception des informations, la verbalisation des éléments de compréhension par les apprenants pourrait dévoiler des pistes permettant à l"enseignant de baser ses démarches hypothétiques de travail de réajustement.

C. *La Voie Privilégiée de la Médiation avec des Supports Culturels*

Il ne s"agit en aucun cas, dans le travail de médiation, d"être exhaustif. Dans l"élaboration de ces travaux hypothétiques à travers ces supports, il s"agit plutôt de penser l"apprenant et sa relation avec ces derniers.

Remarque: Le protocole de médiation jouerait donc un rôle d"intermédiaire entre les apprenants et l"enseignant psychopédagogue pour qu"il y ait une compréhension, une transformation du fonctionnement psychique et une restauration de la machine à penser de ces derniers. Ainsi, la spécificité de ces supports de médiations réside en la possibilité de cerner le langage sous divers aspects différents selon la manière dont ils seront exploités.

e) Quelles Activités ?

i. *Objectifs des Activités du Travail de médiation Culturelle selon Serge Boimare*[56]

Serge Boimare explique que l"objectif du travail de médiation culturelle est que « l"étude durécit aiguise la curiosité et stimule le désir de savoir, elle renforce la cohésion entre les enfantsen mettant en valeur ce qui rapproche les différentes cultures, elle limite la violence enargumentant la verbalisation des conflits ».[57]

Ce travail en trois étapes permettrait, selon cet auteur, de travailler les différences langagières existant entre les apprenants, étant donné que l"apprentissage du lexique est un véritable enjeuà l"école.

Il ressort également de ces hypothèses avancées par Serge Boimare que l"objectif de cette activité de médiation est de faire intérioriser et de faire comprendre aux apprenants la nécessité d"intégrer le temps réflexif ou le temps de suspension à la démarche intellectuelle.

ii. *Le Déroulement du Protocole de Médiation*

a. *Les Etapes*

A. *Une nécessaire vérification de la compréhension*

L"enseignant doit repérer les apprenants qui rencontrent, dans le groupe, des difficultés de compréhension, et si possible cerner les causes et les conséquences de ces difficultés. Ces vérifications ne doivent en aucun cas empêcher l"enseignant de procéder de suite à la médiation culturelle.

B. *Le débat argumentaire*

Cette activité commence par une grande question humaine qui se dégage du texte. C"est d"ailleurs l"utilité de ces récits : illustrer par le récit les grandes questions humaines. Cette activité devrait, par la suite, aboutir à l"émergence des questions existentielles telles que « Une bonne action doit-elle toujours être récompensée ? », « Faut-il se soumettre au plus fort ? », « Est-ce important d"écouter les plus âgés ? », « Comment peut se terminer un conflit ? », « Faut-il réfléchir avant d"agir ? », « La curiosité est-elle un défaut ? », et bien d"autres encore.

(a) *Les étapes de l'entrainement au débat argumentaire*

(i) *Première étape: La recherche de son propre point de vue*

Cette activité requiert un temps de réflexion. Elle s"avère être très compliquée et délicate pour les « empêchés de penser » car ceux-ci ont un mode interne inquiétant et ne veulent pas de ce temps de réflexion.

Donc, soit ces apprenants fonctionnent en réponse immédiate et ont tout de suite la réponse aux questions car ils ne voient pas à quoi sert la réflexion puisqu"ils ont déjà la réponse. Soit, ces derniers n"ont rien à dire ou pensent que ce temps de réflexion ne va leur servir à rien.

(ii) *Deuxième Etape: Le partage de son point de vue à autrui*

L"enseignant note au tableau les convergences et les divergences des points de vue.

[56] Boimare. S.(2019) « Pratiquer la psychopédagogie » 2è édition Dunod.

[57] Ibid.

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(iii) *Troisième étape: Confrontation des idées*

Cette activité consiste à justifier la position prise par les apprenants en trouvant des arguments et des exemples pour la défendre. A noter que cette activité nécessite éventuellement un travail préparatoire avec les apprenants qui pensent pareil.

(iv) *Quatrième étape: La rédaction*

Cette étape consiste à écrire l"avis respectif de chaque élève. En effet, la stimulation vient du fait qu"extérioriser les pensées à travers l"écriture permet de comprendre qu"après réflexion, les apprenants trouvent en eux des idées auxquelles ils n"avaient pas pensé dans l"immédiat.

Remarque Personnelle: Il apparait donc que soigner ces troubles de fonctionnement dans le processus de développement et d"organisation des structures de la pensée, qui souvent, ont des conséquences sur le développement des structures affectives et de celles de la personnalité, nécessite l"usage d"un matériel investi comme une médiation utilisable entre le fonctionnement affectif et le fonctionnement mental.

V. Gestion des Aspects Disciplinaires de L'apprentissage à Travers la Médiation Culturelle

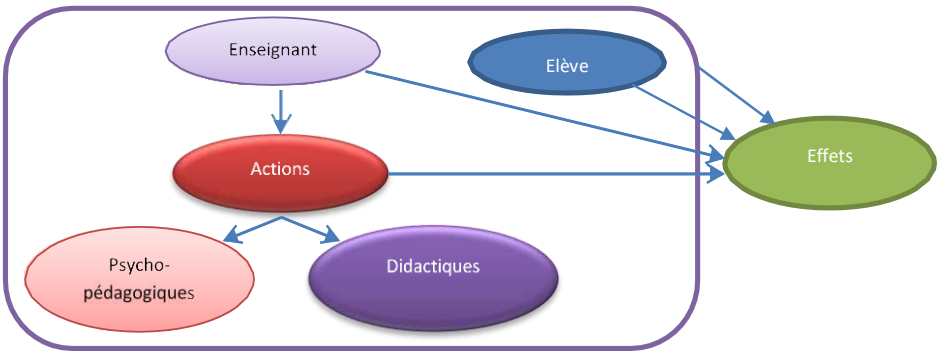

Figure 2: Schéma de la Pratique Pédagogique Selon Serge Boimare.

a) La Médiation Culturelle pour Optimiser L'apprentissage du Langage Oral et Ecrit

i. *Un Nécessaire Travail de Rencontre*

En dépit de l"existence des supports et des techniques de médiation pour la résolution des problèmes d"apprentissage des apprenants, ce qui est primordial reste le travail de rencontre avec ces derniers car il permet de les découvrir. De ce fait, l"enseignant se doit d"offrir à ses apprenants un environnement propice à l"imprévu afin qu"il y ait « ouverture d"un remaniement psychique »[58]. C"est ainsi que les perspectives devraient se baser sur des optiques dans lesquelles l"apprenant et ses ressentis sont au centre de l"attention de l"enseignant.

ii. *Le conte en pédagogie et en rééducation*

a. *Les Apports du Conte dans L'optimisation de la Capacité Langagière des Apprenants*

A. *Qu'est-ce que la pédagogie du conte ?*

La narration peut être une forme importante de pédagogie. Les histoires imposent, au minimum, une logique temporelle au contenu d"un cours ou d"une leçon. Cette logique temporelle offre aux apprenants une mesure permettant de juger de la progression de l"histoireet du contenu de la leçon, les rendant ainsi plus engagés.

B. *Quelle est l'importance du conte dans l'éducation ?*

Le conte permet « un jeu de maitrise des peurs archaïques; d"aider à régler les conflits de la vie intérieure de l"apprenant; de mieux comprendre ses pulsions agressives, ses peurs, ses cauchemars »[59].

C. *Pourquoi Recourir aux Contes Précisément ?*

Les contes et les histoires permettent de développer le vocabulaire des apprennats mais aussi leur capacité à mettre des mots sur des choses. La parole permet de nommer, décrire et communiquer sur l"environnement qui nous entoure. « Les contes permettent de faire prendre conscience aux apprenants la puissance des mots »[60].

D. *Et Quelle est la Fonction Didactique des Contes ?*

La valeur didactique du conte résiderait dans le parcours que suivent les personnages, au cours duquel ils apprennent par eux-mêmes et luttent contre leurs propres défauts, mais surtout dans le chemin de lecture que propose le recueil, conduisant le lecteur à

[58] Boimare. S.(2019) « Pratiquer la psychopédagogie » 2è édition Dunod.

[59] Popet & Herman-Bredel(2002) "Le conte et l"apprentissage de la langue maternelle" Retz.ISBN.

[60] Popet & Herman-Bredel(2002) "Le conte et l"apprentissage de la langue maternelle" Retz.ISBN.

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construire lui- même le sens et à s"émanciper d"une morale. Par ailleurs, « le conte est source d"imagination et donc de plaisir »[61]. Ce support serait susceptible de « contribuer à l"apprentissage de la langue dès l"entrée à l"école enfantine »[62].

b. *L'enseignant Médiateur: Quelles Postures, Quelles Démarches, Quels Gestes Professionnels Adopter ?*

Afin de mieux comprendre l"enjeu et les caractéristiques des différentes manières d"enseigner, il s"avère nécessaire de se référer à un aperçu des différents gestes professionnels des enseignants lors des perspectives de médiation culturelle d"optimisation des avoirs langagiers des apprenants.

A. *Un Nécessaire Positionnement des Gestes Professionnels dans L'exercice de la Médiation Culturelle*

« Les gestes professionnels font la spécificité de chaque enseignant »[63]. Ces derniers doivent adopter des positionnements différents dans des contextes en constante évolution. Ces différentes catégories de gestes professionnels représentent l"investissement subjectif de l"enseignant dans l"acte formatif. En effet, « le praticien envisage aussi son action avec son imaginaire, sa volonté, son désir, ses valeurs, ses incertitudes, ses croyances ».[64]

Remarque Personnelle: La conception de l"agir professionnel des enseignants durant la médiation culturelle devrait donc résider en « leur sensibilité émotive et affective »[65].

