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Interreligious Ethics in the Chinese Context: A Comparative Study of the Ten Commandments and the Five Precepts

By Hai, Jin
Fudan University

Abstract- Religious laws are an important manifestation of religious ethics, maintaining and integrating the community of believers while providing behavioral guidelines for individual believers. This article explores the differences in laws between Judaism and Buddhism through textual analysis of the Ten Commandments in the Bible and the Five Precepts in Buddhism. The article argues that the overlapping content between the two represents the expression of a shared natural law tradition in different religious cultures. However, there are also significant differences. The Ten Commandments were issued for the entire Israelite community, emphasizing the sacred relationship between humans and God and reflecting the characteristics of the Israelite nation as a community of faith. The Five Precepts of Buddhism which originally served as behavioral guidelines for the monastic order later expanded to include all Buddhist followers, focusing on the intentions and thoughts behind speech and actions. Due to the diverse cultural contexts Buddhism encounters, violations of precepts do not entail judicial punishment but are emphasized for their obstructive role in spiritual practice.

Keywords: ten commandments in the bible, five precepts in buddhism, religious ethics, law, religious precepts.

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I. Introduction

Religious ethics is a widespread aspect of major world religions, offering moral interpretations of concepts like suffering, divinity, and the nature of the world, also explaining the relationships between humans and the divine, as well as between individuals within the society. Religious laws or precepts are essential elements of religious ethics, providing behavioral guidelines for believers and helping to sustain and unify religious communities. For example, Jewish culture stands as one of the two pillars of modern Western civilization, while Buddhist culture is a gem of Eastern civilization. These two cultures shine on opposite ends of the Eurasian continent, with religious laws or precepts playing significant roles within them. Specifically, the Ten Commandments form the core content of Hebrew Bible law, and according to the oral law codex "Talmud" in Israelite tradition, the Ten Commandments constitute the essence of the religion.[1]

Author: Ph.D, in The Philosophy School of Fudan University, Postdoctoral Fellow in Harvard Divinity School.
e-mail: hjin@hds.harvard.edu

[1] Tian Haihua,Study on Decalogue of the Hebrew Bible, Beijing: People's Publishing House. 2012. p. 54.

On the other hand, the Five Precepts have always been regarded as the moral guidelines for humans and celestial beings, representing the fundamental principles of Buddhist precepts. Interestingly, despite originating from completely different cultural contexts, certain aspects of these two laws exhibit surprising similarities. Jesuit missionaries have even used Buddhist terminology to translate the Ten Commandments, highlighting the common religious ethical foundation of humanity.[2]

In Chinese academic circles, research on religious ethics typically concentrates on the internal principles of single religion, while comparative ethical studies across different religions are relatively uncommon. Lao Zhengwu, drawing on Chinese Buddhist literature, conducted a detailed examination of the precepts studies within Chinese Buddhism and critically assessed the historical development of vinaya studies in China.[3] Master Sheng Yen, based on his years of practice, authored *A Compendium of Vinaya Studies* aimed specifically at Buddhists, particularly monastics. In this work, he provides a comprehensive overview of the different ordination methods in Buddhism and their associated requirements.[4] Zhang Xuesong places particular emphasis on gender issues within Buddhist precepts, noting that the development of Buddhist vinaya is rooted in the principle of gender equality. Zhang argues that stricter precepts do not necessarily align more closely with the Buddha's compassionate intent.[5] Chinese literature on Jewish law is not as extensive as that on Buddhism, with most works focusing on the translation and introduction of the Talmud. The most significant work in Chinese scholarship is Tian Haihua's *Study on Decalogue of the Hebrew Bible*.[6] This book analyzes the Ten Commandments within the cultural context of the Hebrew biblical text, placing special emphasis on the

[2] Ibid, p. 2.
[3] Lao Zhengwu. *Buddhist Vinaya Studies*. Beijing: Religious Culture Publishing House, 1999.
[4] Master Shengyan, "A Compendium of Vinaya Studies,". Beijing: Religious Culture Publishing House, 2006
[5] Zhang Xuesong, "On Gender Equality Issues within Buddhist Vinaya", Buddhism Study, 2018, no.2.
[6] Tian Haihua,*Study on Decalogue of the Hebrew Bible*, Beijing: People's Publishing House. 2012.

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reception of the Decalogue within the historical context of China when the Bible was introduced during the Ming Dynasty.

Comparative studies between religions have been a fundamental method in the field of religious studies since Max Müller.[7] Jonathan Z. Smith, a prominent scholar of religious studies known for his advocacy of comparative methodology, employs diverse and seemingly exotic examples, such as Maori cults in nineteenth-century New Zealand and the events at Jonestown, to argue that religion should be understood as conventional, anthropological, historical, and an exercise in imagination. Smith critically examines core issues in taxonomy and comparison within religious studies, offering redefinitions of fundamental categories such as canon and ritual. He further argues that frequently analyzed myths may more accurately reflect situational incongruities rather than presumed mimetic congruities.[8] Comparing different religious ethics contribute to identify general principles of religious ethics. The comparative study of religious texts in Chinese is of significant importance to contemporary religious studies in China, particularly in shedding light on the reception of religious law and ethics within Chinese society.

This article aims to compare and contrast the similarities and differences between the biblical Ten Commandments and the Buddhist Five Precepts from a textual criticism perspective within Chinese context. It seeks to explore the characteristics of general religious ethics and the relationship between religious ethics and the societies in which they exist.

II. The Interpretation of Ten Commandments in Bible

In the English context, the concept of "law" in the Bible, translated from the Hebrew word "torah" or the Greek word "nomos," is actually a mistranslation.[9] Among the Greeks law had a secular development. Nomos might mean either Statutory Law, or Constitutional Law or Case Law. The Hebrew has these variants of the Law in the words “misvah”.[10] The English translations have been more influenced by the Greek versions. In terms of the original meaning of "torah," a better translation would be "instruction" or "guidance." It also refers to the "Five Books of Moses," which encompasses a broader concept than just "law."[11] However, within the "Five Books of Moses," which include the Ten Commandments, there are indeed sections that resemble legal texts, regulating the daily conduct of the Israelite people. The Ten Commandments are not strictly legal texts but rather the fundamental religious and ethical principles of the ancient Israelites. They were received directly by Moses from God on Mount Sinai and written on two stone tablets, given to the Israelites in the form of a covenant. The Ten Commandments appear twice in the Bible, in Exodus (20) and Deuteronomy (5), hence there are two versions of the Ten Commandments.[12]

The original Hebrew meaning of "Ten Commandments" is "Ten Utterances" or "Ten Words." When Moses recited the Ten Commandments to the Israelites on Mount Sinai, he referred to them as "these words of the Lord" (Deuteronomy 5:22) or "the words of the Lord" (Deuteronomy 5:5). The term "words" was used here instead of "commandments" to signify the absolute authority of God's speech and the directness of God's relationship with the Israelites through "direct speech." The use of "诫" in Chinese translation of commandments also reflects its nature as "persuasive words of instruction." This style of translation highlights the discourse features rooted in the Hebrew context, where God’s commandments are conveyed more through auditory rather than visual means.

From a textual perspective, the "Ten Commandments" can be divided into three parts: the preamble, the commandments, and the epilogue. The preamble of the "Ten Commandments" states, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Exodus 20:2; Deuteronomy 5:6). This preamble serves as God's self-revelation in the role of a redeemer, stating the historical fact of the Israelites' exodus from Egypt and emphasizing God's active involvement in the history of the Israelite people.

The epilogue of the "Ten Commandments" consists of a series of sanctions and curses for

[7] See Max Müller, *Introduction to the Science of Religion*, London: Longmans Breen And Co. 1882. p. 9.
[8] Jonathan Z. Smith, Imagining Religion: From Babylon to Jonestown, Chicago: University of Chicago Press, 1988.
[9] Roy B. Blizzard, The Nature of Law, Part II, Bible Scholars, https://www.biblescholars.org/2013/05/the-nature-of-law-part-ii.html (Access on 1 April 2024)
[10] Muliyil, F. "Torah—Nomos—Law." The Bible Translator 13.2 .1962. pp. 117-120.
[11] John W. Rogerson and Judith M. Lieu, *The Oxford Handbook of Biblical Studies*, Oxford: Oxford University Press. 2006. p. 351.
[12] From the perspective of the Documentary Hypothesis, the Ten Commandments in *Exodus* belong to one of the Priestly (P) documents, Yahwist (J) documents, or Elohistic (E) documents. On the other hand, the Ten Commandments in Deuteronomy belong to the Deuteronomic (D) source, and they exhibit distinct linguistic style and content characteristics associated with the D source. Therefore, the version of the Ten Commandments in Deuteronomy was formed earlier than the version in Exodus, which was added by Deuteronomic scholars. The Documentary Hypothesis, proposed by German biblical scholar Julius Wellhausen, suggests that the *Pentateuch* (the first five books of the Bible) was composed by multiple authors from five sources: The Yahwist, The Elohist, The Deuteronomist, the Priestly source, and Torah redactors. Steven L. McKenzie and Matt P. Graham, *The Hebrew Bible Today: An Introduction to Critical Issues*. Louisville, Kentucky: Westminster john Knox Press. 1998. p. 48.

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violations of the commandments (Deuteronomy 27:15-26). The textual structure of the "Ten Commandments" is similar to the common form of ancient Near Eastern legal codes.[13] Durkheim divided society into two realms, the sacred and the secular, while the main body of the Ten Commandments could also be divided into two groups corresponding to these realms.[14] The first group of commandments deals with matters of the sacred realm and regulations regarding the relationship between humans and God, from the first commandment to the fourth commandment. The second group regulates the relationships and responsibilities between individuals in the secular realm, including the fifth commandment to the tenth commandment.[15]

The first commandment is the most crucial one among the Ten Commandments, stating, "You shall have no other gods before Me." It establishes the fundamental characteristic of monotheism in Jewish religion, distinguishing it from other ancient religions of the same era.[16]

The second commandment states: "You shall not make for yourself a carved image or any likeness of anything that is in heaven above or that is on the earth beneath or that is in the water under the earth. You shall not bow down to them or serve them, for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments." This commandment opposes idol worship and complements the first commandment. Worshiping other idols would violate the first commandment's declaration of the uniqueness of God, while the second commandment provides guidelines on how to ensure the Israelites can safeguard this uniqueness.

An idol refers to a crafted object symbolizing other deities or totems, representing the religious practices of foreign nations that, from the Israelite perspective, are considered acts of fetishism. Notably, God does not explicitly forbid the creation of an image of Himself. However, He did say, " So pay attention and watch yourselves carefully—for you did not see any form [of God] on the day the LORD spoke to you at Horeb from the midst of the fire" (Deuteronomy 4:15). Thus, God only revealed Himself in the form of a voice and did not manifest any visual image. Therefore, any representation of God in the form of an image is a human imagination and cannot be sculpted for Him. The latter part of the second commandment uses a parallel structure to pronounce curses and blessings upon the Israelites, demonstrating God's absolute authority.

The third commandment is "You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that takes his name in vain." The first-person narrative tone in the first two commandments shifts to a third-person narrative in this commandment. It is generally understood that this commandment prohibits falsely swearing by the name of the Lord, as it would be an offense against the divine sanctity of God's name. The name of God itself possesses an inviolable sacredness. The ninth commandment also deals with false oaths, but the third commandment specifically focuses on God rather than solely addressing the breach of trust between individuals. Additionally, the usage of God's name is not limited to swearing falsely. It also extends to the invocation of God's name in praise (Exodus 34:5) and prayer (Samuel 22:4).[17]

The fourth commandment is about observing the Sabbath. From the two versions of the Ten Commandments, we can observe differences in the purpose of establishing the Sabbath. In the Exodus version, it states, "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it, you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy." (Exodus 20:8-11). Here, the emphasis is on the Sabbath as a memorial to God's creation of the heavens and the earth, demonstrating the Israelites' imitation of God's actions. Working on the Sabbath is seen as a denial of the order established by God's creation and would incur severe punishment (Exodus 31:14-15).

On the other hand, in the Deuteronomy version, the Sabbath is observed as a commemoration of the Israelites' deliverance from slavery in Egypt. It states, "And you shall remember that you were a slave in the land of Egypt, and Yahweh your God brought you out with a strong hand and with an outstretched arm;

[13] Tian Haihua, Study on Decalogue of the Hebrew Bible. p. 102.
[14] Emile Durkheim. *The Elementary Forms of Religious Life*, translated by Qu Dong and Ji Zhe, Beijing: Commercial Press. 2011. p. 45-46.
[15] The Ten Commandments can be divided in various ways, and Philo divides them in a 5-5 manner. "One group of commandments begins with God the Holy Father and the creator of all things, and ends with parents imitating God's essence by nurturing life. The other group of commandments includes all prohibitions, such as adultery, murder, theft, false witness, and covetousness." Philo, *On the Decalogue*, tran. Francis H. Colson. Cambridge, Massachusetts: Harvard University Press. 1937. p. 33
[16] Some traditions include "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" as part of the first commandment.
[17] Brevard S. Childs, *Old Testament Theology in a Canonical Context.* Minneapolis, Minnesota: Fortress Press, 1988. p. 88.

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therefore, Yahweh your God commanded you to keep the Sabbath." (Deuteronomy 5:15). In both versions, there is a clear acknowledgment of recognizing the power of God.

The fifth commandment states: "Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you" (Exodus 20:12). This commandment serves as a bridge between the two sets of commandments, mentioning the name of the Lord and beginning to discuss relationships with neighbors. "That your days may be long" implies longevity and is a blessing from God for those who honor their parents. It is the only commandment in the Ten Commandments that does not mention punishment but instead provides a positive promise. The last five commandments are presented in a very concise imperative form.

The sixth commandment is "You shall not murder." This commandment has raised theological difficulties in Old Testament theology because the Bible is filled with violence, and many wars and killings were carried out under God's instruction. What form of killing does this commandment refer to? Is it murder, manslaughter, or killing in warfare? In Deuteronomy, a series of curses supplement the Ten Commandments, indicating that it refers to murder (Deuteronomy 27:24). Various passages in the Bible declare the principle of proportional retaliation (Genesis 9:6; Exodus 21:12; Leviticus 24:17), while unintentional killing can be forgiven (Exodus 21:13; Numbers 35:11; Deuteronomy 19:4-13). Another viewpoint suggests that "You shall not murder" does not refer to killing in an absolute sense but rather to unlawful killing, specifically the situations that endanger life within the Israelite community. It aims to protect the Israelites from unlawful acts of violence and does not apply to situations involving non-Israelites.[18]

The seventh commandment is "You shall not commit adultery," aiming to protect the sanctity of marriage among the Israelites. According to feminist interpretations, this commandment reflects the patriarchal centrism and unequal status of men and women in the Bible. "A woman who is betrothed or married, if she engages in sexual relations with a man other than her husband or fiancé, is considered to commit adultery, while a man is only considered to commit adultery if he has relations with another man's wife or fiancée."[19] In the Hebrew context, a husband is only convicted if he threatens someone else's marriage, while a wife is guilty if she threatens her own marriage.[20] Violating the virginity of a woman is not considered a crime for men; they only need to provide monetary compensation (Exodus 22:16; Deuteronomy 22:28). This reflects the objectification and commodification of women. In addition to threatening marital relationships, same-sex sexual acts are also viewed as detestable acts of adultery (Leviticus 18:22).

The eighth commandment needs to be contrasted with the tenth commandment. The eighth commandment is "You shall not steal," while the tenth commandment is "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that belongs to your neighbor." Scholars have different discussions on how to accurately distinguish these two commandments. One theory suggests that the former initially prohibited stealing "people," such as kidnapping, while the latter refers to property.[21]

In contemporary understanding, the eighth commandment lacks a specific object and includes all forms of encroachment. On the other hand, the tenth commandment (especially in the Deuteronomy version) emphasizes the inner impulse of wrongful acquisition, expanding the traditional interpretation from a concrete understanding to an abstract understanding. At the same time, these two commandments aim to uphold the interests of neighbors, and all forms of violence, deception, and unfaithfulness towards neighbors are considered sinful. In modern times, these two commandments have also been used to justify the sanctity and inviolability of private property. John Calvin attributed private property to God's arrangement, stating that "each person's possession is not accidental but is God's distribution, and to deprive another person of their property is to disregard God's distribution."[22]

The ninth commandment is "You shall not bear false witness against your neighbor." The focus of this commandment is not on lying itself, but on the harm caused to one's neighbor through false testimony, especially in the context of judicial proceedings.[23] The Bible addresses various issues of legal justice. The Israelite legal tradition imposes severe sanctions on the misuse of testimony and emphasizes the requirement for multiple witnesses, and it repeatedly discusses this offense (Exodus 23:1, 6-8; Leviticus 19:11, 16; Deuteronomy 19:15).[24]

The Ten Commandments are central to *Deuteronomy* and the entire Pentateuch, later inherited by Christian culture. When Catholicism was introduced to China in the Ming Dynasty by missionaries such as Matteo Ricci, it inevitably encountered substantial

[18] Ibid. p. 94.
[19] Tian Haihua,Study on Decalogue of the Hebrew Bible. p. 98.
[20] Johann J. Stamm, *The Ten Commandments in Recent Research*. London: SCM Press. 1967. p. 100.
[21] Brevard S. Childs, *Old Testament Theology in a Canonical Context*, p. 100.
[22] Calvin, *Institutes of the Christian Religion*. Louisville, Kentucky: Westminster John Knox Press. 1960. p. 408.
[23] Walter C. Kaiser, *Toward Old Testament Ethics*. Michigan: Zondervan. 1991. p. 95.
[24] Brevard S. Childs, *Old Testament Theology in a Canonical Context*. p. 102.