B. *Des démarches de médiation d'exploitation formelle*

« Si l"enseignant prépare la classe, s"il construit des séquences de formation sur base de référentiels, il tisse avec sa pratique une relation complexe qui mêle des gestes réfléchis, d"autres improvisés, inattendus, ou inventés ».[66]

C. *Des Démarches de Médiation basées sur L'innovation Pédagogique*

Les gestes quotidiens des enseignants sont souvent « improvisés, inattendus et inventés »[67].

(a) *Des gestes de bricolage pédagogique*

Selon Jorro. A.(2002), « les improvisations des praticiens forment des adaptations au contexte »[68]. En effet, ces gestes d"improvisation, d"aménagements produits, de manœuvres locales effectuées durant la médiation culturelle peuvent aider ces derniers à mieux gérer leurs séquences, en ajustant les tâches et le matériel éducatif selon le déroulement de la situation.

Remarque Personnelle: Etant donné que la pratique du bricolage pédagogique prend appui sur ce qui existe déjà et y apporte de petites modifications afin d"ajuster l"action de médiation, elle ne remet donc pas en question les outils en circulation mais, au contraire, permet une appropriation personnelle de ces outils et méthodes didactiques par l"enseignant. Cette pratique est de ce fait une démarche nécessaire car chaque praticien s"approprie à sa manière les savoirs savants en savoirs enseignés. Pour cette raison, l"enseignant se doit de repérer les limites du bricolage dans le processus de transposition didactique en médiation culturelle pouréviter que ces transformations détournent le sens de l"objet de référence initial, et posent un problème d"ordre épistémologique si le savoir en question ne possède plus de validité scientifique.

(b) *Des gestes de braconnage pédagogique*

Il s"agit pour le praticien d"adopter une nouvelle posture dans chaque nouvelle situation d"apprentissage rencontrée. En effet, l"agir de ce dernier s"éloigne souvent des approches rationnelles et est souvent guidé par ses émotions, ses intuitions. Il prend ainsi de la distance avec une approche programmée. « Les gestes professionnels instaurent un espace de liberté dans l"univers des codes car il s"agit pour l"enseignant de mobiliser, de façon congruente en situation, une posture professionnelle »[69].

Remarque Personnelle: Les gestes de braconnage pédagogique revêtent donc plusieurs postures professionnelles dans l"exercice de la médiation culturelle afin d"être en mesure de faire face à la complexité des situations imprévues qu"ils rencontrent.

En fonction des différents mondes traversés avec les apprenants, diverses postures peuvent être adoptées selon la revue de la littérature existante.

(i) *La posture d'instructeur et le monde de la performance*

Dans ce monde, l"enseignant praticien devrait se soucier de la production effective de la réponse formulée par son apprenant. Sa posture reste proche de la transmission par la vérification des acquis de ce

[60] Thommassaint(1991) "Effet d"un atelier-conte auprès des personnes atteintes de maladie d"Alzeimer"

[62] Popet & Herman-Bredel (2002) "Le conte et l"apprentissage de la langue maternelle" Retz.ISBN.

[63] Jorro(2002) "Professionaliser le métier d"enseignant".Paris: ESF.

[64] Ibid.

[65] Ibid.

[66] Popet & Herman-Bredel(2002) "Le conte et l"apprentissage de la langue maternelle" Retz.ISBN.

[67] Ibid

[68] Ibid.

[69] Ibid.

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dernier et également par le classement de ses productions.

(ii) *La posture d'entraineur et le monde de la maitrise*

La posture de l"enseignant praticien se situe ici dans l"étayage. Il encourage l"effort et guide son apprenant dans sa progression. La planification d"étapes d"apprentissage s"avère indispensable. « On écarte toute possibilité d"impensé ou de surprise. L"enseignant valorise donc les productions justes »[70].

(iii) *La posture de didacticien et le monde de la construction*

Dans cette posture, le praticien recherche l"autonomie de l"apprenant et le sollicite dans la prise d"initiative. Il se préoccupe des représentations de son élève. Il lui propose des démarches de résolution de problèmes et d"évaluation formative pour l"aider à construire des compétences. « L"enseignant s"attend à ce que des difficultés persistent et accompagne l"apprenant dans les cheminements différenciés »[71].

(iv) *La posture de passeur et le monde de la compréhension*

Dans ce monde, l"enseignant praticien mobilise une posture d"accompagnateur, en écoutant l"apprenant afin de le comprendre, de l"accepter dans sa singularité. Il aide l"élève qui n"est pas motivé ou qui a peur c"apprendre. « L"enseignant cherche donc à instaurer le dialogue entre l"univers personnel de l"élève et l"école »[72].

Remarque Personnelle: L"enseignant, dans son exercice de médiation culturelle, devrait être guidé par une certaine intuition dans le choix des différents gestes professionnels à adopter dans n"importe quelle situation.

(c) *Des gestes de médiation basés sur l'intuition de l'instant*

« Souvent présenté comme un stratège qui planifierait son intervention, le praticien agit de façon intuitive dans des situations inattendues »[73]. Et il faut savoir que cette intuition n"est pas un acte irréfléchi, mais découle au contraire d"une ouverture à la situation éducative ou formative. L"intuition est nécessaire, étant donné le caractère imprévisible des situations d"enseignement-apprentissage rencontrée par l"enseignant. Dans ses situations, les gestes professionnels adoptés par le praticien découlent de sa disponibilité à « agir sur le champ ».[74]

A. *Mettre l'accent sur les fonctions thérapeutiques et médiatrices du conte dans la prise en charge des apprenants en difficulté*

L"usage du conte se généralise tant à l"école maternelle qu"élémentaire voire même au collège et au lycée car il inspire, à la fois, les activités pédagogiques, mais aussi l"aide rééducativeaux élèves en difficultés. Il s"agit pour l"enseignant d"adopter une approche didactique du conte à l"école, « en mettant l"accent sur ses fonctions thérapeutiques et médiatrices dans la prise en charge de l"apprenant en situation d"échec »[75].

B. *Assurer la continuité entre pédagogie et rééducation via l'usage du conte*

Qu"elles appartiennent au champ pédagogique ou au champ rééducative, les pratiques autour du conte nécessitent toutes deux d"être éclairées autant par la dimension psychologique que par la dimension culturelle qui les fonde. « Il n"y aura donc pas de rupture entre pédagogie et rééducation lorsque le conte sert de support à l"enseignant dans la médiation culturelle car celui-ci lui permet de concevoir un outil de facilitation d"accès au désir et au plaisir delire »[76].

iii. *Les illustrations cliniques et thérapeutiques de la médiation culturelle*

a. *Atténuer le poids de la présence adulte*

Il s"agit d"associer plusieurs apprenants similairement pour que le regard de ces derniers puisse se diffracter sur ses pairs.

b. *Amener la création d'une fiction*

Il s"agit d"inciter les apprenants à produire un récit fictif personnel.

b) Comment la médiation culturelle pourrait accompagner l'enfant/adolescent sur le chemin de la lecture et de l'écriture ?

i. *Les textes fondateurs optimiseraient l'apprentissage de la lecture*

« La lecture est un acte de communication différée, du fait que l"auteur et le lecteur sont éloignés dans l"espace et dans le temps. Le texte est un objet autonome et fermé sur lui-même, il est coupé de son contexte d"origine, il crée lui-même son univers de référence. Ce qui f ait qu"il y a donc une pluralité d"interprétations, en même temps qu"une dimension universelle »[77].

[70] Jorro. A.(2002) "Professionaliser le métier d"enseignant".Paris: ESF.
[71] Ibid.
[72] Ibid.
[73] Ibid.
[74] Popet & Herman-Bredel(2002) "Le conte et l"apprentissage de la langue maternelle" Retz.ISBN.
[75] Gillig. J. M.(1997) « Le conte en pédagogie et en rééducation », Collection Enfances, Edition Dunod.
[76] Ibid.
[77] Barthes .R. « Le langage ».Paris : Seuil.

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a. *Les textes fondateurs confèreraient une aptitude d'écoute constructive*

Cette activité s"avère indispensable par le fait qu"elle permet de mettre les élèves en situation d"accueil de la parole de l"autre dans leurs apprentissages. La lecture à haute voix entendue par tous et toutes, avec les émotions partagées par l"écoute donne au groupe un patrimoine commun qui favorise la cohésion de ses membres, ce qui est particulièrement important dans une classe hétérogène.

b. *Les textes fondateurs enrichiraient le réservoir des représentations*

Cette activité est sollicitée au moment de la réflexion intellectuelle des apprenants.

c. *Sublimer la curiosité*

Lees textes fondateurs élèveraient le désir de savoir en permettant de décoller des préoccupations personnelles pour aller vers de préoccupations plus générales contenus dans les récits qui vont être lus.

ii. *Le but de la médiation dans l'apprentissage de l'écriture et de la rédaction*

Le but est de permettre à chaque apprenant de se construire, d"être acteur de sa vie et d"acquérir une culture. En d"autres termes, elle consiste à susciter l"envie, à donner les moyens d"accéder aux pratiques culturelles et artistiques dans tous les domaines, à « faciliter l"accès à l"art par la mise en place d"actions spécifiques vers des publics définis ».[78]

a. *La médiation culturelle pour optimiser l'apprentissage de l'écriture*

A. *Le développement de l'écriture*

(a) *Par le biais du micro-récit*

L"activité de production de l"écrit doit se faire de manière progressive en commençant par l"écriture de textes courts d"où le micro-récit. Etant une activité moins chronophage, il favorise l"échange et l"imagination. Cependant, sa réalisation requiert une qualité d"écriture rigoureuse.

b. *La médiation culturelle pour développer la capacité rédactionnelle*

Elle se déroule en sept étapes:

A. *1ère étape: L'amorçage*

C"est un contrat pédagogique qui déclenche les automatismes, banalise et sérénise l"aspect de l"activité.

B. *2ème étape: L'étayage*

C"est le moment de planification et de rassemblement des ressources pour la production.

C. *3ème étape: Le premier jet*

C"est l"étape initiale de l"écriture.

D. *4ème étape: La révision*

C"est la vérification de l"adéquation de la première production avec le projet d"écriture.

E. *5ème étape: La formalisation*

Elle requiert le respect du futur lecteur et l"intercompréhension par une calligraphie correcte et une belle présentation.

F. *6ème étape: L'évaluation*

C"est l"étape de dynamisation métacognitive visant à percevoir les réussites et les difficultés de l"apprenant.

G. *7ème étape : Les prolongements*

Il engendre une légitimité à la légitimisation de l"écrit au sein d"un processus habituel favorisant l"imprégnation, la consolidation et le transfert d"une tâche à une autre.

c. *Recourir aux débats pour écrire*

Ce sont des échanges collaboratifs suscitant une participation collective de la classe où l"enseignant veille à la relance régulière du débat.

d. *Ecriture en projet*

C"est une activité qui attribue un sens à la production dont les outils peuvent faire l"objet de recherche des apprenants.

e. *Production d'écrits via le numérique*

L"intégration des supports numériques dans les supports d"apprentissage de l"écriture contribue à la fois de varier les méthodes mais permettent également de mettre les apprenants en phase avec l"émergence de la technologie actuelle.

VI. Proposition D'apprentissage Par la Culture Autour des Fables de Jean de la Fontaine: Présentation Générale de la Séquence

a) Justification du choix du support

Prendre le temps d"établir l"intérêt de l"étude des fables De la Fontaine à l"école peut semblervain. En effet, cette œuvre s"est glissée si tôt dans le corpus scolaire et s"y est maintenue en incontournable avec une telle constance que l" « on a aujourd"hui du mal à lire certaines fables sans entendre la « musique » caractéristique de la récitation enfantine »[79]. En effet, les raisons sont nombreuses, mais nous n"insisterons que sur la plus incontestable : d"un point de vue culturel, La Fontaine est un indispensable car ses fables sont un « avant-texte le plus fréquent et le plus copieux de toute la littérature française »[80] qui marque encore l"imaginaire

[78] Fabre .I.(2007) « Médiations autour du livre :développer le goût de la lecture».Educagri.

[79] Canvat & Vanderlope(1993) « La fable comme genre : essai de construction sémiotique ».Pratiques, p.91.

[80] Malandin cité dans Lebrun (2000), « Le didactisme en trompe- l„œil des Fables de La Fontaine ».Paris: Presses Universitaires du Septentrion. p.83

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contemporain par d"innombrables réactivations publicitaires, parodiques, etc. Les fables sont des représentants emblématiques de ces textes.

C"est ainsi que nous proposons de travailler avec un recueil de fables choisies avec nos élèvesde la classe de Seconde du Lycée Jacques Rabemanajara Toamasina Madagascar. Il s"agit d"une classe mixte composée de 50élèves dont le niveau de français est apparemment faible, comme autant d"autres classes du Lycée.

b) Fil conducteur de la séquence de médiation culturelle

Il nous est dicté par La Fontaine lui-même en ce sens que l"objectif est de renouer les apprenants avec l"apprentissage: « instruire et plaire »[81]. On a donc exploré avec les élèves les divers moyens par lesquels Lafontaine, avec ses fables, « donne des leçons » (dans tous les sens du terme) et cherche à les rendre agréables à recevoir.

c) Principaux documents et dispositifs didactiques utilisés

La séquence de médiation se déroule sous la forme d"une lecture « butineuse » d"une édition de « jeunesse » des Fables. Cette lecture sera nourrie par :

- des documents d"archives concernant les sources et les reprises contemporaines des fables ainsi que certains principaux illustrateurs ;
- des comparaisons de textes qui permettront un travail d"intertextualité en faisant ressortir ceque La Fontaine doit à d"autres et ce en quoi il innove
- de l"écriture créative, qui permettra aux élèves d"explorer certaines caractéristiques langagières de textes ou de les aborder sous un angle plus ludique ;
- des analyses portant sur la structure et le matériau langagier du texte ;
- des débats et des discussions entre pairs qui amèneront les apprenants à clarifier et à étayer leur point de vue à l"oral, ainsi qu"à prendre connaissance de ceux des autres ;
- des mises en voix/mises en scènes de certaines fables qui permettront de mettre en relief « l"oralité » qui imprègne encore l"écriture de La Fontaine.

d) Mise en œuvre de la séquence de médiation culturelle en classe[82]

i. *Avant la lecture*

a. *Rappel des connaissances*

L"enseignant cherche à savoir ce que savent les élèves de La Fontaine et de l"œuvre qu"ils s"apprêtent à lire. L „objectif n"est pas de mesurer ce niveau, mais bien de découvrir et de faire découvrir aux élèves eux-mêmes les traces qu"a laissées cette œuvre dans leur mémoire. Pour ce faire, l"enseignant soumet les apprenants à un court questionnaire oral d"activationdes connaissances[83].

Questionnaire de préparation à la lecture

- Que connaissez-vous de Jean de La Fontaine et de ses œuvres ?
- Connaissez-vous « Le Corbeau et le Renard »?
- Les noms d"Esope et de Phèdre évoquent-ils quelque chose pour vous ?
- Selon vous, qu"est-ce qu"une fable ?

L"enseignant pourra dans un premier temps noter au tableau les réponses des apprenants. Ensuite, la classe mettra de l"ordre les données pêle-mêle collectivement. L"enseignant pourra intervenir en tant que facilitateur en cas de conflit.

Remarque: Cette première étape s"avère cruciale pour que chacun puisse commencer le travail sur la base d"un minimum d"informations sur l"activité à venir. Ce rappel et cette réorganisation des connaissances des apprenants sont préalables à la présentation des fables.

ii. *La Fontaine dans le monde culturel*

Nous avons choisi de présenter la fable aux apprenants en amont via un support audio. Après cette première écoute, l"enseignant lance les premiers débats pour vérifier la compréhension des apprenants. En cas de difficulté, l"enseignant peut lire à haute voix la fable afin de lever les difficultés relatives à l"écoute ainsi qu"au lexique. Cette lecture à haute voix peut également être l"opportunité de cristalliser les premières intuitions concernant le genre de la fable. L"enseignant revient sur les caractéristiques génériques énumérées

[81] Horace, trad.de F. Richard(1944) « L"art poétique ».

[82] Voir Annexe IV.Modèle de fiche pédagogique détaillée du déroulement

[83] Falardeau(2003) « Piste d"entrée pour la lecture de textes littéraires au collégial ».

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précédemment par les élèves et leur demande de confronter leurs réponses au texte lu. Les élèves devraient alors pouvoir compléter et clarifier ces caractéristiques.

Remarque: Notons qu"il s"agit encore de critères définitoires très provisoires.

ii. *« Plaire »: Analyse des sources, analyses linguistiques et analyse d'image*

a. *Comparaison de texte*

L"enseignant remet aux apprenants des textes d"Esope et de Phèdre[84].Il s"agit des textes qui ont inspiré La Fontaine pour écrire les siennes.

En petits groupes, les apprenants doivent lire ces textes d"Esope et Phèdre et les comparer avec ceux de La Fontaine. Ils doivent discuter des changements apportés par La Fontaine. L"enseignant leur demande d"observer la disposition du texte, le vocabulaire et les expressions employées, les paroles de personnages et la leçon qu"on peut en tirer.

b. *Ecriture créative*

Après avoir effectué un examen approfondi des caractéristiques de la fable de La Fontaine, l"enseignant demande aux apprenants d"écrire rapidement une très courte fable « à la manière » de celui-ci en s"inspirant de la fable lue. Les apprenants volontaires sont ensuite invités à lire leur fable en plénière. Les autres doivent ensuite les commenter en disant en quoi, selon eux, ils rappellent ou s"éloignent de la fable de La Fontaine.

Remarque: Cette activité pourrait mettre les apprenants sur la piste d"éléments étudiés dans la suite, avant que les élèves ne reviennent à l"écriture.

iii. *Fables mises en voix*

L"enseignant demande aux élèves de former des équipes de trois vu que la fable en question requiert 3 personnes (le narrateur, le corbeau et le renard). Ensuite, ils doivent départager ce qui revient à chaque membre du groupe de réciter : le narrateur doit se charger de la morale, de la narration et des incises, et les deux personnages de leurs répliques respectives au sein des dialogues.

Cela doit permettre aux apprenants de revenir sur les notions liées aux séquences textuelles (morale, narration, dialogue) et de s"intéresser aux incises pour bien identifier l"énonciateur. Une fois que chaque membre a sa partie en main, l"équipe doit transformer la fable en saynète théâtrale: chaque apprenant doit interpréter son personnage (au sens jouer le rôle, mais aussi au sens d"en livrer sa propre vision).Les apprenants doivent prévoir les déplacements ainsique les questions de posture et de gestuelles, travailler la fluidité des échanges de parole et à la qualité de la déclamation (articulation, intonation, volume, débit).