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cultural conflict. Although commandments like “You shall not murder” and “You shall not steal” align with universal ethical principles, the monotheistic nature of Hebrew culture sharply conflicted with Chinese traditions of ancestor worship and reverence for Confucius and Mencius. This clash culminated in the Rites Controversy during the Kangxi Emperor’s reign. A similar issue arose in Japan during the late 19th and early 20th centuries, where State Shinto clashed with the Christian prohibition against idol worship. Such conflicts underscore the inevitable ethical tensions that arise between civilizations on fundamental moral issues.

III. The Etymology of Buddhist Precepts

The original meaning of Buddhist precepts, known as "戒律" (jiè lǜ) in Chinese, refers to the common guidelines established by the Buddha for the monastic community. From the late Western Han to the Tang Dynasty, Indian Buddhism took several centuries to be transmitted and established in China, passing through generations of eminent Buddhist translators from Kumārajīva to Xuanzang. Early Buddhist text translations were largely phonetic transcriptions from Sanskrit, with Chinese characters selected based on their approximate sounds. Similarly, the choice of Chinese terms for various vinaya (disciplinary) concepts was initially influenced by phonetic considerations. It later expanded to become the ethical norms and standards for all Buddhist followers. The Tripitaka, which consists of the Sutra Pitaka, Vinaya Pitaka, and Abhidharma Pitaka, is collectively known as Three Baskets. Among them the Vinaya Pitaka, also known as the "毗尼藏" (pí ní zàng) or "毗奈耶藏" (pí nài yē zàng) in Chinese, records various precepts and their discussions in Buddhism.

The Seven Buddhas' Verse on Universal Precepts states: "Cease from all evil, practice all that is good; purify one's mind—these are the teachings of all Buddhas."[25] This verse summarizes the essence of precepts in Buddhism from both negative aspects of prohibitions and positive aspects of actions.

Japanese scholar Akira Hirakawa suggests that in early Buddhism, precepts ("戒" or "śīla") and discipline ("律" or "vinaya") were separate. Precepts were voluntarily observed by those who were determined to practice Buddhism, emphasizing personal commitment and self-discipline. On the other hand, discipline (vinaya) was a set of regulations enforced to maintain the order of the monastic community, emphasizing external regulations.[26] In later periods, precepts and discipline were often combined, but they carry four layers of meanings in practice.

The first layer of meaning is "尸罗" (śīla), which literally means "coolness" and is generally translated as "precepts."[27] During the Sui Dynasty, Master Huiyuan wrote in the Essay on the Meaning of Mahayana, "The term ' śīla' refers to this cooling aspect, also known as '戒' (precepts). The three poisons (greed, anger, ignorance) burn Buddhist practitioners, which can be compared to heat. But precepts can prevent and extinguish them, thus called 'coolness.' The name 'coolness' exactly signifies the ability to prevent and prohibit, hence it is called 'precepts.'"[28] In other words, "尸罗" refers to all virtuous actions and conducts that can extinguish the three poisons of greed, anger, and ignorance and bring about a state of coolness.

The second layer of meaning is "毗奈耶" (pí nài yē), also known as "毗尼" (pí ní), which is translated as "vinaya" or "disciplinary code." Its original meaning is "to distance oneself" or "to extinguish evil." Master Xuanzang translated it as "调伏" (tiáofú), meaning "to regulate and subdue." It is the revered comprehensive set of regulations for the monastic community. “In ancient translations, ‘毗尼’ was often rendered as ‘灭’ (miè). Nowadays, we use seven kinds of disciplinary codes to eliminate four kinds of slanders. This is the meaning of "law". Law refers to the precepts in Buddhism. It is a law named after Buddhism and is used for cutting off heavy and light offenses, opening up obstacles, holding violations, and determining non-lawful offenses. Therefore, we now take "law" as the appropriate translation of "Pi Ni".[29]

The third aspect is the Prātimokṣa, which literally means "freedom in every respect" or "distinct liberation." Essay on the Meaning of Mahayana states: "Why is ethical conduct called liberation? It has two meanings. Firstly, ethical conduct enables one to be free from non-virtuous actions, hence it is called liberation. Secondly, it is the result of that liberation, thus it is called liberation. Therefore, the scriptures say, 'Ethical conduct is the foundation of proper and direct liberation,' and thus it is called Prātimokṣa."[30] Prātimokṣa specifically refers to the

[25] The Zengyi Ahan Jing (Ekottarikagama) can be found in *The Tripitaka*, Vol 02, No.125. p. 6.

[26] Akira Hirakawa's. *A History of Indian Buddhism*, translated by Chuang Kun-mu, Taipei: Business Weekly Publications, 2004, p 73.

[27] The Mahāvibhāṣāśāstra (Great Exegesis) records ten connotations of a śrāvaka (disciple) known as the "Ten Virtues of the First Stage." They include tranquility and clarity, Peaceful Sleep, Recitation and Practice, Attainment of Concentration, Agile and Alert, Mirror-like Wisdom, Steps to the High Seat, Increase and Advance, and First Fruits. See The Abhidharma Mahāvibhāṣāśāstra, found in the Tripitaka, Vol. 27, No. 1545, p. 306.

[28] Master Huiyuan. Essay on the Meaning of Mahayana, *The Tripitaka,* Vol 44, No.1545. p.306.

[29] Master Yuanzhao. Commentary on the Fourfold Vinaya with Annotations, recorded by Master Daoxuan., *New Compiled Continued Canon*, Vol. 39, No. 714. p. 30.

[30] Master Huiyuan. Essay on the Meaning of Mahayana. see *The Tripitaka*, p.5.

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external liberation through the observance of precepts related to bodily actions such as refraining from killing, stealing, and sexual misconduct, as well as verbal actions such as refraining from false speech, divisive speech, harsh speech, and idle talk. It is distinct from precepts that target the mind or spirit (such as the bodhisattva precepts or the precepts of the path), hence it is called "distinct liberation." Prātimokṣa is the core of the monastic discipline observed by both Bhikṣus (monks) and Bhikṣuṇīs (nuns). It was recited by Venerable Upāli during the first Buddhist council and compiled as the "Prātimokṣa Sūtra," also known as the "Vinaya Sūtra," which is the core text of the Vinaya Piṭaka.

The fourth aspect is Uparakṣa, also translated as "Vinaya." The "Mahāyāna-sūtrālaṃkāra" states: "In foreign lands, it is called Uparakṣa, which is translated as Vinaya. Its explanation has two aspects: one is teaching and theory, and the other is practice and discrimination. If it is regarding teaching and theory, it is named Vinaya based on its interpretation and measurement. If it is regarding practice, it is named Vinaya based on its control and subjugation. The teachings of the monastic discipline expound on this Vinaya practice, and thus it is called Vinaya. Moreover, it gives rise to the Vinaya practice, and therefore it is named Vinaya." Uparakṣa is generally synonymous with Vinaya and is rarely used in the sutras, treatises, or scriptures.[31]The term "Vinaya" is used more commonly in Mahayana Buddhism to refer to the monastic code. In Theravada Buddhism, it is often referred to as either "Vinaya" or "Prātimokṣa" when discussing monastic rules, such as the "Fourfold Vinaya" or the "Ten Recitations Vinaya."[32] The Five Precepts and the Ten Virtuous Actions are considered the fundamental basis of all Buddhist precepts and disciplines.

IV. Textual Analysis of the Five Precepts

The Five Precepts, refer to abstaining from killing, stealing, engaging in sexual misconduct, speaking falsely, and consuming intoxicants. Many Buddhist scriptures discuss the Five Precepts, but the most comprehensive is the Sutra on the Five Precepts for Upasakas (Householder Disciples), which provides detailed explanations. Regulations related to vinaya were initially derived from the translation of Buddhist sutras; however, their interpretation—particularly the correlation established between the Five Precepts and the Ten Virtues in Chinese Buddhism—was later developed through commentaries on the sutras, such as those found in works like *The Forest of Gems in the Garden of the Dharma* (*Fayuan Zhulin*), written by Buddhist monks or lay practitioners. The text begins by emphasizing the distinction between upholding the Five Precepts and violating them, stating, "If there are good men who receive and uphold them without violation, due to these causes and conditions, they will attain the path to Buddhahood. But if there are violations without repentance, they will constantly remain in the three lower realms."[33] Interestingly, Buddhism differentiates between regrettable and irrevocable offenses regarding violations of the Five Precepts. Certain transgressions can be absolved through repentance, allowing practitioners to continue on the path to enlightenment through ongoing cultivation and practice.

First is the precept against killing, which can be divided into killing humans and killing other living beings. The former carries a heavier offense, while the latter is a lesser offense. This is because the motivations and consequences of killing are different, thus resulting in different karmic consequences. In summary, the motivations for killing can be classified into four categories:

1) Those who create convenience for killing humans, such as setting traps, poisoning, arson, etc. "Killing humans, if succeeded, cannot be repented; killing non-humans[34] is a moderate offense that can be repented; killing animals is a lesser offense that can be repented."[35]
2) Those who create convenience for killing non-humans, "Killing non-humans is a moderate offense that can be repented; killing humans is a lesser offense that can be repented; killing animals incurs a lesser offense."[36]
3) Those who create convenience for killing animals, whether humans, non-humans, or animals are killed, all incur a lesser offense that can be repented.
4) Those who act without specific intentions, meaning they are prepared to kill whatever they encounter. Killing humans' results in an irreparable offense, killing non-humans incurs a moderate offense that can be repented, and killing animals incurs a lesser offense that can be repented.

It can be seen that the severity of the offense of killing is determined based on the motivations towards the object of killing. Intentionally killing humans is the most severe offense that cannot be repented, while intending to kill non-humans and animals is relatively less severe. From the regulations concerning abortion, it

[31] Ibid.
[32] Lao Zhengwu. *Buddhist Vinaya Studies*. Beijing: Religious Culture Publishing House, 1999, p. 4.
[33] The Buddha's Discourse on the Five Precepts for Upasaka, see *Taisho Tripitaka*, Vol. 24, No. 1476, p.1.
[34] Non-human beings refers to the non-human beings in the sentient realm, such as Celestial Beings, Dragon Beings, Yakshas, Asuras, Garudas, Gandharva, Kinnaras, Mahoragas. These eight categories represent different classes of protective deities in Buddhism.
[35] The Buddha's Discourse on the Five Precepts for Upasaka, p. 1.
[36] Ibid.

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can also be observed that although the consequences of killing are significant, the primary focus of Buddhism is on the underlying intentions. "If abortion is performed with the intent to kill the mother, if the mother dies, it incurs an irreparable offense; if the fetus dies, it is an offense that can be repented; if both die, it is an offense that cannot be repented; if neither die, it a moderate offense that can be repented. If abortion is performed with the intent to kill the fetus, if the fetus dies, it incurs an irreparable offense; if the fetus does not die, it is a moderate offense that can be repented; if the mother dies, it is a moderate offense that can be repented; if both die, it incurs an irreparable offense. This is known as the act of abortion causing death."[37]

The second precept is the precept against stealing.[38] Taking anything that belongs to others, whether it is from individuals, nations, or temples, whether taking it oneself, instructing others to take it, or sending someone to take it, all constitute stealing. Venerable Master Shengyan summarized that violating the precept of stealing and satisfying six conditions results in an irreparable offense. These conditions are as follows: First, it involves someone else's belongings. Second, there is the thought of taking something, meaning one knows that it belongs to someone else and not oneself. Third, there is the intention to steal, which means having the premeditated thought of stealing. Fourth, employing various means to facilitate the act of stealing. Fifth, the object stolen has a value of five copper coins.[39] Sixth, it involves taking the stolen property away from its original place, including moving it, changing its shape, altering its color, etc. Whenever the owner of the stolen item experiences a loss due to the intention to steal, it is considered as taking it away from its original place.

Among these conditions, the intention to steal is the primary focus of the precept. If a layperson carries objects for others and shifts them from the left shoulder to the right shoulder or from the right hand to the left hand with the intention to steal, it is considered as taking it to a different place. Moving the wheels, axles, and yokes for vehicles, fore and aft sides for boats and beams, columns, and corner supports for houses with the intention to steal to different places is a violation of the precept. It is evident that whenever the intention to steal arises, even in small matters, it results in an irreparable offense, as the precepts are strict.[40] According to Buddhist teachings, stealing is prohibited under any circumstances, such as hunger, illness, natural disasters, human calamities, filial piety towards parents, or providing for one's spouse and children. If one engages in stealing, it is considered an offense. In times of difficulty, one may seek alms, and receiving donations from others is not an offense. However, borrowing without returning constitutes a violation of the precept against stealing.[41]

The third precept is the precept against sexual misconduct. "Sexual misconduct" refers to all forms of sexual relationships between men and women. Buddhism does not oppose all forms of sexual activity but rather condemns sexual misconduct. In the Sutra of Perfect Enlightenment, it is stated: "All beings in the various worlds, whether born from eggs, wombs, moisture, or transformation, operate normally due to sexual desire. We should understand that the root of the cycle of rebirth lies in desire, and desire is fueled by various cravings. Therefore, it perpetuates the cycle of birth and death."[42] It can be seen that Buddhism recognizes the presence of sexual desire as the driving force behind the endless cycle of birth and death, affirming the legitimacy of its existence. The term "sexual misconduct" refers to “engaging in sexual activities with individuals other than one's own spouse, including men, women, spirits, and animals. Engaging in such acts is considered as engaging in sexual misconduct. Even though one may be faithful to one's own spouse, it is necessary to avoid engaging in sexual misconduct in inappropriate situations, which are considered as non-virtuous places.”[43] It is also forbidden to engage in sexual activities during pregnancy to prevent harm to the

[37] Ibid, p. 2

[38] Stealing precept is the most intricate precept among the Five Precepts. Master Hongyi believed, "Among the precepts of both monastic and lay practices, the precept against stealing is the most elaborate. In the Vinaya texts of the Dharmagupta School, there are five volumes dedicated to the precept against stealing. In the Ten Recitations Vinaya, there are four volumes. In the Śubhakarasiṃha Vinaya, there are three volumes. Even in the various writings by authors from Vinaya school Nanshan and Lingzhi, there are also three volumes dedicated to describing the precept against stealing. As the elaboration on the precept against stealing is so extensive, it is not an easy task to uphold it." Refer to Lao Zhengwu, *Buddhist Vinaya Studies*, pp. 195-196.

[39] The Buddha, according to the laws of the Magadha kingdom in ancient India at that time, established that theft of five coins or more was considered a capital offense, punishable by death. The specific value of these five coins cannot be determined today.

[40] The Buddha's Discourse on the Five Precepts for Upasaka, pp. 1, 2, 4.

[41] Master Shengyan, “A Compendium of Vinaya Studies,". Beijing: Religious Culture Publishing House, 2006, pp. 64, 66.

[42] The Mahāvaipulya Buddhāvataṃsaka Sūtra, *Taishō Tripitaka.* Vol. 17, No. 842, p. 6.

[43] The "Satyasiddhi-sastra" states, "Regarding the non-virtuous parts of the body parts for sexual intercourse, it refers to the mouth and the anus. All women are protected by their parents and children. Engaging in sexual activity with ordained women or other women who have renounced worldly life is also considered sexual misconduct. However, if a woman with no husband comes, any man can marry her as his wife publicly, which may not be considered an offense if the precepts are followed." See the "Pearls of the Dharma Garden: Volume 88" "*Taisho Tripitaka*," Vol. 53, No. 2122, p. 1047.

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fetus.[44] Except for legitimate heterosexual relationships, acts such as oral sex, anal sex, and sexual activities during pregnancy are also prohibited. The severity of sexual misconduct is determined based on the motivation behind the actions and the consequences, whether the actions were fulfilled or not. "If a male disciple engages in sexual misconduct with a human woman, a non-human woman, or an animal, in any of these three cases, it incurs an irreparable offense. If a male engages in sexual misconduct with another male, a non-human male, or an animal, it incurs an irreparable offense. If one has the intention to engage in sexual misconduct but does not carry it out, it incurs a forgivable offense. If the two bodies come together but abstain from sexual misconduct, it incurs a forgivable offense."[45]

Notably, in the early Buddhist schools, involvement in prostitution was not regarded as a breach of the precepts. The verse states, "If a male disciple engages in sexual misconduct with a prostitute without paying the price, it is an unforgivable offense regardless of the amount."[46] Here, the term "price" refers to the exchange of money. Laypeople spending money on prostitution did not violate the precepts. Master Shengyan explains, "This is because India is a tropical nation where casual relationships between men and women are common. It is a widespread practice for men to engage with prostitutes, so it is not prohibited. However, in the Mahayana Bodhisattva precepts, unless one is a Bodhisattva on the earth, engaging in such behavior for the purpose of guiding and transforming sentient beings is not permitted."[47]

The fourth precept is the precept of abstaining from false speech. "False speech" refers to deceptive and misleading language. In Buddhism, false speech is categorized into three types: "gross false speech," "minor false speech," and "skillful means false speech." Gross false speech refers to claiming to possess supernatural powers, achieve enlightenment, and so on. Minor false speech refers to general lies that are not considered grave offenses. It is stated, "If a layman claims to have heard or seen something he has not heard or seen, or speaks falsehood with an intention to deceive, or speaks falsehood without knowing the truth, or speaks the truth with an intention to deceive, all these are considered false speech and are to be confessed."[48] Skillful means false speech refers to non-malicious lies and does not constitute a transgression.