L"enseignant leur donne la consigne suivante : après la présentation de leur saynète par les apprenants, l"un des membres de l"équipe devra prendre la parole afin d"expliquer la façon dont les membres de son équipe ont compris la morale de la fable. Il doit ensuite dire en quoi, à son avis, cette fable est encore d"actualité, en faisant un lien soi avec une expérience vécue ou avec une actualité.

Remarque: Les élèves doivent ainsi, en quelque sorte, s"approprier la fable, la mettre en œuvre en lien avec leur vie.

e) Discussion

i. *Récapitulatif*

Cette proposition de séquence de médiation culturelle autour de la fable de Jean de La Fontaine avait pour objectif d"amener les apprenants à s"approprier les fables en considérant l"œuvre sous diverses dimensions. Dans le but de restaurer le lien entre la langue française et la culture littéraire, notre objectif principal était de mobiliser activement les élèves en les incitant ces derniers, même les plus récalcitrants à participer. Qui plus est, l"établissement du patrimoine culturel établi à la fin de l"activité soude le groupe et anime le climat de la classe.

ii. *Que gagnerait l'enseignant à restaurer la machine à penser de ses élèves ?*

Si l"enseignant est capable de faire franchir ces deux étapes de la restauration de la machine à penser en recourant à la méditation culturelle et qu"il sait les utiliser pour revitaliser les savoirs, il servira les intérêts de ses apprenants y compris les meilleurs d"entre eux, et il va faire fonctionner sa classe.

VII. Conclusion

« La difficulté d"apprentissage est avant tout un symptôme d"inadaptation. Elle ne peut être comprise et traitée sans prendre en compte la personnalité globale de l"apprenant »[85]. L"approche à adopter devrait se reposer sur le principe qu"un problème scolaire se construit essentiellement à l"école, notamment au travers d"interactions répétitives devenues infructueuses, voire nocives entre les actrices et les acteurs du système scolaire. Cet article destiné aux professeurs, orthophonistes, psychologues et psychomotriciens a essayé de relater la nécessité du travail psychopédagogique tout d"abord à travers un essai de compréhension des origines des difficultés d"apprentissage des apprenants et ensuite par une proposition de séquence de médiation culturelle basée

[84] Voir Annexe I

[85] Debesse. M.(1954) « Qu"est-ce que la pédagogie curative ? » ESF.

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sur les concepts initiés par Serge Boimare. A travers notre partie théorique, nous avions souligné que les supports de médiation utilisés pourraient être très variées, car peu importe le support, ce qui compte c"est ce que l"enfant peut en faire. Ce qui importe c"est que le but reste toujours le même : aider à l"instauration d"un espace intermédiaire, indispensable pour penser, entre la réalité intérieure de l"apprenant et la réalité extérieure. A travers ce travail, nous avons essayé de « toucher du doigt » la complexité de ce qui est en œuvre quand un élève ne peut pas apprendre et que celui-ci est à accompagner dans sa globalité. On ne peut qu"élaborer des cheminements sur mesure, des pensées élaborés et vécuspendant les prises en charge.

Cet article s"est proposé de prendre conscience de l"écart monstrueux qui existe entre les besoins de ces apprenants et le reflexe que l"on pourrait avoir de leur rajouter du « scolaire » (heure de soutien, aide personnalisé…) et poser un nouveau regard sur les élèves en difficulté de nos classes.

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Annexe I

Deux Sources de la Fontaine : Esope et Phedre

Le Corbeau et le Renard

Esope

Un corbeau, ayant volé un morceau de viande, s"était perché sur un arbre. Un renard l"aperçut, et, voulant se rendre maitre de la viande, se posta devant lui et loua ses proportions élégantes et sa beauté, ajoutant que nul n"était mieux fait que pour être le roi des oiseaux, et qu"il serait devenu surement, s"il avait de la voix. Le corbeau, voulant lui montrer que la voix non plus ne lui manquait pas, lâcha la viande et poussa de grands cris. Le renard se précipita et, saisissant le morceau, dit : « Ö Corbeau, si tu avais aussi du jugement, il ne te manquerait rien pour devenir le roi des oiseaux ».Cette fable est une leçon pour les sots.



Source: Esope(1927)

Fables, trad. E. Chambry. Paris: Les Belles-Lettres.

Le Corbeau et le Renard

Phèdre

Aime-t-on être loué dans des discours qui cache un piège ? On en est ordinairement puni par des regrets et par la honte Le corbeau avait enlevé sur une fenêtre un fromage. Il allait le manger, perché sur le haut d"un arbre, lorsque le renard, le voyant, se mit à lui adresser ces flatteuses paroles : « Combien, ö Corbeau, ton plumage à l"éclat ! Que de beauté répandue sur ta personne et dans ta physionomie ! Si tu avais aussi la voix, nul oiseau ne te serait supérieur». Le corbeau, dans sa sottise, en voulant montrer sa voix, laissa tomber le fromage de son bec, et prestement le rusé renard s"en empara de ses dents avides. Alors seulement le corbeau gémit de s"être laissé tromper par sa stupidité. Cette histoire montre bien comment l"intelligence a de force, sur la vaillance, toujours l"emporte la sagesse.



Source: Phèdre(1924)

Fables, trad. A. Grenot. Paris: Les Belles-Lettres.

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Annexe II

Fable de la Fontaine le Corbeau et le Renard

Maitre Corbeau sur un arbre perche,Tenait en son bec un fromage.
Maitre Renard, par l"odeur alléché,
Lui tint à peu près ce langage :
« Hé !Bonjour, Monsieur du Corbeau.
Que vous êtes joli !Que vous me semblez beau !
Sans mentir, si votre ramageSe rapporte à votre plumage,
Vous êtes le Phénix des hôtes de ces bois ».
A ces mots, le Corbeau ne se sent pas de joie ;
Et pour montrer sa belle voix,
Laisse tomber sa proie. Le Renard s"en saisit et dit :
« Mon bon Monsieur, Apprenez que tout flatteur
Vit aux dépens de celui qui l"écoute : Cette leçon vaut bien un fromage sans doute ».
Le Corbeau, honteux et confus,
Jura, mais un peu tard, qu"on l"y prendrait plus.

Jean de la Fontaine(1608)-Les Fables 2.

Annexe III

Approche Culturelle de la Fable

I. *La fable de La Fontaine*

A l"époque de Louis XIV où la flatterie était un art, dans sa fable « *le Corbeau et le Renard* », La Fontainecritique celui qui accepte ces flatteries. La Fontaine critique ainsi la vanité humaine.

La Fontaine démontre également la force de la parole et de l"écriture, puisque le renard a obtenu ce qu"il voulait uniquement par la parole, et sans aucune violence physique.

D"autres fables de Jean De La Fontaine dénoncent la vanité, par exemple la *Grenouille qui veut se faire aussi grosse que le Bœuf.*

II. *La fable d'Esope*

Esope est un écrivain de l"antiquité grecque. On lui attribue plus de 300 fables.

La fable est un genre littéraire très ancien, issu de l"antiquité grecque, latine et même indienne. A L"origine, les fables appartenaient à la tradition orale, comme les épopées et les contes.

III. *La fable de Phèdre*

Né vers 14 avant J.C, Phèdre est fabuliste latin d"origine thrace, (c"est un esclave affranchi).Il est le premier à avoir entré le genre de la fable en langue latine. Près d"un tiers de son œuvre est repris par Esope dont il adapteles fables.

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Annexe IV

Le Corbeau et le Renard Tableau de Comparaison Correction

	Phèdre	Esope	Jean de La Fontaine
Titre de la fable	Le corbeau et le renard	Le corbeau et le renard	Le corbeau et le renard
En quoi les personnages sont humains ? (cite le texte)	L'auteur utilise des adjectif s humains : « minois », « belle allure », « soupire ». Ils usent de la parole pour	Les personnages utilisent la parole.	L'auteur utilise des adjectif s humains : « Monsieur »,« Maître », « des hôtes »,« flatteur ». Ils parlent.
En quoi les personnages sont des animaux ? (cite le texte)	L'auteur utilise des mots relatif s au monde animal :« sur son arbre »,« plumage », « roi des animaux », « bec »	L'auteur utilise des mots relatif s au monde animal :« percher sur un arbre »,« de grands cris	L'auteur utilise des mots relatif s au monde animal :« arbre perché », « bec »,« proie ».
Quel défaut et quelle qualité incarne chaque personnage ?	Le corbeau : la stupidité. Le renard : la ruse	Le corbeau : la sottise. Le renard : l'intelligence.	Le corbeau : la sottise. Le renard : l'intelligence.
Quel personnage sort vainqueur ?	Le renard	Le renard	Le renard
Y a-t-il une morale ?	Oui	Oui	Oui
Quelle est- elle?	Quiconque prendre plaisir aux flatteries trompeuses se voit bientôt puni d'un	Si tu avais aussi de l'intelligence, il ne te manquerait rien. Avis au	Apprenez que tout flatteur vit aux dépens de celui qui l'écoute.
Où est-elle placée?	Au début	À la fin	À la fin
La fable est-elle écrite en prose ou en	En prose	En prose	En vers
Y a-t-il des rimes ?	Non	Non	Oui

Annexe V

Proposition de Fiche de Sequence de Mediation Culturelle D'exploitation de

LA FABLE « Le Corbeau et le Renard »

FICHE DE SEQUENCE

Classe : SECONDEDurée: 2H

Objectif général: au terme de la séance, les apprenants devraient être capables de connaitre la notion de Fable.

Objectif spécifique 1: les apprenants devraient être capable d"identifier la place de la morale dans une fable

Objectif spécifique 2: les apprenants devraient être capable de reconnaitre le langage utilisé dans la fable.

Prérequis: la fable

Difficultés à prévoir: la division du texte

Palliatifs: les guider par des questions

Support pédagogique: support audio et version papier de la fable

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DEROULEMENT

SEQUENCES	MEDIATION DE L'ENSEIGNANT	ACTIVITES DES APPRENANTS
I. Situation de mise en route **1.Etape 1 :** Première écoute de la fable via le support audio. **2. Etape 2 :** Vérification de la compréhension	• Que connaissez-vous de Jean de La Fontaine et de ses œuvres ? • Connaissez-vous « Le Corbeau et le Renard »? • Les noms d'Esope et de Phèdre évoquent-ils quelque chose pour vous ? • Selon vous, qu'est-ce qu'une fable ? **Synthèse :** Cette fable intitulée « Le Corbeau et le Renard » est la fable 2 du livre premier. Elle est écrite par La Fontaine en 1668 et les personnages sont des animaux.	
II. Deuxième écoute : Lecture à haute voix effectuée par l'enseignant	• Qu'avons-nous ici ? • Qui l'a écrite ? • Nous avons combien de personnages ? • De quoi nous parle cette fable ? • Comment en parle-t-il ? • Que veut-elle nous dire ?	**Réponses attendues :** • Une fable • Jean De La Fontaine • 2 personnages : le renard et le corbeau. • Elle nous parle de 2 animaux. • L'un a une nourriture et l'autre en a besoin. • Il veut montrer que si on a besoin d'une chose, on use de la parole pour atteindre ses objectifs
II. Deuxième écoute : Lecture à haute voix effectuée par l'enseignant **III-Début de débat argumentaire par groupe :** 1.Analyse des sources, analyses linguistiques : distribution des	L'enseignant remet aux apprenants des textes d'Esope et de Phèdre qui ont inspiré La Fontaine et procède à une analyse comparative : les ressemblances et les différences.	Ce qu'on attend des apprenants : **1.Etape 1 :**La recherche de point de vue : • En petits groupes, les apprenants doivent lire ces textes et les comparer avec son homologue chez La Fontaine. **2.Etape 2 :** Partage de point de vue : • Ils doivent discuter des changements apportés par La Fontaine. L'enseignant leur demande d'observer la disposition du texte, le vocabulaire et les expressions employées, les paroles de personnages et la leçon qu'on peut en tirer.

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supports écrits(version de Phèdre et de Esope et celle de La Fontaine.) 2. Compréhension de l"écrit	• Que font les auteurs au début ? • Qu"est-ce qui vient après la présentation ? • Que veut le renard ? • Est-ce qu"il peut l"atteindre ? • Quel moyen utilise-t-il pour l"atteindre ? • Comment peut-on appeler cette deuxième partie ? • Qu"est-il arrivé après ? • A-t-il atteint son objectif ? • Que fait-il après ? • Comment appeler cette partie ? • Relève au moins deux indices qui montrent que la fable de La Fontaine est un poème. **Synthèse :** **I. Point de ressemblance** **La fable écrite par La Fontaine se divise en 3 strophes distinctes :** **Strophe 1 :La présentation des personnages :le corbeau et le renard (ligne 1 à ligne 4)** **Strophe 2 : Les flatteries du Renard(ligne 5à ligne 12)** **Strophe 3 : Les railleries du Renard (ligne 13 à la fin).**	**3.Etape 3 :**La confrontation des idées : • Ils doivent confronter leurs idées respectives pour arriver à un terrain d"entente(Sous la supervision discrète de l"enseignant dans le cas d"un débat animé, et sous l"animation de celui-ci dans le cas d"un mutisme). **4.Etape 4 :** La rédaction : les idées de chaque groupe doivent être notées par écrits au tableau pour faire place à une concertation collective. • Ils présentent les personnages. • Un dialogue entre les animaux. • Le fromage du corbeau (La Fontaine et Phèdre) /La viande du corbeau(Esope). • Non, il ne peut pas l"atteindre. • La ruse. • On peut appeler cette partie les flatteries du renard. • Le renard est parvenu à tromper le corbeau. • Oui. • Il se moque du corbeau pour sa bêtise. • Les railleries du renard.

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	Toutes les fables ont la même leçon de morale même si elle est formulée différemment : la ruse paye, la bêtise fait payer. **Il en est de même pour celle de la fable écrite par Esope ainsi que celle écrite par Phèdre.** **II. Différences :** **1. La fable de Jean De La Fontaine est écrite en vers (c'est un poème) tandis que celles de Phèdre et Esope s'apparentent à des textes simples sans rimes.** **2. L'objet de convoitise du renard est le fromage dans la fable de Jean De La Fontaine et celle de Phèdre tandis que dans celle d'Esope, il s'agit la viande.**	
IV.Evaluation **1.Evaluation de l'écrit :** **Ecriture créative.** **2.Evaluation orale :Mise en voix de la fable.**	• L"enseignant demande aux apprenants d"écrire rapidement une très courte fable « à la manière » de La Fontaine en s"inspirant de la fable lue. • L"enseignant demande aux élèves de former des équipes de trois vu que la fable en question requiert 3 personnes (le narrateur, le corbeau et le renard). • L"enseignant donne la consigne suivante aux élèves : « après la présentation de la saynète l"un des membres de l"équipe devra prendre la parole afin d"expliquer la façon	**Ce qu'on attend des apprenants :** -Les apprenants volontaires sont ensuite invités à lire leur fable en plénière. Les autres doivent ensuite les commenter en disant en quoi, selon eux, ils rappellent ou s"éloignent de la fable de La Fontaine. - Les apprenants doivent se départager ce qu"il revient à chaque membre du groupe de réciter : -le narrateur doit se charger de la morale, de la narration et des incises, -et les 2 autres personnages, interprétant le renard et le corbeau, de

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3.Construction du patrimoine culturel collectif	dont les membres de son équipe ont compris la morale de la fable. • Il les incite par la suite à dire en quoi, d'"après eux, cette fable est encore d'"actualité, en faisant un lien soi avec une expérience vécue ou avec une actualité. **1.** Complète le bilan à l'"aide des mots suivants :La Fontaine-récit-Esope-vivante-poème-Antiquité-morale-Phèdre. Une fable est un ..... qui illustre une …….. Elle a souvent la forme d'"un.....C'"est un genre connu depuis l'"…… …… a pris la fable d'"…… et de…....pour modèle et les réécrit en les rendant…….. **2.** Une fois la correction collective terminée, procéder à l'"affichage de ce bilan sur le tableau d'"affichage de la salle de classe.	leurs répliques respectives au sein des dialogues. - Les apprenants doivent prévoir : §.les déplacements, §.les questions de posture §.de gestuelles ; Ils doivent également travailler : §. la fluidité des échanges de parole §.la qualité de la déclamation (articulation, intonation, volume, débit). - Chaque équipe formée doit transformer la fable en saynète théâtrale . Ce qu'"on attend des apprenants : **1.** Une fable est **un récit .....** qui illustre une …**morale…**…….. Elle a souvent la forme d'"un **poème.....**C'"est un genre connu depuis l'"antiquité…… ……**La Fontaine… .....** a pris la fable d'"**Esope.....** et de **Phèdre .....** pour modèle et les réécrit en les rendant…**vivante…**…….. **2.** Affichage du patrimoine culturel.

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Educational Reflexive Dialogue in the Formation of Teenagers' Life Projects

By Logutenkova Irina Vladimirovna

National Research Nuclear University «MEPhI», Obninsk

Abstract- The article discusses the problems of creating innovative educational methods that include reflective technologies. The emphasis is placed on a detailed analysis of theoretical and practical works related to the analysis of reflection in psychological science, which became the basis for the formation of a method of learning through reflective dialogue. The study sets out in detail the criteria necessary for conducting a reflective dialogue, defines its structural elements and fundamental principles. The author's program of developing classes based on the educational reflexive dialogue «Personality Life Project» is presented, aimed at developing a personal project through a series of educational sessions based on reflexive dialogue. The article describes the methodology and results concerning the impact of reflexive learning dialogue on the development and transformation of life projects in adolescents. Based on the experimental data obtained, the author shows that the technology, which includes a learning reflective dialogue, has a stable positive effect on students' understanding and rethinking of life orientations, regardless of their individual characteristics.

Keywords: life project, teenagers, reflexive dialogue, reflexive learning technologies, model of systemic reflection, meta-self.

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Educational Reflexive Dialogue in the Formation of Teenagers' Life Projects

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Abstract- The article discusses the problems of creating innovative educational methods that include reflective technologies. The emphasis is placed on a detailed analysis of theoretical and practical works related to the analysis of reflection in psychological science, which became the basis for the formation of a method of learning through reflective dialogue. The study sets out in detail the criteria necessary for conducting a reflective dialogue, defines its structural elements and fundamental principles. The author's program of developing classes based on the educational reflexive dialogue «Personality Life Project» is presented, aimed at developing a personal project through a series of educational sessions based on reflexive dialogue. The article describes the methodology and results concerning the impact of reflexive learning dialogue on the development and transformation of life projects in adolescents. Based on the experimental data obtained, the author shows that the technology, which includes a learning reflective dialogue, has a stable positive effect on students' understanding and rethinking of life orientations, regardless of their individual characteristics. The study demonstrates exactly how the structure and content of life projects are undergoing changes, emphasizing the versatility and effectiveness of this approach. The key elements and fundamental aspects of the program are presented, including its basic principles, structure and conditions of implementation.