Gross false speech is considered a grave offense under five conditions: (1) when it is directed towards humans, meaning it is spoken to deceive others; (2) when it is intended to deceive others, assuming that the person being deceived is a human and not a non-human being or an animal; (3) when there is a deliberate intention to deceive; (4) when one speaks gross false speech, claiming to have attained the fruits of Buddhahood of realizing the doctrines without actually attaining them, or claiming to have achieved meditative absorptions (jhanas) that one has not attained, or claiming to have seen celestial beings, dragons, gods, or ghosts when one has not seen them; (5) when the recipient of the false speech is capable of understanding the meaning conveyed. However, if the recipient is deaf, mentally impaired, or unable to understand language, or if the false speech is spoken to non-human beings or animals, it does not incur a serious offense.[49]

The fifth precept, which advises abstaining from intoxicants, differs from the other Four Precepts in its nature. While the first four are considered “principled precepts” because they inherently violate core moral and legal standards independent of Buddhist doctrine, the precept on intoxicants is regarded as a “protective precept.” This distinction arises because consuming alcohol is not inherently a legal, moral, or social violation, but rather a breach of Buddhist ethical conduct. Drinking itself is neither intrinsically good nor evil, yet it can easily lead to disruptive or criminal behaviors. The term “protective” thus signifies the intention of this precept to prevent further transgressions that may arise from intoxication.

During the time of Gautama Buddha, there was a lay follower who had always observed the Five Precepts. However, on one occasion, he accidentally drank a bowl of wine and ended up eating a chicken that wandered in from his neighbor’s house. When the neighbor's wife noticed the missing chicken and asked about it, the lay follower proceeded to rape her. Eventually, he was brought to court but refused to admit his guilt. Due to drinking that bowl of wine, he violated not only the fifth precept but also the other four precepts, resulting in a grave offense. The magnitude of his wrongdoing was significant. However, it should be noted that the use of alcohol for medical purposes does not violate the precept. The Vinaya Pitaka states, "If wine is used as medicine or applied to wounds, there is no offense."[50]

Since the Sui and Tang dynasties, Chinese scholars have begun to explore the concept of the "unity of the three teachings," leading to the integration of the Buddhist Five Precepts with the Confucian Five Constants “五伦” and the Five Elements “五行”. The

[44] Collection of Essential Precepts, edited by Hongzan in *The Newly Compiled Continued Tripitaka*, Vol. 60, No. 1129, p. 13.
[45] The Buddha's Discourse on the Five Precepts for Upasaka, p. 5.
[46] Ibid.
[47] Master Shengyan, “A Compendium of Vinaya Studies , " pp. 66, 67.
[48] The Buddha's Discourse on the Five Precepts for Upasaka, p. 6.
[49] Master Shengyan, “A Compendium of Vinaya Studies," p. 70.
[50] Master Yuanzhao. Commentary on the Fourfold Vinaya with Annotations, recorded by Master Daoxuan, p. 525.

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Great Calming and Contemplation states, "Deeply understanding the significance of the Five Constants and the Five Elements is similar to the Five Precepts. Kindness, compassion, and nurturing without causing harm to others correspond to the precept of not killing. Righteousness, humility, integrity, and benefiting others correspond to the precept of not stealing. Observing rituals, rules, and customs to enter into and maintain marriage correspond to the precept of not engaging in sexual misconduct. Wisely discerning what's at stake and upholding righteousness act in accordance with principles correspond to the precept of not consuming intoxicants. Trustworthiness, sincerity, and not deceiving others correspond to the precept of not speaking falsehood. Confucius established these Five Constants as medicinal remedies to cure the ailments of people in the world. Similarly, the Five Elements are akin to the Five Precepts: not killing corresponds to protecting Wood Elements against harm; not stealing corresponds to keeping metal elements secure; not engaging in sexual misconduct corresponds to preventing water from being excessive; not speaking falsehood corresponds to preventing the earth elements; not consuming intoxicants corresponds to prevent fire elements from thriving in excess."[51]

Within Buddhism, the Five Precepts are interconnected with the Ten Virtues. The Ten Virtues, also known as the "Ten Wholesome Paths of Action," are not specific precepts themselves but rather ten categories of conduct derived from the Five Precepts, thus referred to as the Ten Virtues. They can be divided into the three aspects of "body," "speech," and "mind," often mentioned in conjunction with the Five Precepts. The discussion on the Ten Virtues is mainly found in the "The Mahayana Sutra Spoken by the Buddha to the Nāga King Sāgara," which states, "The Ten Wholesome Paths of Action refer to abstaining from killing, stealing, engaging in sexual misconduct, speaking falsehood, engaging in divisive speech, using loose speech, using harsh speech, engaging in idle gossip, and even staying away from greed, anger, and ignorance. If one can refrain from such actions, it is considered the Ten Wholesome Paths of Action, which is fundamental to abiding in both the worldly and the transcendental realms."[52]

Table 1: The Correspondence between the Five Precepts and the Ten Virtues

Five Precepts	Not killing	Abstaining from killing,	Saving lives	Three Karmic Actions of Body	Ten Virtues
	Not stealing	Abstaining stealing,	giving		
	Not engaging in sexual misconduct	Abstaining from engaging in sexual misconduct,	Pure practice		
	Not speaking falsefood	Abstaining from speaking falsehood	Speaking truthfully	Four Karmic Actions of Speech	
		Abstaining from divisive speech	Speaking reconcilingly		
		Abstaining from using harsh speech,	Speaking with loving and kind words		
		Abstaining from using loose speech	Speaking straightforward speech		
	Not consuming intoxicants	Abstaining from greed	Contemplation of Impurity	Karmic Actions of Mind	
		Abstaining from anger	Contemplation of Compassion		
		Abstaining from ignorance	Contemplation of Causality		

V. Religious Ethics and the Natural Law Tradition

The Ten Commandments of the Bible and the Five Precepts of Buddhism, although arising from different origins with different purposes, also exhibit significant similarities. Firstly, the latter five commandments of the Ten Commandments and the first four precepts of the Five Precepts of Buddhism are roughly the same. "In general, the Ten Commandments

[51] Venerable Master Ziyi (Master Zhiyi). The Great Calming and Contemplation, recorded by Master Zhangan Guanding See, Vol. 46, No. 1911, p. 102.
[52] The Mahayana Sutra Spoken by the Buddha to the Nāga King Sāgara, *"Taishō Tripitaka"*, Vol. 15, No. 601, p. 5.

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are recognized as the minimum moral commandments necessary for an orderly and healthy society."[51] The latter five commandments among them are essential ethical requirements for any human society, and thus it's only natural that their similar content appears in Buddhist precepts.

Similar precepts can also be found in other ancient religions of ancient India. The Five Precepts of Brahmanism in the Manusmriti include not to kill, not to lie, not to steal, not to engage in sexual misconduct, not to be greedy or malicious. The Five Precepts of the Yogic tradition include not to kill, not to lie, not to steal, not to engage in sexual misconduct, and not to be greedy. The Five Precepts of Jainism include not to kill, not to steal, not to lie, not to engage in sexual misconduct, and to renounce desires. Thus, these precepts conform to the general principles derived from human rationality, that is, the regulations of natural law, containing universal ethical values of human society.[52]

The Roman philosopher Cicero once commented, "(Natural) Law is the highest reason rooted in nature, commanding what should be done and prohibiting the opposite... When this reason is firmly established and fully developed in human consciousness, it becomes law... In fact, by adhering to the standards of nature, we can perceive the difference between what is just and unjust; not only do we distinguish between justice and injustice, but also between what is honorable and shameful."[53] The Ten Commandments uphold the social cohesion and stability of the community of the Israelite nation, while the Five Precepts of Buddhism and the Ten Good Deeds regulate the behavior of Buddhists in secular domains and ensure the stable functioning of the monastic community. Both are expressions of the fundamental ethical norms of natural law within religious contexts.

Secondly, the precepts are all promulgated or imparted by the highest authority or the founder of the respective religion. The Ten Commandments are the direct words of God, relatively concise, engraved on stone tablets, signifying their immutability and indelibility. The Five Precepts of Buddhism were expounded by the Buddha Shakyamuni for sentient beings and later compiled into scriptures by the monastic community during the First Compilation of Buddhist Classics. These scriptures were then passed down to future generations. However, during the process of compilation and continuous translation, it became difficult to maintain the exact words spoken by the Buddha. Hence, it was necessary for the subsequent monks to constantly provide annotations and commentaries to interpret and adapt them for practical implementation.

Thirdly, in terms of linguistic style, both the Ten Commandments and the Five Precepts predominantly use the negative form of absolute imperative mood, highlighting the seriousness, authority, and inviolability of the laws. In various parts of the Bible, there are references to the punishments and curses for violating the Ten Commandments. Similarly, in the "Sutra of the Discourse on the Upasaka Precepts" in Buddhism, the Buddha also outlines the consequences of transgressing the Five Precepts in different forms.

VI. National Laws and Monastic Codes

The Ten Commandments and the Five Precepts in Buddhism also have significant differences. Firstly, the ways in which the laws are taught and the scope of their enforcement differ between the two religions. The Ten Commandments were given by God through Moses to the entire nation of Israel, and every Israelite was required to accept them without individual autonomy. In the Jewish-Christian tradition, the Ten Commandments are seen as applicable to all humanity, regardless of their faith, and the Jewish law has been inherited by Christianity, indicating a universal tendency. In contrast, Buddhist precepts are more akin to moral guidelines aimed at encouraging people to do good. For non-voluntary Buddhist followers, the precepts are not obligatory. Although the Five Precepts were formulated by the Buddha, receiving the precepts as a Buddhist disciple requires lineage transmission and the emphasis on the transmission and acceptance of the precepts. Only those who have received the precepts can pass them on to others. "This precept body is directly transmitted from the Buddha. Receiving and accepting the precept body means incorporating the Buddha's Dharma body into one's own mind and nature, connecting the Buddha's Dharma body with the inherent Dharma body of every individual, aiming to guide individuals to realize their own Buddha nature."[54] If one breaks the precepts after receiving them, it is considered breaking the Buddha's Dharma body, committing a significant offense. If one commits wrongdoing without having received the Buddhist precepts, they may be subject to legal sanctions under secular law, but it does not count as breaking the precepts. From this, it can be seen that the adherence to Jewish laws is predetermined and does not require the consent of the individual, while the adherence to Buddhist precepts depends on the subjective will of the individual. If one voluntarily takes the precepts, they are subjected to greater restrictions and responsibilities. Buddhist precepts also have different levels of hierarchy,

[53] Tian Haihua,Study on Decalogue of the Hebrew Bible, p. 55.
[54] Gao Hongjun: "The Pluralistic Characteristics of Traditional Indian Law," *Tsinghua Law Review*, 2020, Issue 1, pp.17, 22.
[55] Marcus Tullius Cicero, *De Re Publica; De Legibus,* translated by Shen Shuping and Su Li. Beijing: People's Publishing House, 1999, pp. 158, 171.
[56] Master Shengyan, *A Compendium of Vinaya Studies* , 2006, p. 54.

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with the Five Precepts being the foundational precepts in Buddhism, which both lay practitioners and ordained monastics are expected to uphold. Monastics, such as bhikkhus and bhikkhunis, have additional, more stringent precepts such as the Bodhisattva precepts and monastic precepts.

The underlying reason for this is that Judaism itself is an ethnic religion, and the Israelite community is inherently a religious community of the Jewish faith. The two are combined into one. Besides, because some of the content in the Ten Commandments follows natural law, there is no need to distinguish between religious laws and laws of the national society. Christianity, which inherited the Jewish legal tradition, later became the religion of the entire European society. When Christianity encountered other cultures, questions arose about whether the Ten Commandments could be applicable, leading to debates such as the "Dispute over Rituals." On the other hand, Buddhism emerged as a marginal religion, and when it spread throughout East Asia, it coexisted with various ethnic groups and cultures. Although the content of the Five Precepts overlaps with natural law in many respects, it is not the law of an ethnic community. Therefore, it becomes necessary to differentiate between religious precepts and laws of the national society. Only practitioners who have received the precepts need to adhere to religious ethics.

Therefore, deeply rooted in the secular society of reality, the punitive aspect of Jewish law manifests as realistic punishments in this world (Exodus 21-23). It is more akin to statutes and regulations, with clear guidelines for the consequences of various violations of the precepts. Judges can directly impose penalties based on the biblical scriptures. Religious law and the secular law of the Israelite nation are integrated and indistinguishable.

In contrast, the consequences in Buddhism are often non-worldly. The causes of wrongdoing can hinder future spiritual progress or perpetuate the cycle of samsara, but they do not have the operability for judges to enforce punishments based on Buddhist scriptures. Buddhist law is separate from secular law. Buddhist transgressions are categorized as those that can be repented and those that cannot, which affirms its inclination towards religious interpretation rather than secular legal interpretation. The Five Precepts encourage virtuous behavior, and after repentance, individuals can continue their spiritual practice, rather than facing direct punitive measures in the realm of worldly justice.

Apart from the differences in the scope of precepts or commandments and the consequences of breaking them, the role of God in the precepts is also distinct. The first three commandments of the Ten Commandments are about God, establishing His uniqueness and inviolable divinity. At the same time, God is involved in the historical process of the Israelites; He is the creator of history. When Moses received the Ten Commandments on Mount Sinai, the Israelites built a golden calf as an act of idolatry, which angered God. Moses, in his anger, shattered the stone tablets containing the commandments and destroyed the golden calf. The Israelites faced punishment, and none of them entered the land of Canaan alive. The punishment for violating the commandments was carried out by God. In Buddhism, the Buddha is not a personal god but rather an enlightened being. After formulating the Five Precepts, the Buddha did not involve himself in the execution of the precepts or the imposition of punishments. The negative consequences of breaking the precepts all come as a result of karmic causation.

The first four commandments of the Ten Commandments deal with the sacred domain of the relationship between humans and God, while the remaining six commandments address the secular domain of human relationships with others. In both cases, the subjects who implement the commandments are humans, and the objects they protect are also humans. On the other hand, the Five Precepts, although applicable to humans (upasakas and upasikas), have a much broader range of objects of protection, including non-human beings and animals. Taking the precept of non-killing as an example, the Ten Commandments explicitly state "You shall not murder," while the Five Precepts state "Refrain from killing." Although there are differences in the severity of transgressions between killing humans and killing non-human beings or animals, the objects of protection in the Five Precepts include humans and all sentient beings. In other words, the Five Precepts address the relationship between humans and all living beings.

Furthermore, the Ten Commandments regulate behavior itself, focusing on the consequences of actions, and the punishments are imposed after the actions have taken place. However, the focus of the Five Precepts in Buddhism is not limited to the actions themselves but also extends to the intentions and thoughts. It recognizes that a single thought can give rise to countless other thoughts, and the cessation of a single thought can extinguish countless other thoughts. Negative consequences can arise even if one has not committed any actual wrongdoing, but harbors the intention to break the precepts. Therefore, compared to Judaism, Buddhism places greater emphasis on the psychological motivations behind individual followers' behaviors.

VII. Conclusion

The Ten Commandments and the Five Precepts of Buddhism are the fundamental religious ethical norms of Judaism and Buddhism, respectively. Through textual analysis of both in Chinese, we can identify common characteristics in general religious ethics. Firstly, both

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are teachings imparted by the highest deity or the religious founder. Over time, these teachings became textualized and standardized, transitioning from oral tradition to written precepts. This process demonstrates the evolution of religious law from oral customs to written codes, which ultimately require the authority of the highest religious figure. Secondly, there is an overlap in the precepts of both religions when it comes to guiding relationships between individuals and their neighbors, as well as between individuals and all sentient beings. This confirms the expression of a shared natural law within religions, which continues to serve as constant ethical boundaries in modern society. Lastly, in terms of language style, both utilize a negative form of absolute imperative mood, highlighting the seriousness and inviolability of the laws.