Keywords: life project, teenagers, reflexive dialogue, reflexive learning technologies, model of systemic reflection, meta-self.

I. Introduction

At the present stage, changes in the transformation of social values have led to an increased interest in reflection as a key aspect in education and psychological practice, in particular, the actualization of personal and semantic pedagogy focused on the development of individual indicators and human potential. This has led to the fact that the focus of educational activities is now not only the theoretical aspect, but also the development of practical methods and reflective technologies (D.A. Leontiev), the purpose of which is to support and develop the ability to introspect, as an integral part of effective learning and personal growth. The researchers draw attention to the fact that the ability to reflect and introspect does not manifest itself fully automatically, even in those who are predisposed to this type of thinking. Instead, the effectiveness of reflection is enhanced under certain conditions, primarily in the context of a reflective approach to education. This conclusion is supported by the works of such authors as M.V. Anikanov, N.G. Anikanova, S.V. Krivykh, who emphasize the importance of creating an appropriate learning environment for activating reflexive processes [7].

The development of the concept of life design is rooted in existential psychology, which was developed by scientists such as R. May and M. Boss, presenting their key concepts. A separate direction in this field is occupied by the problem of life creation, developed by N.A. Berdyaev, as well as the analysis of the life path, which was carried out by Sh. Buhler, B.G. Ananyev, D.A. Leontiev, N.A. Loginova, S.L. Rubinstein, etc. The study of the prospects of life attracted the attention of such scientists as K.A. Abulkhanova-Slavskaya, Y.V. Vasilyeva, E.I. Golovakha, who made a significant contribution to the development of this field.

The research interest in these works focuses on the study of individual perceptions of time and space in a person's life path, as well as on how these aspects manifest themselves in reality. Special attention is paid to the influence of various factors on life changes, perception of the future, the ability to anticipate events and the importance of ideas about the future for a personal life perspective. These aspects are closely related to the process of designing a person's life path.

In Russian psychology, there is a limited number of scientific papers related to the concept of "a person's life project". The concepts of designing one's future and developing a life perspective are often used in the literature as terms with the same meaning, which are understood as an individual's idea of one's future. In the work of V.S. The main role is assigned to the "dominant life project", described as an advanced technology in the educational process that combines various forms of diagnosis and development techniques [3].

These strategies are designed to help you understand and achieve individual and professional goals, which in turn contributes to the development of talented children. In the research of M.V. Klementyeva and E.E. Sapogova, a broader interpretation of the concept of designing a life path is given, where the future of a person is analyzed through the prism of such concepts as "self-design" and "life project" [6]. E.E. Sapogova notes that self-designing and building one's personality includes setting personal values and goals,

Author: Head of the Psychological Center, Obninsk Institute of Atomic Energy (branch), National Research Nuclear University «MEPhI», Obninsk, Russian Federation. e-mail: innovationss@bk.ru

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predicting the future, developing strategies for life and planning various behavioral strategies. She emphasizes that human existence acquires meaning through the creation of symbols and meanings. In the process, he relies on already existing cultural markers, borrowing and adapting generally accepted meanings and concepts [15, p. 61]. Therefore, the formation of meaning is a product of creative action in human life.

Usually, during adolescence, the appearance of the so-called event-based approach in designing a life path is especially noticeable, which is later enriched with elements related to the search for the meaning of life and the development of individual qualities. As we move into the age of adolescence, various aspects of this process begin to manifest themselves more intensively, up to the formation of a deeply thought-out complex life project combining all the previously mentioned elements [4].

In foreign psychological science, the concept of a "life project of a personality" is considered to a greater extent within the framework of practical research.

In particular, the concept of "life project" is mentioned in works related to the study of determinants and protective factors against such behavioral destructions in adolescents as pregnancy, depression, suicide, etc. (Baeza W. B., Póo A.M., Oman R. F., Vesely S. K., Harris L., Phipps M., Ramirez -Aranda J.M et al.). Oman R. F., Vesely S. K., Aspy C. B. (2005) consider life projections as "future aspirations" without disclosing this definition [13]. According to research by Baeza W. B. et al (2007), "the creation of a life project in adolescents is one of the protective factors of personality from antisocial behaviors" [2].

In our research, we relied on the subjective-activity approach (S. L. Rubinstein et al.); the theory of the life path and the psychological concept of personality research as a subject of life (B.G. Ananyev, K.A. Abulkhanova-Slavskaya, M.R. Ginzburg, V.I. Kovalev, T.N. Berezina, A.N. Leontiev, S.L. Rubinstein et al.).

In our study, a life project is understood as an event project, a project for the development of personal properties (an existential project according to E.E. Sapogova) [15].

It should be emphasized that the process of personal development includes various stages and approaches to designing a life path. During adolescence, there is an awareness of one's own life as a unique event, including interaction with oneself and other people. We believe that the concept of a "life project" represents a vector of the future that an individual develops for himself, seeing in it prospects for well-being and development. In this case, the description of life projects is carried out through an analysis of the time frame and spatial aspects of human activity.

The study of the inner world and self-knowledge become achievable through a deep process of systemic reflection, which is characterized by special depth and productivity compared to other approaches to self-knowledge. D.A. Leontiev explains that the key to this approach lies in dividing our own "I" into two parts: the image that we imagine (the concept of "I"), and a deeper inner level (the existential Self) [8]. This separation makes it possible to look at any situation of interaction from different points of view, taking into account both your personal position and the position of others, as well as various ways of developing events. As a result, systemic reflection opens up new aspects of oneself to a person, becoming a cornerstone in the process of self-exploration and development of the personal inner world.

In V.G. Anikina's concept, the key element is the idea that human existence is inextricably linked with reflection, which allows us to form a unique, holistic perception of the world, regardless of its material or ideological aspects, internal or external nature. This process is unique in that it extracts reality for detailed analysis from its everyday contexts, viewing it through the prism of reflection, as if through the gaze of the "Other" [1]. This approach reveals hidden attributes and connections in relation to reality, leading to an enriched perception, which, in turn, generates new knowledge and understanding of reality. The interaction between the subjective Self and the reflexive position, or "Other", enriches existing ideas, opening the way to new discoveries in understanding the world.

On the one hand, the reflexive dialogue reflects the movement of the reflexive process (described by G.P. Shchedrovitsky), and on the other hand, this process is placed in the space of interaction between the Self and the Other, and, accordingly, the final stage of this dialogue is a reflexive exit.

Refletechnologies are currently being actively used and developed, especially reflexology, which is a specially organized interaction between people. They are aimed at updating reflexive mechanisms in order to solve intrapersonal life tasks. Reflexive training is one of the forms of reflexology [10].

Empirical studies conducted by G.I. Katrich, M.I. Naidenova, V.M. Dyukov, S.N. Maslov, O.A. Polishchuk, E.P. Varlamova, I.V. Bayer and others confirm the effectiveness of game reflexive techniques of refletrening.

To achieve personal self-realization and the disclosure of a person's creative potential, it is important to use methods of semantic orientation and personal reflection. Various theoretical works, such as the works of V. M. Pyatunina, E.V. Hayainen and others, reveal the connection between the formation of semantic orientations, social success and personal reflection [11, 12]. These data allow us to suggest the expediency

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of using educational reflexive dialogue in the form of reflexive training in building life projects of personality in adolescents.

Thus, understanding the nature of reflection, on the one hand, as socio-psychological, mediated by relations with the world and people [10], and on the other – internal mental, manifested through going beyond oneself, including self-reflecting, were for us the most important aspects for building a working model of systemic reflection of personality, which is the basis of the practice of reflexive dialogue presented below.

II. Problem Statement

The process behind the development of an individual's life projects is guided by complex introspection, playing the role of a key element in this mechanism. It covers several main tasks: creates an accurate sense of self; reveals inner abilities through self-reflection; promotes the formation of a positive perception of oneself; helps to acquire deep meanings and principles that are critical to personal well-being; and also finds and applies external supports accepted from significant Others, such as families and friends.

A key element of a reflective dialogue is its orientation towards the inner world of the participants. During such discussions, people not only share their thoughts and views, but also reflect deeply on their characteristics, needs and aspirations. They analyze their true nature, formulate personal goals and plan the necessary actions to implement them. This process contributes to the enrichment of a person's inner world with new meaningful ideas (expansion of semantic space) and allows them to rethink their personal priorities.

The results of reflection are the transformation of the reflected reality and the appearance of a transformed representation of it (image, model, state), awareness and appropriation of new personal meanings, a different image of the Self (I. N. Semenov, D.A. Leontiev, V. G. Anikina, etc.), "philosophical understanding of life" (S. L. Rubinstein), etc.

We present a working model of systemic reflection of personality, the process of its course and the "life project of personality".

The 1st stage: Contact with your image of "I am in the present", "I am in the future". At this stage, the personality is included in the understanding of his Self. The motive of research and awareness of himself, his life activity is formed. The actualization of the "Self-reflecting" and "meta-Self" begins.

The 2nd stage: The construction of a space-time continuum of reflection and reflexive reality, namely the images "My present and future. Awareness of one's present begins and an idea of one's future arises.