On the basis of common human ethics, the ethical teachings of different religions aim to express their core doctrines. The distinctive feature of the Ten Commandments in the Bible is the emphasis on the relationship between humans and God, as well as the uniqueness of God. God is portrayed as actively involved in human history, and both God's punishments and curses have a strong sense of judicial reality. The religious law is intertwined with secular law, allowing the Israelite society to punish wrongdoers according to God's commandments, reflecting the social cohesion achieved through faith in the Israelite community. On the other hand, the Five Precepts in Buddhism do not address the relationship between humans and Buddhas or Bodhisattvas. Buddhas and Bodhisattvas are regarded as beings who have achieved enlightenment, rather than personal gods or enforcers of punishment. According to Buddhist scriptures, although the consequences of violating the Five Precepts do not involve immediate judicial punishments, they hinder the spiritual progress of the faithful practitioners. However, the Five Precepts represent the embodiment of the Buddha's teachings that practitioners undertake, emphasizing the warning against negative intentions and thoughts. From its initial establishment by the monastic community to becoming the fundamental precepts for all Buddhist followers, the Five Precepts form the core ethical guidelines.

The Buddhist ethics within the Five Precepts bear the characteristics of their origin in India, yet they are also in line with the ethical norms of various ethnic groups and societies. In this regard, the Buddhist precepts demonstrate greater flexibility compared to the Ten Commandments in Hebrew culture. However, the form of religiously oriented punishment expressed in the Five Precepts indicates that they have not been completely assimilated into secular law. They remain as teachings to guide individuals towards virtuous conduct, as imparted by the Buddha.

Natural law is grounded in the traditional customs of human society, and a tradition of natural law also exists within the historical context of China. Certain elements align with the Five Precepts in Buddhism and the Ten Commandments in the Bible, highlighting a shared foundation of natural law among humanity. However, unlike religious ethics or precepts, Chinese natural law is expressed through the framework of state law, a characteristic more closely aligned with the traditions of Roman civilization. By comparing the texts of the Ten Commandments in the Bible and the Five Precepts in Buddhism, the above passage reveals their shared origin in natural law and their distinct characteristics as national laws and ethical guidelines for spiritual practice. I hope that through comparative studies across religions, a deeper understanding of the origins and features of general religious ethics can be achieved, providing valuable insights into the formation of religious ethics and their relationship with the societies in which they exist.

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Portuguese as a Second Language (L2) in an Intervention Program for Deaf Bilingual Signers: A Case Study

By Lidiane Kelvin da Silva, Ednéia de Oliveira Alves & Adriana Di Donato Chaves

Universidade Federal da Paraíba

Resumo- Este relato de pesquisa teve como objetivo analisar as produções textuais de uma aprendiz surda, a partir de um programa de intervenção do Português escrito como segunda língua (L2) (PRO-ISB), voltado ao aprimoramento do Português escrito como segunda língua (L2) e traz com destaque a inserção dos aprendizes em equipamentos culturais, particularmente, os espaços museológicos. O método adotado foi o estudo de caso, do tipo descritivo, longitudinal, retrospectivo e prospectivo, com análise qualitativa. Os dados foram obtidos por meio das produções textuais e analisados à luz da Teoria da Interlíngua (IL). Não foi constatada mudança no nível da IL da participante, apesar de observados avanços linguísticos relevantes. Como resultados apontam que o PRO-ISB impactou a participante positivamente na relação com a escrita do português como L2 e além de ampliar o repertório linguístico em Libras, diante das práticas de letramento visual em espaços museais.

Palavras-chave: museu. visual. fonoaudiologia. educação. língua de sinais. interlíngua. avaliação. gênero textual.

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Portuguese as a Second Language (L2) in an Intervention Program for Deaf Bilingual Signers: A Case Study

Português Como Segunda Língua (L2) em um Programa de Intervenção Para Surdos Bilíngues Sinalizantes: Um Estudo de Caso

Lidiane Kelvin da Silva [α], Ednéia de Oliveira Alves [σ] & Adriana Di Donato Chaves [ρ]

Resumo- **Este relato de pesquisa teve como objetivo analisar as produções textuais de uma aprendiz surda, a partir de um programa de intervenção do Português escrito como segunda língua (L2) (PRO-ISB), voltado ao aprimoramento do Português escrito como segunda língua (L2) e traz com destaque a inserção dos aprendizes em equipamentos culturais, particularmente, os espaços museológicos. O método adotado foi o estudo de caso, do tipo descritivo, longitudinal, retrospectivo e prospectivo, com análise qualitativa. Os dados foram obtidos por meio das produções textuais e analisados à luz da Teoria da Interlíngua (IL). Não foi constatada mudança no nível da IL da participante, apesar de observados avanços linguísticos relevantes. Como resultados apontam que o PRO-ISB impactou a participante positivamente na relação com a escrita do português como L2 e além de ampliar o repertório linguístico em Libras, diante das práticas de letramento visual em espaços museais.**

Palavras-chave: museu. visual. fonoaudiologia. educação. língua de sinais. interlíngua. avaliação. gênero textual.

I. Introdução

A aprendizagem de segunda língua oral pelo surdo é um grande desafio tendo em vista que sua primeira língua é gesto-visual o que acarreta uma organização do pensamento baseado na percepção visual, além do seu input ser visual. A grande dificuldade enfrentada pelos surdos se deve ao fato de ele ser submetido a uma metodologia de língua materna oral. Portanto, não se pode imputar ao surdo a responsabilidade de superação de tais dificuldades, mas, ao sistema educacional que deve partir da realidade e potencialidades dos alunos para oferecer-lhe uma metodologia de ensino que lhe favoreça a aprendizagem de um novo saber.

Com base nesse entendimento, aqui relatamos o resultado de uma pesquisa que propõe o ensino ao surdo com base em equipamentos museológicos, pois, partimos do princípio de que o surdo é essencialmente visual e que o museu é um espaço que oferece informações visuais além de promover acesso à cultura.

II. A Linguagem e a Criança Surda

Por sua dimensão biopsicossocial, o ser humano resulta das interfaces dessas camadas que se entremeiam nos diferentes ciclos de vida. Cada etapa tem suas singularidades no processo evolutivo. Contudo, os primeiros anos de vida possuem especificidades que se destacam das demais e é conhecido como período crítico do desenvolvimento. Nessa fase, que vai do zero aos seis anos, o cérebro humano encontra-se mais plástico e capaz de formar conexões neurais essenciais para habilidades como a linguagem, a percepção e o aprendizado motor. A linguagem desempenha um dos papeis de maior relevância e, diante da sua privação, outras áreas podem apresentar prejuízos com consequências importantes para o ser humano (Araújo, Chaves, Menezes, Coelho & Lira, 2015; Richardson *et al.* 2020).

O desenvolvimento da linguagem nas modalidades oral-auditiva e modalidade visuoespacial ocorre por meio de processos semelhantes. Ele depende, significativamente, da interação com o outro, das subjetividades envolvidas e dos diferentes contextos sociais e culturais em que se insere. Assim, é essencial a presença da língua e do outro, para que as trocas sejam estabelecidas e possam expressar as diversas formas de comunicação. Isso permite que o indivíduo se integre a seu grupo e assimile os traços culturais de seu ambiente, sendo ampliado de acordo com as multiplicidades de suas experiências (Santos & Cavalcante, 2022; Cavalcante & Stumpf, 2023; Goodwin & Lillo-Martin, 2023).

Diversos aspectos são levados em conta na produção da linguagem. Para as pessoas surdas sinalizantes, um desses aspectos diz respeito às diferentes áreas neurais que são ativadas para a produção da linguagem. Isso inclui não apenas as áreas tradicionalmente associadas às pessoas ouvintes, mas outras áreas são recrutadas para a

Author α: Secretaria de Saúde de Camaragibe, Pernambuco, Brasil. e-mail: lidiane.kelvin.res@ufpe.br
Author σ: Universidade Federal da Paraíba, Brasil. e-mail: edneiaalvesufpb@gmail.com
Author ρ: Universidade Federal de Pernambuco, Recife, Pernambuco, Brasil. e-mail: adriana.didonato@ufpe.br

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execução e compreensão da modalidade sinalizada, considerando, particularmente, as regiões parietais relacionadas à visão espacial e ao córtex visual (MacSweeney, Capek, Campbell & Woll, 2008; Valadão et *al*., 2014; Richardson, Koster-Hale, Caselli, N. *et al.* 2020; Ruttorf *et al*., 2023).

O conjunto das pessoas surdas é complexo e bastante diverso. Cavalcante e Stumpf (2023) discutem esta diversidade surda na perspectiva sociocultural brasileira. O que aproxima estas pessoas entre si é a condição da perda auditiva. Entretanto, podem ter formas de comunicação diversas, como usar exclusivamente a modalidade oral, usar exclusivamente a modalidade sinalizada ou ser bilíngue bimodal. Neste conjunto de variações, ainda caberia entender qual seria a primeira língua por período aquisicional ou por construção de identidade.

Contudo, uma parcela significativa das crianças surdas não conseguem desenvolver a comunicação plena, em tempo adequado, ainda que beneficiadas pelas tecnologias auditivas. Elas sofrem violações linguísticas em seu direito universal de ter acesso à aquisição da língua do país, da família e/ou da sua comunidade, neste caso, da comunidade surda sinalizante. Frente a tamanha variabilidade de pessoas surdas e com deficiência auditiva, considerando tais perfis pela ótica audiológica ou ainda pela identidade cultural e linguística, este estudo marca seu lugar teórico alinhando-se ao modelo social da surdez. Em outras palavras, articula-se aos princípios da pessoa surda como sujeito de direito linguístico bilíngue bimodal.

A Língua Brasileira de Sinais (Libras) se constitui como artefato linguístico natural das populações surdas sinalizantes e foi reconhecida com status de língua por legislação em nível federal, regulamentando o seu uso e divulgação em todo o território nacional (Brasil, 2002; 2005). O desconhecimento científico e cultural sobre as línguas de modalidade visuoespacial, ou mesmo a negação, tal como outras minorias invisibilizadas, funcionam como barreiras atitudinais e políticas para a implementação de políticas linguísticas bilíngues voltadas às crianças surdas, como prioridade (Quadros, 2024).

III. Português Como L2 e a Fonoaudiologia Bilíngue Para Surdos

Este estudo encontra-se alinhado às premissas da Fonoaudiologia Bilíngue para Surdos, como campo do conhecimento da comunicação humana que compreende as línguas de sinais como artefato linguístico, político e cultural da comunidade surda e o português como segunda língua, tal como apresentado por Moura, *et al*. (2021). Esta linha de atuação se afasta do modelo médico-clínico e tem aderência ao modelo social da surdez. Sobre o conceito da Fonoaudiologia Bilíngue para Surdos, Begrow & Brito (2024, p.27) enfatizam que ela traz consigo "o entendimento da pessoa surda por suas especificidades linguísticas, por isso, 'bilíngue', e não como um organismo que foge do padrão tomado como normal, desejado e almejado".

A atuação fonoaudiológica na perspectiva bilíngue Libras/português vêm se fortalecendo nos últimos anos, tanto na esfera clínica quanto educacional, discutindo temas como aquisição de primeira e segunda língua, intervenções fonoaudiológicas e a família no contexto sociocultural da surdez, as dimensões da fonoaudiologia bilíngue para surdos enquanto área e outros temas (Lopes, Amato, Moura & Ribeiro, 2021; Moura *et al*., 2021; Pinto & Cavalcanti, 2021; Ferreira, Starosky, Melo, Barros & Fernandes, 2022; Jesus, Darde & Santana, 2023).

O ensino da Libras como disciplina obrigatória nas graduações de Fonoaudiologia, em virtude da legislação brasileira (Brasil, 2005), pode ser considerado como mais um elemento a contribuir na direção de novos estudos acadêmicos e ampliação da prática clínica e educacional fonoaudiológicas voltados para o bilinguismo para pessoas surdas e ouvintes bimodais. O conteúdo "português como segunda língua" também faz parte do repertório obrigatório a ser ministrado nos cursos de Fonoaudiologia, como definido no referido Decreto.

A Lei de Libras (Brasil, 2002) também estabelece que a língua sinalizada não substitui a modalidade escrita do português. Deste modo, o processo de aprendizagem da leitura e escrita da língua oficial do país não está dispensado na escolarização para pessoas surdas, mesmo considerando a nova modalidade educacional da Lei de Diretrizes e Bases (Brasil, 2021): a modalidade educação bilíngue de surdos. Assim, o ensino do português está presente na educação de surdos. Mas quando inicia a etapa de aprendizagem da escrita do português para as crianças surdas? Como aprender um sistema notacional de escrita sem uma língua de base?

Diversas esferas sociais participam do processo de aquisição da linguagem pela criança, que começa na família e se expande para ambientes de educação formal, como escolas, e também para espaços de educação não formal, como igrejas, centros culturais, associações, entre outros. Diante da natureza visual do desenvolvimento da linguagem, inerente às pessoas surdas, as línguas sinalizadas possibilitam a ampliação do conhecimento sobre sua percepção de mundo, constituindo-se em suas subjetividades identitárias e culturais. No desenvolvimento típico da língua de sinais, comumente encontrado em crianças surdas filhas de pais surdos, não são observados desvios ou distorções na aquisição da linguagem em detrimento da modalidade adotada (Leão, Sofiato & Oliveira, 2017; Goodwin & Lillo-Martin, 2023).

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O estudo sobre o desenvolvimento típico das línguas sinalizadas ainda se encontra incipiente, na maior parte dos currículos da Pedagogia, da Fonoaudiologia e do Letras-Libras. Para o ensino convencional para pessoas ouvintes, que possui forte marca na relação ouvir-falar-ler-escrever, o educando surdo torna-se um desafio para os professores e toda a rede educacional (Alves, 2020; Di Donato & Faria, 2020; Goodwin & Lillo-Martin, 2023).

A educação infantil é uma modalidade da educação brasileira, que comporta as creches e as pré-escolas, destinada à faixa etária de 0 aos 6 anos e 2 meses e tem em seu escopo a promoção das habilidades e competências da linguagem. Nas três versões da Base Nacional Comum Curricular (BNCC), o campo de experiência relativo à linguagem foi denominado por "Escuta, fala, pensamento e imaginação", na primeira e terceira edição e por "Escuta, fala, linguagem e imaginação", na segunda edição (Morais, Silva & Nascimento, 2020).

Os aspectos voltados às crianças que ouvem e falam definem o lugar da linguagem na BNCC, ou seja, ao grupo majoritário. Onde caberia o conjunto das crianças que "não escutam e não falam", no caso, a língua de modalidade oral-auditiva? Não poderiam desenvolver o "pensamento ou a linguagem e a imaginação"? A BNCC não se apresenta inclusiva. Como propor estratégias que promovam o pleno desenvolvimento das crianças surdas de forma bilíngue, se os educadores desconhecem as etapas e os processos aquisicionais das línguas de sinais? Os desafios persistem nas modalidades educacionais seguintes, quando a criança surda está nos anos iniciais do ensino fundamental, que responde pelo ciclo de alfabetização, sem que os educadores tenham instrumentos didático-metodológicos para atuar com estes escolares (Alves, 2020; Chaves & Alves, 2024).

Os educadores utilizam as abordagens de ensino-aprendizagem que aprenderam durante sua formação acadêmica, priorizando a relação da oralidade, estratégias de consciência fonológica, estudos sobre a relação grafofonêmica da língua oral para os processos de alfabetização e letramento, todas adequadas para crianças ouvintes. Na tentativa de uma experiência inclusiva de ensino, alguns educadores fazem uso do alfabeto manual para representar as letras do léxico do português e o uso de imagens. Ainda que muito bem intencionada, não constitui uma proposta de ensino de segunda língua por si só. O alfabeto manual não é a língua de sinais de fato, como muitos pensam. Ele representa os registros alfabéticos romanos e funciona como recurso para a incorporação de elementos da modalidade oral na formação de sinais da modalidade visuoespacial, como também mantém uma relação de interseção entre as duas modalidades linguísticas. A língua, em sua totalidade, é que estrutura o conhecimento (Alves, 2020; Xavier & Souza, 2023).

Para o desenvolvimento das habilidades de leitura e escrita, deve-se ter como premissa básica, que a criança tenha a língua já adquirida. Não seria aceitável uma criança ouvinte sem língua, do mesmo modo, não deveria sê-lo para crianças surdas. A visualidade é uma característica a ser priorizada nos processos educacionais para esta população escolar. O letramento deve seguir nesta direção. Nesse cenário, os museus se destacam entre os equipamentos culturais por sua conexão com a educação, o lazer e o prazer do convívio social. Com seu acervo predominantemente visual, os museus oferecem um recurso fundamental para a aprendizagem de pessoas surdas. Eles podem contribuir significativamente para o desenvolvimento da comunidade surda e para a educação fora do ambiente escolar (Leão, Sofiato & Oliveira, 2016; Chaves & Alves, 2024).

No entanto, ainda são escassos os instrumentos que ofereçam estratégias específicas para o público surdo, exigindo a adaptação de métodos desenvolvidos para ouvintes. Muitas vezes, as metodologias para a aquisição de segunda língua são inadequadas e impactam negativamente esse processo. Portanto, é essencial que a criação de instrumentos ou métodos, como um programa de intervenção, leve em consideração as particularidades dessa população (Di Donato & Faria, 2020).

O atendimento bilíngue para surdos na Fonoaudiologia vem se consolidando, facilitando a interação entre diferentes linguagens por meio de atividades que promovem o aprimoramento da linguagem através da conversa e de diversas formas de interação. Atualmente, há espaços clínicos fonoaudiológicos bilíngues públicos e privados dedicados a essa população, utilizando a Libras como primeira língua (L1) e o português escrito como segunda língua (L2). A depender do caso, poderá também atuar no aprimoramento da língua oral, a depender do perfil e do desejo do sujeito (Mariani, Guarinello, Massi, Tonocchi & Berberian, 2016; Pinto & Cavalcanti, 2021; Ferreira, Starosky, Melo, Barros, Fernandes, 2022; Jesus, Darde & Santana, 2023)

O desenvolvimento da linguagem em crianças surdas apresenta particularidades, especialmente considerando o aspecto visual como uma via natural de interação com o mundo e com os outros. Portanto, é necessário sistematizar as estratégias de letramento em português como segunda língua para surdos, utilizando metodologias que sejam adequadas ao desenvolvimento da linguagem escrita e que considerem tanto as particularidades linguísticas da Libras quanto as dimensões culturais dos surdos (Oliveira, Lima, Fernandes & Faria, 2022).

Outro ponto importante a ser considerado é a adequação das atividades à idade do aprendiz. Chaves

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e Alves (2024) informam ser comum a distorção entre idade e ano escolar entre os estudantes surdos. Diversos são os motivos que levam a esta realidade. O fato é que encontramos jovens e adultos com desempenho em etapas pré-leitoras, sendo necessária a busca de estratégias de ensino ou de aprimoramento do português como segunda língua, que atendam aos públicos diversos de estudantes surdos.

Este artigo apresenta um estudo realizado entre 2017 e 2019, a partir de práticas extensionistas de implementação experimental de um programa de intervenção para aprendizes surdos e ampliado como pesquisa acadêmica, realizado em uma universidade pública. Este programa surge como resultado de um conjunto de estratégias acumuladas ao longo dos anos, na atuação junto ao público surdo, aqui apresentados a partir de uma experiência de letramento de dois jovens surdos. Assim, seu objetivo é analisar as produções textuais de aprendizes surdos a partir de um programa de intervenção do Português escrito como segunda língua.

IV. Método

Para a realização da pesquisa adotou-se o estudo caracterizado como estudo de caso, do tipo descritivo, longitudinal, retrospectivo e prospectivo, com análise qualitativa (Hochman, Nahas, Oliveira Filho & Ferreira, 2005; Brasil, 2023). A pesquisa foi submetida ao Comitê de Ética em Pesquisa com Seres Humanos da Universidade Federal de Pernambuco, aprovado e emitido o Certificado de Apresentação de Apreciação Ética (CAAE) n° 11868919.6.0000.5208. Os princípios éticos foram respeitados e a participante e sua responsável assinaram o Termo de Consentimento Livre e Esclarecido (TCLE) e, complementarmente, quando era menor de idade, o Termo de Assentimento Livre e Esclarecido (TALE). Estes documentos foram apresentados em português, para a responsável ouvinte, e em Libras, para a participante surda, para fins de garantia da acessibilidade comunicacional, conforme estabelece as diretrizes éticas para pesquisas e em respeito à condição linguística da pessoa surda.

Este estudo consta na análise de parte dos dados obtidos na aplicação do Programa de Intervenção para Surdos Bilíngues (PRO-ISB), desenvolvido no Departamento de Fonoaudiologia da Universidade Federal de Pernambuco (UFPE), sendo este o primeiro artigo a registrar o referido programa. Para melhor entendimento conceitual, o termo "surdo bilíngue" aqui adotado, refere-se à pessoa surda ou deficiente auditiva usuária da Língua Brasileira de Sinais (Libras) como primeira língua e do português como segunda, independente do grau de domínio linguístico das línguas. Este estudo foi realizado na perspectiva da Fonoaudiologia Bilíngue para Surdos (Moura *et al*., 2021).

O PRO-ISB tem por objetivo o ensino ou o aprimoramento da língua portuguesa escrita como segunda língua (L2), mediado pela Libras, considerando as especificidades linguísticas, identitárias e culturais dos aprendizes surdos. Traz por premissa que, ao promover a ampliação das experiências linguística em sua primeira língua, a língua de sinais, o aprendiz surdo também poderá ampliar ou aprimorar o seu repertório linguístico na escrita da L2. O programa se destaca pelo aspecto motivacional para a produção escrita, apresentando estratégias lúdicas e apoiadas na visualidade.

As estratégias adotadas são de ensino de segunda língua voltadas ao público surdo, particularmente, para os que são filhos de pais ouvintes. Tem por base teórica da linguagem os princípios dos estudos de gênero discursivo de base bakhtiniana, aplicados em todas as suas etapas. Isto significa dizer que a língua é um produto sócio-histórico, realizada na interação verbal (Alves, 2020; Di Donato & Faria, 2020; Chaves & Alves, 2024).

Assim, conhecer o nível de desenvolvimento do aprendiz surdo em ambas as línguas é primordial para executar as estratégias de mediação social e cultural com a escrita do português. Ao evidenciar o termo "escrita do português", marcamos politicamente o lugar da escrita da língua de sinais, ainda que não seja este o nosso alvo de trabalho. O programa agrega às suas práticas o uso dos equipamentos culturais, preferencialmente, os espaços museológicos, como instrumentos das práticas pré-leitoras ao letramento propriamente dito, visto o uso da linguagem visual nas exposições. Além disso, é comum encontrarmos a presença de textos escritos próximos às obras, evidenciando o uso social da escrita (Chaves & Alves, 2024).

A realização do estudo compreendeu o período de três anos, de 2017 a 2019. Assim, está organizado em duas etapas: a retrospectiva (2017 a 2018), com a coleta de informações do banco de dados do PRO-ISB, como fruto de ações extensionistas aprovadas em editais da Pró-Reitoria de Extensão da UFPE; e, a prospectiva (2019), como pesquisa acadêmica aprovada pelo CEP/UFPE, com a coleta de dados originais na aplicação do PRO-ISB. o recorte metodológico para o presente artigo consta na análise das produções escritas do português no plano frasal e textual, a partir dos gêneros tirinha e vídeo de animação de curta metragem, como parte integrante do PRO-ISB.
Para participar das ações de extensão anteriormente citadas, o perfil e aceite dos candidatos era ser pessoa surda, com perda auditiva de grau severo a profundo, bilateralmente, ser bilíngue com a Libras autodeclarada como primeira língua e cursar a partir do 3º ano do ensino fundamental, por este ser o último ano do ciclo de alfabetização. Os resultados das extensões

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compuseram um banco de dados, sob guarda da coordenadora da ação.

Como critérios de inclusão para a etapa da pesquisa foi estabelecido que seriam selecionados do referido banco de dados, um participante que estivesse frequentando a extensão em 2017 e em 2018, de forma regular. Como segundo critério, assumir o compromisso em permanecer na ação da instituição no ano da coleta original, ou seja, 2019. Critérios como idade, escolaridade ou perfil audiológico não foram utilizados para fins de inclusão no estudo. Ser oralizado ou ser usuário de tecnologias para amplificação da audição não foram critérios adotados nem para inclusão, nem para exclusão para este estudo.

A jovem identificada de forma fictícia como Ana, para fins de preservação de sua identidade, atendeu aos requisitos propostos ao estudo. Em 2017, Ana cursou o 9º ano do ensino fundamental e, em 2018 e 2019, o 1º e 2º ano do ensino médio, sendo aprovada por progressão automática nos três anos. A participante estudava em escola pública, com acompanhamento no atendimento educacional especializado e com intérprete de Libras. Chegou à extensão com queixa de atraso na leitura e na escrita do português, conforme registrado pela informante (mãe). Em relação ao perfil audiológico, possui perda auditiva bilateral, do tipo sensorioneural de grau profundo, com período de instalação pré-lingual. Não era usuária de implante coclear e não fazia uso de aparelhos de amplificação sonora individual, no período do estudo.

O local de referência para a realização das atividades extensionistas e, posteriormente, da pesquisa, era a clínica escola de Fonoaudiologia da UFPE. A mãe da participante era a acompanhante e foi a principal informante na coleta inicial dos dados da entrevista e da evolução durante o triênio do estudo. A aplicação do PRO-ISB contou com o total de treze encontros de duas horas cada, para a realização de todas as etapas, totalizando vinte e seis horas a cada ano. Os encontros se deram no contraturno escolar dos participantes.

Seguindo a organização proposta pelo PRO-ISB, os dados foram arquivados em um banco sob a responsabilidade da coordenadora da ação. Deste banco, foram coletados os dados e, posteriormente, tratados para análise. Na sequência, as etapas são: 1) Entrevista, analisando os relatórios anteriores e realizando atualizações; 2) Avaliação da Libras, abrangendo aspectos emissivos e receptivos; 3) Avaliação do Português (pré-intervenção), analisando os níveis linguísticos da palavra, da frase e do texto; 4) Intervenções, e estudos linguísticos; 5) Avaliação do Português (pós-intervenção), focando nos níveis linguísticos da frase e do texto. Todas as etapas de avaliação da linguagem foram realizadas com diferentes gêneros discursivos e textuais.

Os aspectos culturais de cada língua foram considerados para a escolha dos instrumentos de avaliação, assim como a visualidade surda. Para a avaliação da Libras foram adotados os gêneros bate-papo, fábula e piada. Para a avaliação do conhecimento da escrita do português, objeto deste estudo, valia-se cada sujeito em três planos de complexidade linguística, sendo eles, o plano da palavra, da frase e do texto. Cada nível de análise – palavra, frase e texto – contribui para uma compreensão mais completa da comunicação e da interpretação dos textos.

Para o plano da palavra, foi utilizado o gênero lista de compras do tipo supermercado, com o Protocolo de Avaliação do Desempenho da Escrita de Palavras por Aprendizes Surdos (PADEPAS) (Di Donato & Faria, 2020). Este é um instrumento criado e validado em todas as etapas dos princípios psicométricos, construído para avaliar o repertório vocabular em português escrito dos surdos brasileiros, não se configurando em meras palavras escolhidas ao acaso. Após aplicação, os resultados passaram por análise qualitativa, gerando um escore. Ao final, o instrumento sugere um nível de desempenho da escrita do português que se encontra o participante surdo.

Na etapa seguinte, para avaliar o conhecimento no plano frasal, utilizou-se tirinhas, também chamadas de tiras, do Maurício de Souza, com personagens da Turma da Mônica, sendo um em cada etapa do PRO-ISB. As tirinhas não continham balões de fala com português escrito e as histórias estavam relacionadas à comunicação da modalidade oral-auditiva. Todos continham três quadrinhos, exceto um, que possuía quatro quadrinhos. O conteúdo da tira foi dialogado em Libras entre o participante e o avaliador, para verificar o nível de compreensão do texto. Cada participante foi orientado a escrever uma frase para cada quadrinho da tirinha, conforme a sua interpretação.

Para avaliar a produção textual, empregou-se o gênero textual filme de curta metragem de animação, sendo um em cada etapa do PRO-ISB. A escolha dos títulos audiovisuais seguiu os mesmos critérios da etapa anterior, ou seja, não possuir textos em português oral ou com legendagem e manter relação com a comunicação da modalidade oral-auditiva. Se o participante desejasse, poderia repetir o vídeo. Após assistirem ao filme, foi solicitado o reconto em Libras e, só após, foi pedido que realizasse a produção escrita do texto, a partir da sua compreensão.

Todos os materiais aplicados passaram por rigorosa análise para contemplar aspectos culturais e comunicacionais de cada modalidade linguística, além de considerar a visualidade surda. A comunicação durante todas as etapas foi realizada por avaliadores fluentes em Libras, podendo ser executada pela coordenadora da ação e, em outros momentos, por estudantes do curso de Fonoaudiologia, sob supervisão

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da mesma. Durante um período, contou com a participação de um estudante do curso Letras-Libras, como intérprete de Libras, colaborando junto aos estudantes menos fluentes. Não foi estipulado tempo para a realização de cada etapa de avaliação. No momento da produção escrita, o avaliador não realizava intervenções. Registra-se a exceção, quando solicitado pelos participantes, a datilologia (uso do alfabeto manual) dos nomes dos personagens da Turma da Mônica, que estão presentes para além do espaço literário, mas fortemente presentes em diversos produtos comerciais para o público infanto-juvenil, durante gerações. Entendeu-se que este suporte lexical serviu como estímulo para a produção textual.

As intervenções foram desenvolvidas com base nas visitas aos espaços museológicos, que serviram como fonte de conteúdo para as produções textuais. Em cada ano de execução do PRO-ISB, foram realizadas visitas a um dos três museus: Instituto Ricardo Brennand, Paço do Frevo e Museu do Homem do Nordeste, todos situados em Recife, Pernambuco. As visitas foram realizadas com mediação em Libras, permitindo a interação dos participantes surdos e a coleta dos materiais necessários para as atividades de letramento.

Diferentes estratégias, com recursos apoiados na visualidade, foram desenvolvidas para que a construção do texto pudesse ser transposta da Libras para o português, a partir de uma escrita com prazer., tal como uma oficina de Literatura e Arte Surda mediada por um professor surdo e uma artista plástica também surda. Assim, houve a produção da reescrita dialogada, interpretação textual e reestruturação linguística. Todas as estratégias contam com a mediação dos estudantes da extensão negociando os sentidos do texto.

Com o propósito de documentar as mudanças no comportamento dos participantes ao longo dos três anos do estudo, os estudantes de Fonoaudiologia registraram suas observações em diários de bordo, monitorando evoluções, identificando dificuldades ou descrevendo situações relevantes, estados emocionais e nível de participação nos encontros dentre outros aspectos, a serem discutidas nas reuniões do grupo.

Quanto à etapa da avaliação da escrita pós-intervenção, o PADEPAS (Di Donato & Faria, 2020) não foi utilizado, pois o mesmo não foi configurado para reteste em um curto espaço de tempo. Já as etapas de avaliação frasal e textual puderam ser reaplicadas com os mesmos gêneros textuais, seguindo os critérios já descritos anteriormente, porém, com produtos diferentes.

Para se obter uma compreensão mais abrangente do fenômeno linguístico em estudo, optou-se por realizar a análise guiada pela Teoria da Interlíngua, que estuda como os aprendizes de uma nova língua transferem aspectos da sua primeira língua para a língua alvo. Esta teoria linguística permite a análise intermodal (Freitas, Antunes Soares, Xavier & Nascimento, 2018; Freitas Jr. & Nascimento, 2020; Grannier & Almeida, 2022). A Teoria da Interlíngua orientou a análise através de três estágios: 1) transferência da língua materna, caracterizada pela predominância da Língua de Sinais (L1) na escrita da língua portuguesa (L2); 2) transferência de processos de aprendizagem, observada na aplicação de regras da língua portuguesa (L2) durante o processo de aprendizado; 3) Predominância da segunda língua em todos os níveis. No entendimento da Teoria da Interlíngua estes são processos cognitivos "como sistema adaptativo emergente do uso mostra-se potencial para a contribuição didática sobre aspectos linguísticos dos textos escritos de aprendizes surdos, a partir da noção de construção" (Freitas Jr. & Nascimento, 2020, p. 123).

Como recorte metodológico, optou-se pela análise à luz da Teoria da Interlíngua e do construto linguístico das produções textuais do gênero tirinha utilizados na avaliação pré-intervenção e pós-intervenção. Os resultados serão apresentados seguidos da discussão apoiada na literatura especializada, para que a análise das obras fique mais fluida.

V. Resultados e Discussão

Os dados relativos à caracterização audiológica, linguística e educacional da participante têm por objetivo apresentar um panorama ampliado da participante, considerando que a pessoa surda é sujeito da história, que se constitui a partir do seu meio social e que também habita em seu corpo, em outras palavras, é um ser biopsicossocial. A perspectiva aqui trazida é a do modelo social da surdez, portanto, se distancia dos princípios de imposição do modelo audista, enquanto sistema colonialista de opressão contra as pessoas surdas e seus bens identitários e culturais (Azevedo, Aquino & Hora, 2021). Infelizmente, a Fonoaudiologia encontra-se posta como uma das instituições subalternizadoras, que desvalorizam as línguas de modalidade visuoespacial, para Azevedo, Aquino & Hora, 2021. Todavia, o campo da Fonoaudiologia Bilíngue para Surdos vem se fortalecendo ao longo dos anos, ampliando sua atuação e seu arsenal científico (Moura et al., 2020)

Estes dados foram tratados na pesquisa acadêmica de 2018 e atualizadas para este artigo. Assim, temos o perfil da participante Ana, diagnosticada com a perda auditiva aos dois anos de idade, realizando a comunicação por meio de gestos caseiros com seus familiares. Após o diagnóstico, passou a fazer uso do aparelho de amplificação sonora individual. Iniciou o acompanhamento fonoaudiológico, onde também era trabalhado o português oral e escrito. Ana foi matriculada na Educação Infantil aos quatro

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anos de idade em sala de aula de Ensino Especial, onde a professora ouvinte se comunicava com Libras. Aos oito anos de idade foi matriculada em uma em escola inclusiva. Informações coletadas do banco de dados, tendo a mãe como informante.