The 3rd stage: The construction of reflexive positions, in particular the "meta I" – I am reflective, I am reflective-I am the present, I am the future, I am reflective - the image of the present, the future, etc.

The 4th stage: Implementation of reflexive construction of relatively grouped reflexive positions. At this stage, the image of the Self, the image of one's own life activity, is created, which, strictly speaking, may partly be the result of reflection.

The 5th stage: Getting the results of reflection.

We have defined it as subjectively holistic, based on a person's ideas about himself (I am the center) and the image of the future (spiritual and material). This project is dynamically changing and being constructed by a person, meaningfully conditioned by a set of individual life meanings assigned by a person to social values, the psychological space of a person. It includes semantic, value, spatial, temporal, organizational, activity and personal components of life activity. These methodological foundations serve as the basis for the development of a learning reflective dialogue.

Based on age-related neoplasms in childhood, we will implement a reflexive dialogue using the following theoretical provisions: the functional inclusion of systemic reflection in the process of building a person's life project; the actualization of systemic reflection, contributing to the creative level of building and implementing a person's life project; the dialogical nature of systemic reflection and its other types and types.

It is very important to study the psychological present and psychological future of adolescents, excluding their psychological past. Many researchers (I. Bozhovich, L.S. Vygotsky, I.S. Kohn, D.I. Feldstein, E. Erickson and others) confirm that the past (the child) does not matter in the present for a teenager, since it is already present in the present. Special attention will be paid to the targeted relationship between the present and the psychological future.

It is important to note that the basic principles of building a program of developmental classes based on reflective dialogue in the process of reflective dialogue include the humanistic orientation of the training leader, creating conditions for deep intrapersonal work, full-fledged emotional involvement and the use of a diverse range of reflective methods and knowledge in the field of training work.

To achieve maximum effectiveness in conducting the training, it is necessary to take into account the practical side of the issue. One of the key elements is working with a group of 15 people.

The main parameters of the effectiveness of reflective dialogue:

1) Awareness and Appropriation of personal resources, building a semantic system of perception of time, in which the synthesis of personal ideas about oneself and the world is noted;

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2) Expanding the range of personally significant values – "value saturation";
3) Expanding the range of different spheres of personal activity in the aspect of the future;
4) Concretization of life goals as a sequential chain of plans, formation and concretization of a subjective idea of the means, actions necessary for the implementation of plans and concretization of time frames for achieving goals;
5) Emotionally positive coloring of the image of the future,
6) Building an active position in relation to future life activities, updating effective strategies of behavior in the present;
7) The use of a wide range of functional manifestations of systemic reflection in solving problems of the current life stage;
8) Awareness of the role of systemic reflection for the constructive building of one's own life activity.

The purpose of the study is to investigate the influence of educational reflective dialogue on the formation of students' life projects.

The Hypothesis of the Study: In the conditions of purposeful educational influence through educational reflective dialogue aimed at the formation of students' life projects, in contrast to the usual conditions of their learning, positive changes occur in the structure and content of students' life projects, expressed in greater differentiation, event saturation and manifestations of a greater social orientation of the image of the future.

III. Research Methodology

The sample included 8th grade students aged 13-14 years. At the ascertaining stage of the experiment, 100 children, students of the lyceum "Derzhava" and school No. 17 of the city of Obninsk, Kaluga region, were represented as participants.

60 people were selected to participate in the formative stage of the experiment, including experimental group 1 in the amount of 15 people (a group of one class); experimental group 2 in the amount of 15 people (a group of one class); comparison group (an Intensive class) in the amount of 30 people. The groups differ only in their quantitative composition and the chronological framework of the formative stage of the experiment.

We have chosen a quasi-experimental research plan. At the ascertaining stage of the experiment, the formation of students' life projects was studied. The structure of the life project includes the image of the spiritual and material future, consisting of spatial, temporal, organizational and activity components of human life. 3 criteria characterizing the formation of components of life projects were analyzed, namely: the spatial component can be described by evaluating such an indicator as the social orientation of the project. The time component is saturation (eventfulness); organizational and activity component is differentiation (representation of various spheres of future life).

The selection and development of methodological tools were carried out taking into account the set experimental tasks.

We have developed an author's structured interview in accordance with the criteria characterizing the components of a person's life projects, namely: 1) differentiation of life projects, 2) event saturation of life projects, 3) social orientation of life projects. The methodology made it possible to identify the components of all the components of the formation of a life project and to obtain material for proving both general and particular hypotheses. The subject of the essay is also indicated: "My life project".

When selecting methods for diagnosing students' personal characteristics, we focused on those variables that characterize a person's personal potential (see Leontiev et al., 2011) and, according to the results of some other studies (L.Ya. Veingerova and D.D. Guryev, Yu.V. Epimakhina, V.P. Zinchenko, O.I. Kayasheva, E.B. Morgunov, V.M. Pyatunina, E.V. Hayainen, etc.), discover a connection with the construction of personal life projects.

1) The method of self-realization (self-actualization of personality) by E. Shostrom in the adaptation of N. F. Kalin, A.V. Lazukin;
2) D.A. Leontiev's method of meaningful life orientations (meaningfulness of life) [9];
3) The method of determining the individual measure of reflexivity by A.V. Karpov [4];
4) Reflexive self-report test "Who am I?" by V.S. Mukhina [15];
5) D.A. Leontiev's differential type of reflection [9];
6) The scale of psychological reasonableness of X. Conte in the adaptation by M. A. Novikova, T. V. Kornilova [12].

The period of the study is 2014-2020.

The study was conducted in several stages:

Stage 1: Based on the study of pedagogical, psychological, educational and methodological literature, the methodological and theoretical foundations of the study, its object, subject, goals and objectives are determined. The author's structured interview has been developed in accordance with the criteria characterizing the components of a person's life projects, namely: 1) differentiation of life projects, 2) event saturation of life projects, 3) social orientation of life projects and 4) event series indicated on the timeline of the future. The author's structured interview included such questions as: do you like your life?; What events of your life do you remember the most?; When does a person's life become bright and interesting, in your opinion?; Do you plan your life?; Formulate the 5 most important goals for the next year, five years, 10 years.

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Templates for free-form judgments are also included: Most of all in the future I would like ...; If I could choose my future, then I would...; For my future, the main task at school ...; My future life ...; If a miracle happened, then my future…; When I become an adult, then...; The meaning of human life... etc. The theme of the essay is also indicated: "My life project", in which participants were asked to describe all spheres of their life, including the personal sphere, the professional sphere, and the social sphere.

Stage 2: The ascertaining stage of the experiment allowed us to describe the features of students' life projects. The analysis of responses to interviews and essays was carried out using content analysis. The result of this stage was the planning of experimental work on the formation of students' life projects.

Stage 3: The formative stage. Implementation of experimental work on the formation of students' life projects through educational reflective dialogue. The formative stage of the experiment included the construction of a study of the process of forming a life project within the framework of a specially developed developmental program, the methodological form of implementation of which was a training reflexive dialogue. This stage was built as a comparative study of two groups of subjects. In one of them (experimental groups 1, 2 – students of the lyceum "Derzhava" and school No. 17), a developmental program was conducted aimed at forming students' life projects, with another comparison group (control group) traditional forms of career guidance extracurricular activities were carried out. One lesson lasted 1.5 hours, a total of 8 classes were held for each group of 15 participants.

Stage 4: Systematization and generalization of research results, formulation of conclusions.

IV. Results and Discussion

At the ascertaining stage of the experiment, we obtained the following data on the formation of students' life projects (Table 1).

Qualitative and mathematical methods of information analysis (content analysis, correlation, comparative). The computer data analysis system "Statistica 8.0" was used to process the received data. In the process of comparing the data, the criteria of signs and the Spearman correlation coefficient were used. The data analysis was comparative and correlative.

Table 1: Average Indicators of Criteria for the Formation of Students' Life Projects

Average indicators of criteria for the formation of life projects				
		Differentiati	Saturation	Social Orient.
Comparison group	average	1,97	1,20	1,83
	standard deviation	0,89	0,96	1,23
	maximum	3	3	4
	minimum	0	0	0
Experiment. group 1	average	1,73	1,67	2,00
	standard deviation	0,59	1,09	0,85
	maximum	3	3	3
	minimum	1	0	0
Experiment. group 2	average	1,40	1,13	1,93
	standard deviation	1,12	0,74	1,44
	maximum	3	3	3
	minimum	1	0	0

Correlation analysis was used to analyze the relationship between the criteria characterizing students' life projects. Spearman's correlation coefficient was used. The data is presented in table 2.

Table 2: Correlation Analysis of Characteristics of Students' Life Projects

	Saturation	Social Orient
differentiation of life projects	0,635	0,202*
Saturation		0,286**
Social orient		

*Note: * p<0.05; ** p<0.01*

There are significant average positive correlations between the scale "Differentiation of Zh.P." and the scale "Saturation (eventfulness)" (r=0.635, p<0.001). With increasing indicators on the scale of "Differentiation of Zh.P.", indicators on the scale of "Saturation (eventfulness)" also increase.

There are significant weak positive correlations between the "Saturation (eventfulness)" scale and the "Social orientation of J.P." scale (r=0.286**, p<0.01). With increasing indicators on the "Saturation (eventfulness)" scale, indicators on the "Social orientation of J.P." scale also increase.

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There are significant weak positive correlations between the scale "Differentiation of J.P." and the scale "Social orientation of J.P." ($r=0.202^*$, $p<0.05$). With the increase in indicators on the "Differentiation of Zh.P." scale, indicators on the "Social orientation of Zh.P." scale also increase.