Em 2019, Ana estava com 18 anos e continuou matriculada na mesma escola de 2018. Era uma escola inclusiva com intérprete de língua de sinais e com Atendimento Educacional Especializado (AEE) com professora atendo em Libras. Em relação à sociabilização, a mãe informou que o seu ciclo de amigos é pequeno e conversa sempre com as mesmas pessoas da comunidade surda. Esse contato acontecia na escola, na instituição religiosa e alguns vizinhos em comum. A mãe da Ana relatou, em anamnese, que a filha sempre foi comunicativa.

Quanto à relação da habilidade comunicacional em Libras, Ana possuía relativa adequação no desenvolvimento da linguagem, considerando todo o período do estudo. A jovem fazia uso de classificadores e de verbos espaciais, comportamento esperado para crianças sinalizantes com 9 anos ou mais de idade (São Paulo, 2019). Contudo, seu repertório linguístico não era muito diversificado, mas cumpria o papel de comunicação para o uso do dia a dia.

Ana recebeu o diagnóstico de surdez nos primeiros anos de vida, entretanto, fica evidenciado a falha no sistema de saúde pública, pois não teve acesso à triagem neonatal, para a realização do exame Emissões Otoacústicas Evocadas que é obrigatório e gratuito, desde 2010, em todo território nacional (BRASIL 2010). Considerando o período crítico de desenvolvimento, o diagnóstico deve ser realizado nos primeiros meses de vida. O hiato temporal que se forma, irá refletir nos encaminhamentos a serem realizados, por pais ouvintes ou pais surdos. Quanto ao desenvolvimento da fala oral, emitia apenas algumas palavras isoladas, mas dentro de um contexto adequado de comunicação.

O processo de aquisição de língua da criança com pais surdos se diferencia à medida que haverá um ambiente natural para este desenvolvimento. Pais ouvintes precisam de orientação de equipe multiprofissional para que as tomadas de decisão sejam assertivas. Questões educacionais devem ter prioridade nessa discussão, visto a importância da educação infantil no desenvolvimento da criança (Leão, Sofiato & Oliveira, 2016; Goodwin & Lillo-Martin, 2023; Ruiz & Starosky, 2023; Ruttorf *et al*., 2023).

A escolarização de Ana foi iniciada na educação infantil, tendo acesso aos serviços de fonoaudiologia ainda na infância. É importante refletir sobre a queixa apresentada ao chegar à ação de extensão deste estudo: atraso na leitura e na escrita do português. Evidencia as dificuldades encontradas no ensino do português como L2 para estudantes surdos. Alves (2020, p. 28) afirma que "o professor deve considerar que ensinar a modalidade escrita da língua oral para surdo não possui ancoragem na modalidade oral".

A maior parte do aporte científico-acadêmico vem denunciando as deficiências no sistema educacional voltado a este público. Entretanto, há de se considerar um entremeamento multifacetado para a busca de soluções para esta realidade, que se ancora em três pilares fundamentais relativos à pessoa surda/deficiente auditiva: política multiprofissional em saúde; política linguística; e política educacional bilíngue (Leão, Sofiato & Oliveira, 2017; Jesus, Darde & Santana, 2023; Chaves & Alves, 2024; Quadros, 2024).

O que fica posto é a punição ao qual as pessoas surdas vêm sendo alvo, historicamente, como sujeitos da falha, da ausência, como denunciam Alves (2020) e Azevedo, Aquino & Hora (2021). Grande parte das pessoas surdas não possui habilidades na escrita da língua oral. Não seria, então, uma consequência do macrossistema imposto a este público, com suas diversas facetas?

As "falhas" apresentadas nas avaliações de Ana ilustram, de modo singular, estas reflexões. Seguem abaixo dois textos da jovem surda, quando estudava em 2017 em uma escola pública de bairro, contando com acessibilidade de um tradutor e intérprete de Libras em sala de aula e o suporte no atendimento educacional especializado. Na época, cursava o último ano do ensino fundamental.

A tradução de cada etapa foi realizada por avaliador fluente em Libras e junto com a participante. Para tal, era apresentada de uma possibilidade tradutória para a L2, segundo a leitura sinalizada pelo autor. A tradução só era finalizada com o consentimento da autora do texto, em respeito à sua intenção de escrita.

Avaliação do português com gênero tirinha (pré-intervenção) - Resultados da escrita do gênero tirinhas (quatro quadrinhos): PRO-ISB, 2017.

> Texto original: *Cai carrer menino carrer amigo você menino susa.*
> Tradução: *O menino correu e caiu. O amigo dele correu. O menino levou um* susto.

Na escrita original, não há pontuação para marca frasal. O texto original foi organizado em blocos de sentido, de acordo com a leitura sinalizada pela participante Ana, ficando da seguinte forma: *Cai carrer*

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menino/ carrer amigo/ você menino susa. As frases produzidas para o texto (três) foi menor que o quantitativo de quadrinhos (quatro), havendo uma supressão de parte do conteúdo da tirinha. A produção escrita conta com a interferência do tipo intermodalidade, ou seja, da língua fonte (língua de sinais) na estrutura de produção da língua alvo (português). Ao sinalizar, Ana ordena a sintaticamente a sequência apoiada na estrutura visual da língua de sinais.

Entretanto, foi observado outro tipo de interferência, a intramodalidade, quando Ana utilizada a comunicação bimodal, vocalizando a palavra SUSTO de forma repetida, como ['sus] e escreve SUSA, e para escrever a palavra SUSTO, acrescenta uma letra, para complementar a palavra. Freitas, Antunes, Xavier e Nascimento (2018) também observaram os fenômenos da interferência descritos pela teoria da interlíngua na análise de texto escrito por uma pessoa surda. Houve aqui a interferência por contaminação da oralidade. Este fenômeno é descrito no instrumento PADEPAS, ao se analisar uma das motivações do distanciamento do modelo formal da escrita do português (Di Donato & Faria, 2020).

Apresenta substituição de grafemas em CARRER/CORRER. Com duas ocorrências, sugere que esta forma de registro represente o fenômeno da fossilização de acordo com a teoria da interlíngua. A coesão encontra-se comprometida por falta de elementos que descrevam mais precisamente a cena. Apresenta as seguintes classes de palavras: verbos, substantivos e pronome. Não há presença de qualquer tipo de flexão, nem uso de artigo. De acordo com a teoria da interlíngua, este texto é classificado com nível de interlíngua 1. Registra-se que houve a compreensão imediata do humor que trouxe a tirinha e o seu reconto sinalizado continha um texto coerente e rico em detalhes, o que não foi refletido na L2.

Participante Ana. Avaliação do português com gênero tirinha (pós-intervenção) - Resultados da escrita do gênero tirinhas (três quadrinhos): PRO-ISB, 2017.

> Texto original*: Monica viu susto amiga sorris carrir amiga calma vemos maçã monica.*
>
> Tradução: *Mônica viu e levou um susto. A amiga sorriu e a outra amiga caiu. Calma, vamos ver a maçã, Mônica.*

Na avaliação pós-intervenção, Ana produziu um texto a partir de um novo quadrinho contendo três quadrinhos. Do mesmo modo, não apresentou pontuação do texto. Na leitura sinalizada é que são observadas as pausas, representando as pontuações. Assim, foram consideradas as frases do texto. Diferente do texto anterior, que não atendeu a orientação de escrever uma frase para cada quadrinho, Ana organizou o seu texto com a mesma quantidade de blocos de sentido que havia na tirinha. A saber: *Monica viu susto/ amiga sorris carrir amiga/ calma vemos maçã monica".*

O nome da personagem foi solicitado pela participante à avaliadora, que utilizou o alfabeto manual. Observa-se que a acentuação ortográfica não foi incluída no texto, ainda que sinalizado o til da palavra MÔNICA para a participante.

Como na avaliação anterior, a produção escrita permaneceu com a interferência do tipo intermodalidade da língua fonte (língua de sinais) a língua alvo (português). Não foi verificada a contaminação pela modalidade oral-auditiva no segundo texto. Contudo, observou-se a presença da palavra SUSTO já presente com o modelo formal do português, que anteriormente foi grafada como SUSA.

As categorias de classe de palavras do texto foram: os verbos SORRIS/SORRIR, CARRIR/CAIR, VIU/VER e VEMOS/VAMOS; substantivos MAÇÃ, CALMA E MONICA/MÔNICA. Duas palavras do texto possuem acentuação no modelo formal da escrita do português, sendo utilizado apenas na palavra MAÇÃ. Entretanto, foi a primeira ocorrência da escrita de uma palavra atendendo ao modelo formal da palavra. A palavra MAÇÃ pertence ao conjunto de palavras contidas no PADEPAS e é classificada por pequena extensão e de grande frequência na vida escolar dos estudantes surdos, a partir do terceiro ano do ensino fundamental (Di Donato & Faria, 2020).

Outro fenômeno de destaque foi o uso da supergeneralização, descrito na Teoria da Interlíngua. Observa-se no primeiro texto a ocorrência do registro CARRER/CORRER e no texto pós-intervenção, CARRIR/CAIR. A forma de escrita, trocando apenas uma letra demonstra uma hipótese de representação próxima para os dois verbos de ação, que iniciam com a mesma letra. Freitas Jr. e Nascimento (2020) descrevem este fenômeno por mescla construcional.

Este texto apresentou mais um novo avanço em comparação ao anterior: a flexão verbal. Ana utilizou o verbo VER como VIU, flexionado e na posição sintática gramaticalmente adequada. Observa-se a intenção de flexão nos demais os verbos, ainda que apresentem substituição ou adição de letra(s), como em SORRIS/ SORRIR, CARRIR/CAIR e VEMOS/VAMOS.

O texto pós-intervenção permanece na primeira etapa de análise da teoria da interlíngua, a IL1. A princípio, poderia ser entendido que a participante não avançou na sua produção escrita. Todavia, as etapas da interlíngua permitem avanços internos

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(Freitas Jr. & Nascimento, 2020), contemplando diferentes fenômenos nos processos de reflexão sobre a língua alvo. Ana apresentou importantes avanços como descritos acima, ainda que permaneça na mesma etapa, a IL1. A compreensão da tirinha foi imediata, sendo observada uma diferença em comparação à primeira experiência. Como o gênero tirinha possui o humor como sua principal característica, é necessário um repertório de linguagem amplo para o seu entendimento. As tirinhas escolhidas possuem relação com a experiência do ouvir, mas como algo que causou uma situação desconfortante para uma das personagens, mas engraçada, o que trouxe a risada rapidamente ao final da leitura pela visualidade da tirinha, reiterando que nenhuma delas continha textos escritos.

Participante Ana. Avaliação do português com gênero tirinha (pré-intervenção) - Resultados da escrita do gênero tirinhas (três quadrinhos): PRO-ISB, 2019.

Texto original: *Ela ver tua namardo queria meu amor ele falar tua gasto ela amar eu você também. Ela ver ele falar ela saber sem ele carrer. Ela camer garta uma bom.*

Tradução: *Ela vê seu namorado. Ele queria falar: meu amor, eu gosto de você. Ela disse: eu também. Ela o vê falar e, sem saber, ele corre. Ela gosta de comer e pediu uma comida boa.*

Na avaliação pré-intervenção do último ano do estudo, Ana escreveu um texto contendo três quadrinhos. O quadrinho não era conhecido pela participante.

O texto apresentou três frases, com ponto final ao término de cada uma delas. Porém, na leitura sinalizada, foram acrescentadas outras frases, reorganizando o texto. Os blocos de sentido ficaram assim organizados: *Ela ver tua namardo/ queria meu amor ele falar tua gasto ela amar eu você também./ Ela ver ele falar/ ela saber sem ele carrer./ Ela camer garta/ uma bom.* Assim, restaram seis blocos de sentido. Seguindo os mesmos procedimentos anteriores, a tradução respeitou a escolha tradutória da autora. Só após toda a negociação da tradução, a mesma foi finalizada com cinco frases, sendo a última uma oração coordenada sindética aditiva. Assim, Ana atendeu à solicitação de escrever algo para cada frase e pode ampliar a sua produção quando concluída a tradução. É importante registrar que não se trata de uma reescrita com negociação de sentidos, como estratégia adotada nas intervenções do PRO-ISB.

A produção escrita apresenta as seguintes categorias de classe de palavras que serão descritas. Foram identificados verbos que foram grafados na forma padrão do português, a saber, VER, SABER, FALAR e QUERER e os verbos presentes, mas que não correspondem a grafia formal, são eles: CARRER/ CORRER, GARTA e GASTO/GOSTAR e COMER (camer). Em relação à flexão verbal, houve adequação para FALAR, utilizando-o no infinitivo e QUERER, utilizando-o como QUERIA. O verbo AMAR foi substituído na tradução pelo substantivo AMOR, pois Ana informou que era isso que quis escrever.

Observou-se ainda a presença de diferenciação de gênero, como em ELA e ELE e no substantivo NAMORADO, ainda que escrito como NAMARDO, contudo, não adequou o uso em UMA BOM. Observa-se que está presente a hipótese de adequação da flexão gênero do artigo indefinido UMA com o adjetivo BOM, também observado em TUA NAMARDO (namorado). Quanto aos pronomes, além dos já descritos ELA e ELE, foram registrados EU e VOCÊ, utilizados de forma adequada. Já os pronomes possessivos MEU, foi usado de modo formal e o pronome TUA, estava cumprindo a função de terceira pessoa do singular. Registra-se ainda a presença do advérbio TAMBÉM e da preposição SEM, ambos com uso e grafia adequadas.

O repertório lexical, de modo geral, foi ampliado. Verificou-se também, ampliação das categorias gramaticais, que antes era apenas verbo e substantivo. As estruturas sintáticas se apresentaram mais complexas, estando menos distantes do modelo formal do português. Percebe-se, movimento de organização sintática das palavras, uma organização coesiva de exposição do pensamento, na relação anafórica dos elementos pronominais ELE e ELA. Grannier e Almeida (2022) discorrem sobre este fenômeno nos textos de aprendizes surdos como coesão invisível, quando estão muito colados ao sentido posto na Libras, mas que avançam aos elementos coesivos formais.

O fenômeno da fossilização esteve presente, mais uma vez, no uso da palavra CARRER/CORRER, que teve seu primeiro registro na avaliação pré-intervenção de 2017. Este é um fenômeno comum entre aprendizes de L2, de acordo com a Teoria da Interlíngua (Grannier & Almeida, 2022).

Em relação à classificação nesta teoria, Ana encontra-se na linha limítrofe entre o estágio da interlíngua 1 (IL1) e o estágio da interlíngua 2 (IL2), pois suas construções se afastam mais da estrutura da Libras e vão ao encontro do modelo formal da escrita do português.

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O tema da tirinha foi escolhido para a participante devido ao interesse pelo por conversar sobre namoro. Ao perceber que o namorado da personagem não atendeu às suas expectativas, preferindo um alimento, que ela chamou de comida, Ana disse que ela (a personagem) era muito engraçada. É relevante estas reflexões para a escolha dos materiais trabalhados, pois precisam estar alinhados aos interesses dos aprendizes.

Participante Ana. Avaliação do português com gênero tirinha (pós-intervenção) - Resultados da escrita do gênero tirinhas (três quadrinhos): PRO-ISB, 2019.

> Texto original*: Ele ver medo comer caife mãe ver brigo muito mãe seria muito par banicar muito vovó ou vová..*
>
> Tradução: *Ele viu e ficou com medo de beber o café. A Mãe viu e brigou muito. A mãe estava muito séria. Vovô e vovó estavam brincando muito.*

As interferências do tipo de intermodalidade da língua fonte (língua de sinais) para a língua alvo (português) persistem no texto da Ana. O modo de organização do texto foi apresentado da forma que se segue em blocos de sentido, de acordo com a sinalização da participante, como forma de favorecer a análise da produção textual: *Ele ver medo comer caife/ mãe ver brigo muito/ mãe seria muito/ par banicar muito vovó ou vová.* Assim, formam-se três blocos de sentidos, relacionados ao mesmo número de quadrinhos da tirinha de humor. Não foram verificadas contaminações da modalidade oral do português na escrita.

As categorias de classe de palavras do texto: os verbos VER/VIU e BRIGO/ BRIGAR, foram aplicados semanticamente de forma adequada, mas com a flexão não formal. O verbo COMER teve o seu sentido atribuído inadequadamente, uma vez que a intenção seria a escrita do verbo BEBER. Mesmo em Libras, são sinais diferentes. Considera-se que o uso teve por foco o conceito de consumir o alimento, sem a diferenciação necessária entre COMER e BEBER. O verbo BRINCAR foi o item lexical mais distante da escrita formal: BANICAR. Há a substituição do R por A e a inversão de letras do I com o N, todos na parte inicial da palavra, entretanto, permanece o quantitativo de letras, indo ao encontro dos princípios da relação quantidade de letras na extensão das palavras, dada a natureza da visualidade de surdo por registrar as palavras por conjuntos de itens (letras) (Di Donato & Faria, 2020).

Os substantivos da produção textual identificados que respondem ao registro formal foram MEDO, MÃE e VOVÓ. Já o substantivo escrito com variação não formal foi CAIFE/CAFÉ, sendo inserida a vogal I e não foi utilizada a acentuação ortográfica. Esta palavra também compõe o acervo de itens lexicais do PADEPAS, sendo classificado como palavra de curta extensão e grande frequência (Di Donato & Faria, 2020). Assim, é uma palavra esperada como adquirida no modelo formal em relação à seriação escolar da Ana, que estava no segundo ano do ensino médio.

Em relação à flexão de gênero, Ana apresentou o fenômeno da supergeneralização, utilizando as desinências de A para designar o feminino e O para masculino, em VOVÁ/VOVÓ e VOVÓ/VOVÔ. Trata-se de uma regra gramatical de composição exceção A presença desta hipótese sobre o uso dos gêneros é interessante, enquanto processo de aprendizagem da L2. Contudo, não se pode deixar de observar, que se trata de palavra bastante frequente no uso escolar, sendo um erro inadequado para o seu nível de escolaridade.

Outra categoria de classe de palavra presente foi o advérbio de intensidade MUITO, com três ocorrências, com adequação na proposta de uso, além de grafada no modelo formal do português. O pronome ELE representava o primeiro personagem, indicando o uso inadequado para a composição deste texto. Não é utilizado na referenciação.

A conjunção OU foi usada para representar um sentido aditivo, que cabia ao elemento E. Por este motivo, não apresentou adequação. Todavia, cabe a reflexão, que o sentido de alternância, na perspectiva da visualidade, pode trazer a relação de dois elementos presentes, no caso a vovó e o vovô. Assim, a lógica visual é considerada acertada, mas não atende ao português formal. O adjetivo SÉRIA foi aplicado ao texto avaliativo de modo adequado no sentido linguístico, apenas deixando de utilizar o acento agudo.

O texto se mostra coerente, mas o uso da pontuação observado no texto anterior, não esteve presente no texto de avaliação pós-intervenção. É observado a criação de novas hipóteses quanto à construção de gênero e a presença de novos elementos de categoria gramatical. A tirinha utilizada não foi mais do repertório da Turma da Mônica, pois era mais voltado para um público mais velho, contendo um humor mais irônico. A compreensão do texto semiótico atendeu às expectativas, pois Ana riu da situação gerada apresentada na tira, mas a sua melhor expressão, sem dúvidas, foi na língua de sinais. Ao ler o texto, o leitor pode se afastar da intenção da escrita, diante da ausência de outros elementos linguísticos.

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Assim, mesmo com os avanços, o estágio de apropriação da L2 permanece da etapa da interlíngua 1 (IL1).

Freitas Jr. & Almeida (2022) pontuam que estes processos vivenciados de aproximação e afastamento do modelo formal da L2 pelos aprendizes surdos, à luz da Teoria da Interlíngua, são estágios transitórios de competência linguística. Grannier & Almeida (2022) realizaram uma pesquisa-ação com jovens com surdez profunda, com faixa etária de 18 a 21 anos, estudantes de uma escola pública do ensino médio do Distrito Federal e analisaram as suas produções textuais, apoiadas na Teoria da Interlíngua. História em quadrinhos foi o gênero escolhido para as atividades, por sua característica fortemente visual, concordando com a lógica adotada em nosso estudo com as tirinhas.

Ao se analisar os resultados da produção escrita da Ana no gênero tirinha, *a priori*, pode-se tomar como hipótese verdadeira que a implementação do PRO-ISB não trouxe benefícios para a Ana. Registra-se aqui que a participante não se enquadra como o melhor resultado do PRO-ISB, mas como o mais comum dos perfis que recebemos para o trabalho de intervenção. Deve-se destacar que os resultados analisados no presente artigo eram obtidos nos treze encontros da extensão, com carga horária de vinte e seis horas a cada ano.

Trata-se de um perfil de aprendizes muito próximo ao encontrado por Grannier & Almeida (2022) no seu estudo. Afirmam as autoras que "os participantes de nossa pesquisa já se encontravam no ensino médio, depois de vários anos de contato com o português escrito na escola e, por essa razão, consideramos como não iniciais as interlínguas utilizadas, mesmo nos primeiros textos coletados" (Grannier & Almeida, 2022:8). Observa-se que a estrutura dos textos possui aproximação no modo de construção: [...] *o menino cair bicicleta os meninos ajudar o menino estou bem arrumar o carrinho de mesa ótimo obrigado os meninos de nada embora beleza* (Grannier & Almeida, 2022: 8).

Outro texto encontrado foi em Freitas Jr. & Almeida (2022), de um estudo realizado no Rio de Janeiro, analisando textos espontâneos de um universitário surdo, produzidos em diversos suportes de mídia. Este texto foi escrito em um aplicativo de mensagem de uso bastante comum na atualidade por surdos e ouvintes. O texto diz: *Minha amiga piada e dança e nossa rsrs te adoro 2019* (Freitas Jr. & Almeida, 2022:127).

Os relatos registrados no diário de bordo de uma das pesquisadoras sobre a Ana, descreve aspectos de natureza subjetiva, como resultado das intervenções realizadas. Estes dados foram registrados por observação e discussão do caso nas reuniões do grupo, pelos depoimentos da mãe e da professora do atendimento educacional especializado, finalmente, pela própria participante. São elas: mudança em relação ao autocuidado; ampliação no contato social nos espaços sociais de sua circulação (escola e igreja); expectativas positivas sobre si e seu futuro; posicionamento crítico diante de fotos da atualidade; apreciação às obras de arte em espaços culturais; defesa da arte surda; melhor desempenho escolar; cobrança por um melhor domínio da Libras por parte da família; real interesse no aprimoramento do português como L2; ampliação do repertório lexical em Libras. O relato mais significativo da Ana consta na afirmação de ter passado a gostar de escrever, o que antes era um processo laborioso e muito sofrido.

VI. Considerações Finais

O modelo audista de constituição da sociedade contemporânea traz prejuízos importantes à comunidade surda brasileira e seu reflexo reverbera em diversas dimensões (Azevedo, Aquino & Hora, 2021). Famílias de crianças são conduzidas pelo Estado, após o diagnóstico, unicamente para a atenção à saúde auditiva, negligenciando a sua responsabilidade de poder público de dar acesso ao direito linguístico (Quadros, 2024).

Na sala de aula, com o modelo inclusivo, a transmissão do conhecimento é realizada em Português, uma vez que a grande maioria professores não têm domínio da Língua Brasileira de Sinais (Libras). Embora a comunicação conte com o suporte de tradutores e intérpretes de Libras, as estratégias metodológicas empregadas no ensino da escrita são voltadas para ouvintes. Como essa população tem acesso restrito à língua de sinais, ainda no período crítico de desenvolvimento da linguagem, devido à falta de um ambiente adequado para esse aprendizado linguístico, a aquisição de uma segunda língua também fica prejudicada. É o caso do aprendizado da escrita, com seu sistema notacional e os seus usos sociais.

A escrita é um processo que se desenvolve culturalmente, exigindo que o indivíduo esteja inserido em uma comunidade que ofereça acesso ao letramento, assim como é necessário estar em ambientes que favoreçam essa prática. No contexto do PRO-ISB, a abordagem se fundamenta no uso de ferramentas que fornecem aos surdos os recursos necessários para o letramento. Para este estudo, foram escolhidos espaços museológicos como meio de proporcionar experiências visuais que apoiem tanto o desenvolvimento da escrita quanto o enriquecimento do conhecimento de mundo e da memória social (Grannier & Almeida, 2022, Alves, 2020, Chaves & Alves, 2024).

Os dados obtidos do presente estudo discorrem sobre o reflexo das considerações anteriores. A idade de implementação das práticas educacionais e clínicas voltadas ao aprendizado do português como segunda língua de aprendizes surdos precisa ser encarada como um compromisso de Estado. Ana, ao

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receber as intervenções do PRO-ISB já era uma aprendiz tardia, como define Grannier & Almeida (2022). É muito provável que oferecer estímulos voltados ao letramento para surdos ainda na educação infantil, faz toda diferença. Ana não avançou, objetivamente, de um estágio da interlíngua para o próximo. Contudo, a análise comprova progressos importantes dentro da mesma faixa de desempenho de interlíngua. Houve um aumento no uso das categorias de classes gramaticais, ampliação do léxico do português escrito, melhora na estrutura sintática na construção dos enunciados. Para além da análise textual, escreve-se para alguém e quando esse alguém é o próprio sujeito que passa a ter orgulho de sua produção, alcançasse o conceito de uso social da linguagem, na perspectiva bakthiniana.

A estrutura do PRO-ISB possibilita aos aprendizes surdos ampliar o seu conhecimento de mundo e, por conseguinte, desenvolver melhor as suas habilidades e competências linguísticas bilíngues. Trata-se de um modelo em constante construção, à medida que novos saberes possam ser agregados. Ao analisar o letramento de uma jovem surda bilíngue, observou-se a interconexão entre a linguagem e o contexto social, bem como o impacto das estratégias metodológicas na aprendizagem de uma segunda língua. Isso inclui a reflexão das abordagens empregadas tanto nas práticas educacionais, quanto nas práticas clínicas fonoaudiológicas voltadas ao público surdo.

A escolha da participante não teve o objetivo de enaltecer esta proposta de intervenção, mas apresentar um trabalho realizado que pode e deve ser aprimorado, não obstante, vem devolvendo aos participantes surdos e suas famílias, segundo as suas avaliações um novo olhar para o português escrito ao longo dos anos de sua implementação.

Sobre as limitações do estudo, sugere-se a necessidade de reconsiderar a ampliação da carga horária da ação com o PRO-ISB, para realizar novos estudos e analisar se ocorreram diferenças nos resultados obtidos, com um tempo maior de intervenção. Desta forma, espera-se contribuir para a melhoria no processo de aprendizagem da segunda língua na idade certa.

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Exploring Ownership Patterns: The Ghanaian Experience of Media Control and Editorial Autonomy

By Jacob Nyarko
University of Cape Coast

Abstract- Over the years, media autonomy issues in Ghana have emphasized media-state power relations. However, the switch from military to democratic order in 1992 strengthen the autonomy of the media because it received constitutional backing that led to the proliferation of media firms. While these developments are physically evident, the role of owners in the management of their outlets and hence publication seem to occur in a 'black hole' which tends to frustrate the autonomy that the Ghanaian media welcomed. To unearth this phenomenon, the study purposively sampled fifteen experienced editors, senior reporters of the print and representatives of media regulatory and professional bodies to source data and applied the concept of media capture to explore how the actions and reactions of media owners; institutional structures and constitutional provisions determine editorial autonomy. Generally, ownership influences are evident in Ghana's print media but the extent of influence is intense in the private than state media because the two have different ownership structures which informs the diversity of content and hence, their levels of media capture.

Keywords: *diversity, ownership, private media, state media, control, content.*

GJHSS-A Classification: *LCC: PN4735*



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I. Introduction

The fourth republican constitution of Ghana liberalised the media sphere in 1992 and improved freedom of speech and media independence (Nyarko, Mensah & Owusu-Amoh, 2018). This made it possible for Ghanaians and non-Ghanaians who have the means of production to establish and own a media entity amid those already run by the government. The 1992 constitution stipulates in Article 162 (3) that:

> There shall be no impediments to the establishment of private press or media; and in particular, there shall be no law requiring any person to obtain a license as a prerequisite to the establishment or operation of a newspaper, journal or other media for mass communication or information
>
> [ ]
>
> Editors and publishers of newspapers and other institutions of the mass media shall not be subject to control or interference by government, nor shall they be penalised or harassed for their editorial opinions and views, or the content of their publications (Chapter 12).

These provisions revolutionised Ghana's media ecology and informed the unhindered growing number of media establishments. Amid this development, concerns have been raised about the infiltration of politics into the ownership equation and largely the newsroom which appear to impinge ethical practices. Though Chapter 12 states that every person has the right to establish a media firm, Karikari (2009) described as dangerous the pace at which politicians are constantly owning media houses and throwing ethics and professionalism to the wind in Ghana. Other seasoned journalists, the Media Foundations for West Africa (MFWA) and Professional bodies like Ghana Journalists Association GJA) have also expressed concern that political ownership of media outlets in Ghana represent one of the greatest threats to media freedom (Blay-Amihere, 2018; Agyeman, 2023; Acheampong, 2023; Dzakpata, 2021). Ownership in media gained more attention when the owner of *NET2 TV*, who is also a Member of Parliament (MP) for Assin Central, Kennedy Agyapong insulted his TV anchor during a live show for purported bad programming (Youtube, 2020). Again, the owner of *Angel TV* sacked its critical morning show anchor, Captain Smart, on grounds that the political administration is mounting pressure on him (the owner).

Paradoxically, the freedom to own media outlets has rather metamorphosed into concentrating media in fewer hands in Ghana and this action appears to impinge free editorial roles. According to the Media Ownership Monitor (MOM) report, the print has the maximum concentration of audience because the publications of the top four companies: *Daily Graphic*, *Ghanaian Times*, *Daily Guide*, *Business and Financial Times* together reach 95.9 percent of the readership and three out of four readers representing 72.1% prefers a state-owned newspaper for information or entertainment (Reporters Without Borders, 2017; UNESCO, 2023). Coupled with the upsurge in ethical lapses, the MFWA advocated that the National Media Commission (NMC) should publish the identities of media owners in Ghana (Adjei, 2016) which was subsequently released in the Global Media Registry (MOM, 2017). Beyond this initiative, media outlets are generally seen as opaque enterprises with respect to the actual role owners play in their establishments. While Hardy (2014) observed that media ownership is a "contested and congested" discipline, and controversy still hover around whose independence is being protected (p.79) because whereas the law supports owners to establish outlets

Author: Department of Communication Studies, Faculty of Arts, College of Humanities & Legal Studies, University of Cape Coast, Cape Coast, Central Region, Ghana. e-mails: jacob.nyarko@ucc.edu.gh, jacobnyarko2015@gmail.com
ORCID: https://orcid.org/0000-0002-9851-2631

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freely, and shields editors from harassment by government for their publications, owners rather seem to suppress this freedom (Dohnanyi, 2003) inherently.

This work explores the patterns of ownership in Ghana's print media and evaluates the extent to which institutional structures of the media as defined by the constitution influence editorial freedom and its ethical implications. This study focuses on the print because they serve as the agenda-setting base of news in Ghana through the newspaper review shows on broadcast stations (Nyarko, 2016). The specific objectives are to identify the patterns of print media ownership, explore the impact of the constitutional and institutional structures on ownership control and examine their implications on content diversity and media capture.

II. Literature

a) *Print Media in Ghana: History, Ownership and Democratisation*

From its inception in 1822 in the Gold Coast, the press has been instrumental in the life of Ghana especially its advocacy towards the liberation struggle of the Gold Coast (Karikari, 2007). In 1930, the media system was liberalised for private ownership to thrive because illiteracy levels was high at the time and the press was city-centred. However, ownership at the time was subjected to the condition of submitting total circulation, paper title, office location and publisher's name to the Secretary of the Colony (Twumasi, 1981). To Bond (1997), the foregoing conditions enabled the colonial government to track critical papers leading the local press to question the legitimacy of the colonial regime to suppress press freedoms. To this end, the colonial regime begun to discourage the publication of these papers (Wilcox, 1975). After independence in 1957, Ghana's landscape was vibrant because the press that fought the liberation movement were operational ((Jones-Quartey, 1974). Nkrumah's government implemented a state information machinery that interlinked the Ministry of Information, Ghana News Agency (GNA), and his own *Guinea Press* Newspaper and the *Evening News* that exalted the president and his party. Moreover, the government acquired *Daily Graphic* and other newspapers as a state machinery for propaganda to unite the nation and for development (Hasty, 2005). From 1957, Ghana experienced three republics intertwined with multiplicities of coup-de-tats and military regimes (Nyarko, Mensah & Owusu-Amoh, 2018) where changes in government led to overnight overhaul of the editorial staff of the state-owned newspapers to match the ideological lens of the new administration (Hasty, 2005). Clearly, state monopoly of media resources was the norm at the time. Abdulai (2009) noted that the era before 1992 frown on dissenting views and occasionally led to assaults, detentions and even deaths.

The fourth republic took off in 1992 and marked a significant milestone in Ghana's democracy because the twelfth chapter of the constitution provided for media independence leading to the exponential increase of privately-owned outlets (Nyarko et al., 2018). To regulate the landscape, the 1992 constitution provided NMC [Act 449-(1993)] and the National Communications Authority (NCA) in 1996. The NMC is the highest regulator that registers and licenses print and other publications, promotes journalistic standards and ensure independence of the media including broadcasting in Ghana (AfriMap, 2007). Beyond these constitutionally-defined regulators; professional bodies and foundations also emerged in the media sector to regulate its members. These include Ghana independent Broadcasters Association (GIBA), Private Newspaper Publishers Association of Ghana (PRINPAG) and the MFWA among others. In 2019, the Right to Information (RTI) Act [Act 989] was promulgated to enforce freedom to access information (UNESCO, 2023). These liberalisation efforts saw Ghana improved on the world media freedom ranking for a while and thereafter worsened as follows: 2018 (23rd), 2019 (27th), 2020/2021 (30th), 2022 (60th) and 2023 (62nd) (Reporters Without Borders, 2023). Thus, it is imperative to interrogate the issues that account for these changes from the perspective of ownership directives.

b) *Media Ownership in Africa*

The transitions to democracy in parts of Africa and the subsequent liberalisation of the media influenced ownership patterns. In 2007, Konrad Adenaur Foundation reported that growing concentration of the South African media is the biggest challenge to its media freedom (Lovaas, 2008). In Kenya, the Media Owners' Association intensified their call to monitor and regulate the media's tremendous and somewhat unchecked growth (Maina, 2014) due to its concentrations and subsequently control intent. Kanyiwedo (2013) defined media control as:

> The checks and controls of the media which is based on legal demands, the influence of proprietors, restrictions on what to publish or what not to publish, observance of the regulatory bodies' stipulations.