A correlation analysis was carried out with the participation of all sample groups to identify the relationship between the criteria for the formation of components of students' life projects and their personal characteristics.

Significant moderate positive correlations were revealed between the "Differentiation of Zh.P." scale and the "Goals" scale ($r=0.425$, $p<0.001$). With an increase in indicators on the "Differentiation of Zh.P." scale, indicators on the "Goals" scale also increase.

There are significant moderate positive correlations between the "Differentiation of Zh.P." scale and the "Result" scale ($r=0.434$, $p<0.001$). With the increase in indicators on the "Differentiation of Zh.P." scale, the indicators on the "Result" scale also increase.

Significant moderate positive correlations were revealed between the scale "Differentiation of Zh.P." and the scale "LK Ya" ($r=0.438$, $p<0.001$). With an increase in indicators on the "Differentiation of Zh.P." scale, indicators on the "LK Ya" scale also increase.

There are significant moderate positive correlations between the "Saturation (eventfulness)" scale and the "Goals" scale ($r=0.34$, $p<0.001$). With increasing indicators on the "Saturation (eventfulness)" scale, indicators on the "Goals" scale also increase.

Significant moderate positive correlations were found between the "Saturation (eventfulness)" scale and the "Result" scale ($r=0.303^{**}$, $p<0.01$). As the indicators on the "Saturation (eventfulness)" scale increase, the indicators on the "Result" scale also increase.

Next, the average indicators of each group were calculated according to the scales of personal characteristics of students.

The results obtained by us indicate both a low level of formation of students' life projects and a low level of development of students' personal characteristics. To some extent, this is another proof that the formation of life projects and personal characteristics are interconnected, like two processes of personal development of adolescents.

Examining the conjugation of criteria for the formation of life projects and personal characteristics, it was revealed that time orientation (understanding the existential value of life), creative attitude to life (creativity), autosympathy, contact, systemic reflection", volitional regulation of behavior (control-naturalness), the level of general reflexivity, appropriation of socially significant roles, accessibility feelings, openness to new experiences and self-assessment of metacognitive activity are correlated with indicators of students' life projects.

The methods used made it possible to determine the insufficient formation of students' life projects, the interrelation of components of life projects, their conjugation with the personal characteristics of students.

These circumstances have determined the demand for the development and purposeful implementation of a program of educational activities based on a reflective educational dialogue aimed at changing the life projects of adolescents. To test the effectiveness of this program, a formative stage of the experiment was carried out, in which 30 8th grade students took part. The students were divided into 2 groups of 15 people. Classes were held within the framework of extracurricular activities (vocational guidance work of a secondary school).

The program of developing classes based on the educational reflexive dialogue included the implementation of three areas of activity of its participants: conducting reflexively innovative procedures based on the educational reflexive dialogue and aimed at solving the tasks set in the program; completing homework and reflecting the results of the educational reflexive dialogue in order to realize and integrate them into the inner world of the personality.

The main purpose of the program of developing classes "Life project of personality" is the formation of the life project of students aged 13-14 years through educational reflective dialogue.

Within the framework of the program of developing classes, the following tasks were supposed to be solved:

1. Actualization by a person of systemic reflection, its functions in the organization of his own life activity.
2. The formation of a holistic image of myself and my own life (the relationship between the present and the future").
3. Formation of skills of awareness of intrapersonal characteristics.
4. The formation of a creative approach to self-realization and life in general.
5. Awareness of the role of one's self in the constructive transformation of life and the design of the future.

In the first lesson "Who and what am I?" we set ourselves the main goal – awareness of the image of the Self, activation of the "reflecting Self" and "meta–Self". Then, in the second lesson "My personal resource", we direct our attention to awareness of personal resources, the image of the Self and its integrity, as well as semantic and emotional self-determination. In the third lesson, "Working with the image of the present", we focus on understanding the features of our image of the present: temporal, spatial, organizational and activity components, using the activation of reflexive processes for this purpose. Further, as part of the research entitled

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"My life strategies and plans", we aim to study the most common scenarios and strategies of life activity, as well as to explore their variability and significance for ourselves. In the next lesson, we are engaged in creating new life scenarios and behavioral strategies based on the development of systemic thinking skills. As part of the fifth lesson, "My Image of the Future", the temporal, spatial and organizational aspects of a life project are studied [14].

As a result of the formative stage of the experiment, the students of the experimental groups underwent changes in the content and structure of life projects, they became more differentiated, eventful, and their projects acquired a greater social orientation.

A comparative analysis of groups before and after targeted exposure through reflective learning dialogue showed that, regardless of the initial indicators on the scales of personal characteristics, changes in the content and structure of life projects occur in the vast majority of students (Table 3).

Table 5: Indicators of Criteria for the Formation of Life Projects before and after the Experiment, cf. Score

Indicators	Experiment. group 1		Criterion of signs	Significance level	Experiment. group 2		Criterion of signs	Significance level	Comparison Group		Criterion of signs	Significance level
	before the experiment	after the experiment			before the experiment	after the experiment			before the experiment	after the experiment		
Differentiation	1,73	2,93	2	p≤0,001	1,71	3,09	0	p≤0,001	1,97	1,97	0	p>0,05
Saturation	1,67	3,00	2	p≤0,001	1,29	3,24	0	p≤0,001	1,2	1,2	0	p>0,05
Social orientation	2,00	3,87	0	p≤0,001	1,98	3,90	0	p≤0,001	1,93	1,93	0	p>0,05

1. *Differentiation:* Experimental group 1 The shift towards increasing the results is significant at the significance level p≤0.001.

   Experimental group 2 The shift towards increasing the results is significant at the significance level p≤0.001.

Comparison Group: There is no shift towards increasing the results at the significance level P>0.05.

2. *Saturation:* Experimental group 1 The shift towards increasing the results is significant at the significance level p≤0.001.

   Experimental group 2 The shift towards increasing the results is significant at the significance level p≤0.001.

Comparison Group: There is no upward shift in the results at the significance level of P>0.05.

3. *Social Orientation:* Experimental group 1 The shift towards increasing the results is significant at the significance level p≤0.001

   Experimental group 2. The shift towards increasing the results is significant at the significance level p≤0.001.

Comparison Group: There is no shift towards increasing the results at the significance level p>0.05.

The results of the experiment show changes in the structure and content of students' life projects under the influence of educational influence based on educational reflective dialogue. The data obtained by us using the Wilcoxon T-test indicate the reproducibility of the effect of the proposed program of educational classes based on the educational reflexive dialogue.

A comparative analysis of groups before and after targeted exposure through reflective learning dialogue showed that, regardless of the initial indicators on the scales of personal characteristics, changes in the content and structure of life projects occur in the vast majority of students.

Interpreting the totality of the results obtained, it can be stated that in normal learning conditions and under the influence of the social environment, students' life projects are characterized as poorly differentiated, event-rich and poorly socially oriented. Of course, it should be borne in mind that this is partly due to the age-related peculiarities of teenagers' perception of the future.

It is important to note that the lack of formation of the substantive characteristics of the project determines the associated undeveloped personal characteristics. It can be assumed that in the context of a learning reflective dialogue, along with changes in the content and structure of life projects, personal characteristics are revealed and improved, that is, personal development takes place. Such personal characteristics as time orientation (understanding the existential value of life), creative attitude to life (creativity), autosympathy, contact, systemic reflection", volitional regulation of behavior (control-naturalness), the level of general reflexivity, appropriation of socially significant roles, accessibility of experiences, openness to new experience are especially susceptible to change

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and self-assessment of metacognitive activity. Based on the above, it can be assumed that through reflection on life projects, it is possible to influence the personal characteristics of students, which is significant for further study and analysis of effective tools of psychological and pedagogical practice.

V. Conclusion

The concept of "personal life project" is interpreted as the direction of the "future", which a person defines for his own life activity, perceived by him as favorable and dynamically changing. It is determined that the structure of the life project includes an image of the spiritual and material future, consisting of spatial, temporal, organizational and activity components of human life.

It is confirmed that the structural components of life projects are characterized by the following criteria: the spatial component can be described by evaluating criteria such as differentiation (representation of various spheres of future life) and social orientation of the project, the temporal component is described by event saturation (eventfulness),. The organizational and activity component can be determined through an assessment of such personality characteristics as control over one's own life, decision-making and their implementation in one's own life, the meaningfulness of future goals and a qualitative analysis of the significance and accessibility of a number of universal values.

An experimental study has shown that standard teaching methods lead to the formation of students' life projects, which are often poorly differentiated, event-impoverished and poorly socially oriented. However, when the learning process includes a learning reflective dialogue focused on the development of individual life projects, this leads to significant dynamics in the content of students' life projects. This is manifested in the complication of the structure of ideas about future events by increasing the content part: the number of spheres of life, events; in the manifestation of a greater social orientation of life projects. This approach not only enriches the personal perspectives of teenagers, but also contributes to the formation of a more complex image of the future for them.

Targeted educational impact based on educational reflective dialogue plays a key role in the evolution of adolescents' life projects. This influence enriches and complicates their views on the future by broadening their horizons and increasing the number of aspects and events that they include in their projects. In addition, such education strengthens the social orientation of their projects, making them more focused on public needs. The basis for such a transformation is the introduction of educational reflective dialogue as a means to reassess and modify life projects.

The study showed that the process of changes in life projects affects teenagers equally, despite differences in their individual characteristics. It was also confirmed that the technology using educational reflective dialogue ensures stable reproduction of the results obtained.

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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

Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

.

Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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

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

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

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