The foregoing controls seem to have prompted a renewed look at media ownership in Africa. Manor and Mkaouar (2023) explored Africa's media ownership in the age of digitisation and media performance and observe that owners can influence journalists, content and norms of the media. They encouraged media moguls to operate beyond informing, educating and entertaining to spearheading developmental agenda; avoiding media capture and concentrations in societies. They conclude that media ownership activities present both challenges and opportunities. Cagé and Mougin (2023) undertook a review of media ownership in Africa from the perspective of "Hidden Media Capture" and

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note that though liberalisation of media marked an important milestone across Africa, it has not propelled media freedom as expected. They conclude that private media outnumber state media in wide proportions in Africa, government continually interfere with media operations. Mabweazara, Muneri and Ndlovu (2023) applied patrimonialism to discuss media ownership patterns and control in sub-Saharan Africa and likened the supremacy inherent in patrimonialism to the political power and who, due to unfavourable politico-economy conditions in Africa, captures media outlets whose survival is derived from the political power itself. They note that media capture in sub-Sahara Africa is informed by legal, regulatory, financial and ownership tendencies. Shina (2023) delved into media ownership from the lens of economic precariousness and politics and their implications for strengthening democracy in Nigeria and note that economic constraints and political ownership of the media are two major factors that inhibit the social responsibility role of the media. Shina notes that many outlet focuses on profit making for survival hence deepening democratic culture is secondary to them. Dutta and Roy (2009) found that government's grip on the media emanate from its acquisition of essential infrastructure and distribution facilities of a privately-owned media house. In Egypt, party and other private papers also suffer the subsidy-challenge (Allam, 2023). Endong (2023) concluded that this unorthodox means of controlling media by government adversely impinge the process of democratisation in Cameroon. The government finds as a challenge: "the emergence and survival of a plurality of private broadcasters, which are neither its griots, and mass boys, nor its "megaphones" and town criers" (pp.173-74). Similarly, Ouassini and Ouassini (2023) found that the limited access to media under Gaddafi shaped the structure of contemporary media institutions along two political rival media camps, and note that continuous control of the media in Libya cannot coexist with democratic ideals. This reflects Curran's (2002) observation that such changes in the structure and ownership of media present a problem for the liberal tradition. Allam (2023) explored the connection between ownership and pluralism in Egypt and observes that the ownership structures are three-pronged and mixed between national, opposition and private systems where the government controls stocks in three major dailies: *Al-Ahram, Al Akhbar and Al Gomhuriya*. To Allam, three challenges confront the media market and pluralism: [i] political and economic power, [ii] legal challenges, and [iii] accumulated deficits of the public media organizations. From the foregoing, ownership issues present major hindrances to media autonomy in Africa hence the need to explore it from the institutional and constitutional structures of the print in Ghana.

III. Applicable Theory

Ownership and control occupies a critical aspect of the political economy of the media (PEM) and hence make 'media capture' an ideal concept to understand how the constitutionally-backed media liberalisation in Ghana influences ownership patterns, it impact on media freedoms and content diversity. Schiffrin (2018) defined media capture as a "situation in which governments or vested interests networked with politics control the media" (p.1033). By this, Schriffin observes that media capture is at work in a landscape whenever politico-economic elites conspire to undermine the freedom of the media. In another perspective, Stiglitz (2017) explained that media capture take place whenever one or more of the players who are the targets of media's watchdog role on behalf of society *captures* or *takes hostage* the media to render them incapable to perform their social function. Nyarko and Teer-Tomaselli (2018) identified politicians and corporates as dominant actors in media practice. Under this circumstance, ownership tendencies have been studied through media capture lens (Cagé & Mougin, 2023; Tsarwe & Mare, 2023; Mabweazara, et al., 2023). Having experimented different political systems with democratic and socialist undertones at different points in its history which influenced media ownership styles practiced; Ghana's print media lends itself to interrogation to ascertain ownership impacts in the fourth republic.

IV. Methodology

a) *Informants*

This study is based on a qualitative research approach because it permits a thick description of experiences of participants (Ulin, Robinson, Tolley & McNeil, 2002) with respect to a specific subject matter. By this, persons / entities who demonstrate in-depth mastering of the operations of the media generally and more specifically how the activities of print media owners in Ghana impact the running of their outlets. Fifteen (15) informants were purposively selected for interaction and they include persons who have trained as professional journalists (reporters, editors) and in active service and other participants; who at the time of this study, work in various capacities of professional and regulatory bodies (Berg 2001, 32) within the media fraternity in Ghana. The participants were drawn from two state-owned newspapers (editors $n=2$, senior reporters $n=4$) and two private-owned newspapers (editors $n=2$, senior reporters $n=4$) and representatives of media associations/bodies (professional [GJA] $n=2$; NMC $n=1$). These informants were engaged because the actions of media owners on their outlets generally appears to transcend editors, reporters and also seem to pose some challenges to regulatory and professional bodies. All the informants from mainstream media

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practice were males. Only one female from a regulatory body was engaged. This is because generally, the Ghanaian media landscape is male dominated (Media Ownership Monitor, 2017; Yeboah-Banin, Fofie, & Gadzekpo, 2020) and more essentially, the targeted ranks (editors and senior reporters) were males at the time of data gathering. In the end, media owners were excluded because they may not present the true reflection of their actions on their outlets.

b) Procedure

The participants were all adults so the decision to grant interviews was single-handedly determined by them after permissions were sought and granted by the four print outlets that the informants were affiliated. Official ethical clearance no. *HSS/1353/013M* was issued by the Center for Communication and Media Studies of the University of KwaZulu-Natal that ensured: (i) confidentiality and anonymity leading to the adoption of generic names 'Media Practitioner' (MP) 1 through to 15 [MP1-MP15], (ii) free entry and exit from the study, (iii) freedom to decline response to questions deemed uncomfortable, (iv) determination of the location of interaction if need be (v) frank sharing of views without any coercion, (vi) gatekeeper approval to conduct study among others. This study used semi-structured interviews because it permitted an unrestricted space for informants to share views reflecting the subject under investigation (Banyard & Grayson, 2000). Considering the fact that interview process can sometimes be time-consuming (Berg, 2001) and to ensure that boredom that comes with prolonged face-to-face interaction does not affect the richness of responses, the questions were briefly tailored to the main research objective and completed between 30-40 minutes per informant. The trustworthiness of data (Lincoln, 2002) for this study was ensured through: (i) audio-taping responses for precision, (ii) cross-checking transcribed text with the original audio-taped material and (iii) finally confirmed responses with respondents reachable.

c) Mode of Analysis

Thematic analysis (TA) by Braun and Clarke (2006) was used to analyse data. To Boyatzis (1998), TA is a framework to analyse classifications and present patterns that relate to the data under consideration. TA is ideal for this because it helped to examine different perspectives of informants, uncovering differences and sameness, and generating unexpected understandings (Braun & Clarke, 2006; King, 2004). The six-stage Braun and Clarke process are as follows: First, data familiarity was ensured where all transcribed text were organised into easy-to-read style and format, read and reread. Here, the researcher became conversant with the meaning of the data generally. Second, from the understanding garnered at stage one, the data was again organised into a systematic fashion in ways that enabled initial codes to be assigned to the text in line with the general and specific objectives of the study thereby making this process more theoretical than pure inductive. Third, with a broad array of meaning inherent in the text, a thorough exploration of it enabled the researcher to identify themes that comprised many codes and speaks directly and indirectly to the research questions the study aims to address. Fourth, to ensure that each theme has enough data to advance a strong argument, existing themes at stage three were reexamined, reviewed and modified in ways that pulled and merged related subthemes to align with the major themes. Fifth, themes were finally refine and labeled with a clear definition of what each stands for. In the end, the analysis of result centred around three main themes: state ownership and control, private ownership and control and content diversity.

V. Results

Generally, media control by owners is evident within the newspaper landscape in Ghana and tends to impact editorial freedom of practitioners negatively. However, structurally, the influence of ownership on the operations of state-owned newspapers is less compared to the privately-owned outlets and these directly tend to influence their respective contents.

a) State Ownership and Control

State-owned newspapers in Ghana operate through legally-created institutional structures as laid down in the 1992 constitution with the aim of checking external controls mainly from government as an owner. In line with this, an informant notes: *Daily Graphic is a limited liability company owned by the state and has been paying dividends annually to the state through the government. The owners are the people of Ghana and they have vested authority in the NMC who appoints the Board of Directors on behalf of Ghanaians. Ordinarily, in private companies, shareholders elect the Board but in the case of the media, the NMC represents the shareholders so they elect the members in consultation with the president [of Ghana], but the primary responsibility lies with the NMC. That is how the system operates (MP1).* Here, MP1 clarified the centrality of the state in the ownership of the state media and defined its ownership as 'all-inclusive' in structure, and hence labels the *Daily Graphic* newspaper as an outlet fully owned by the over 30 million citizens of Ghana. By this, the constitution created the NMC with the responsibility to appoint members of the board of the state media. The Commission sources its legitimacy to appoint the board from its constitutional composition drawn from major sections of the Ghanaian public. While by law the appointment of board members to the state media is the NMC's mandate, the ruling authority is not left out completely. Largely, the operations and autonomy of the state media is informed and governed by the constitution. Generally, funding has been a major

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economic hindrance on the autonomy of the media but in the Ghanaian experience, the state media, *Daily Graphic* generates revenue and even pays proceeds to the people of Ghana yearly. Similarly, another participant reiterated: *In fact, I will say that no influences happen because today, the government has absolutely no influence on the [state] media especially if the media decides to be adversarial. [In] the public media, editors are not appointed by the government but rather by the board in consultation with the NMC that is independent of government. The Managing Directors are directly appointed by the NMC in consultation with the government so the government has no influence at all (MP7).* MP7 maintained that the structure of the state media is entrenched in the constitution so the government has no room to control the management of the state outlets and they can be confrontational in their publications sometimes. This is because, first, government who is the custodian of the state media has no hand in the appointment of the editors who man the various state publishing houses. Second, the operations of the NMC are autonomous of government. Third, board members of the state media recruit their own editors through talks with the NMC and finally, the Commission appoints Managing Directors to head the state media through mere talks with the president. Overall, the role of the government in the operational structures of the state media is negligible and hence influence is non-existent according to MP7.

In a mixed view, MP15 observed that 'human factors' sometimes weaken the institutional structures of the state media in a comment: *In terms of influence, every one of us, if you get to know that an unfavourable story is going to be published about you and you have got the means of influencing [the publication], you will influence it. The difference is the authority and the power. Fortunately for the state media, the constitution provides for their insulation from governmental control therefore it is not the president who appoints the editor where the implications about 'who pays the piper calls the tune' [surfaces]. If anything at all, it cannot be a direct interference because the 'decision to publish' or 'not to publish' firmly rests with the editors and if they fail, they cannot blame anybody because people who can influence may try to influence somehow (MP15).* MP15 explained that naturally people resent negative news about them and given the chance, they will thwart it. Constitutionally, the state media are safeguarded from controls of the ruling authority by stripping of them power to appoint the management team of its own media firms. This curtailed the situation where the government, clearly influences news content because the editors cannot be coerced to publish or shelve a story. To this informant, the extreme scenario may be an *indirect* meddling from officialdom. Thus, the management structures governing the state media are so clearly stipulated and defined in law that any external control should be blamed on editors who wield power to determine what comes out as news. In the end, the power of the government to control the state media is suppressed considerable. Furthermore, MP14 showed the interplay between party politics and state media operations in a comment: *In the print, there is no direct interference whether from the ruling National Patriotic Party [NPP] or opposition National Democratic Congress [NDC]. If other parties come [to power], it will remain unchanged. Daily Graphic has nothing to do with government even though it is state-owned. The Graphic boss is accountable to the NMC. Let's face it, if I am the MD of Daily Graphic, there should be no fear that the government can sack me. So, we must be fair to the system but [the challenge] is the human beings who operate the system so there could be some personal issues. For instance, I don't see anything wrong with Tony Blair calling Murdock if, in 'News of the World', something unfavourable was said about my party so talk to your editor. The important thing is that you have given that man [editor] the freedom to choose (MP14).* From the foregoing, MP14 shows that governments are inseparable from the political parties they represent and note that none of them has successfully influenced the state print *directly* due to the constitutionality of its operations. To this informant, this trend will continue even in the event of transitions in government. The structural separation between print outlets and their owner occurs in a fashion where no editor should feel threatened of dismissal from the job. The Managing Director (MD) is answerable to the NMC instead of the government. This epitomises the democratic outlook of the fourth republic where actual ownership power of the state media resides with 'the people'. Thus, a breakdown of these structures is attributed to the human and personal compromises by the personnel who man the media. However, MP14 also sees a follow-up call from government to express displeasure about a story published about his administration as a 'normal practice' because the baseline is that media is given the room to decide 'what is news'. Additionally, MP8 puts the preceding view into perspective in a statement that: *On ownership, government may influence but not always. Government points out to editors some of the headlines that displease them. This happens through phone calls occasionally and this makes the paper cautious especially with issues of presidency and policy. The paper in such circumstances employs the inverted style (MP 8).* This seems to suggest that irrespective of the safeguards implemented, government wields some controlling powers deployed through telephoning editors behind the scene about issues published. Ironically, for the government and/or political figures to engage editors and 'pick and choose' articles in the newspaper that they are unhappy or otherwise about tends to undermine the constitutional provisions to protect editorial autonomy. The effect of this 'behind-the scene'

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government-editor interaction makes the newspaper wary when commenting on sensitive areas of governance and this is not healthy for building a resilient media system. These subtle instances of influence by the political class to undermine the autonomy of media culminates into capturing the media to propagate their own agenda. Juxtaposing the relations between media and finance, MP5 commented: *I cannot wholeheartedly say that the state media operate fully independent[ly] once they derive their source of income from government, although they take adverts among others. They are still controlled in some way by government. Sometimes you read some state-owned media news and realise that this is indeed a government's hand. This affects their operations because sometimes the paper cannot even do a critique of things that happen in government that are not right (MP5).* MP5 illustrates that the state media are not completely autonomous of its owner because they are financed and/or earn their income from there irrespective of the fact that those media outlets also accrue advertising and other revenue streams. To this informant, two factors point to the owner-influenced line of argument. First, occasionally some state media carry stories that reflect government agendas and second, state media sometimes lack the impetus to scrutinise wrongdoing in government. Thus, whereas direct control of state-owned newspapers is difficult due to the legal structures provided by the constitution, human and personal factors make indirect control possible. The implication is that the media practitioners whose freedom is being safeguarded to ensure ethical practice rather tend to pave way for owner influences to thrive despite the legal backing.

b) Private Ownership and Control

The print media section in Ghana is run and owned by a huge private sector and many factors explain the motives for their creation and more significantly, how their operational structures inform the autonomy of practitioners. First, an informant states: *In the private media usually the level of transparency is less compared to the state-owned media, although they strive to be transparent. For instance, though some private media have Boards [of Directors], they are often side-lined. Some private media owners in Ghana even pay less than the minimum wage which is a problem. Private owners also do influence and determine the content. If an owner feels a story does not advance his/her cause, it is dropped (MP12)*. This illustrates that structurally, the management of private print firms is an individual-owner function and not based on the constitutional provisions. As a result, some of them does not even compose Board of Directors to run their outlets. Even where they exist, some owners do not incorporate their decisions which tends to negate democratising managerial practices. By this, the private sector of Ghana's print media generally lack openness but to MP12, efforts are being made to overcome it. While media workers receive a daily wage which is below the approved national level; content published in the landscape tends to meet the personal desires of the owner and any material contrary to that objective is shelved. These descriptions appear to label the private owner as somewhat dictatorial in executing its functions. Second, an informant reiterate that: *Within the confines of private newspaper operations, the contents and agenda set tend to be an extension of the owner. The owners have a great influence on what the content of the newspaper is. I remember an instance where partisan and personal interests fuel the operations of newspapers here. So to that extent, the individual interests of the proprietor or publisher is usually paramount and I have observed that this is what is put out as public interest material (MP3)*. Here, MP3 seems to illustrate that the autonomy of journalists is heavily determined by their role as the producers of content in the outlets they are affiliated. Under the current circumstance, the news production function of journalists is inseparable from ownership decisions in the running of the firm, hence the free hands of journalists to work is brought under subjection. This suggests that the agenda and subsequently news churned out in the landscape is not based on their possible significance to society but it tends to be owner-determined. This epitomises that those who own the means of production have control over what eventually becomes news. Recounting the aims for establishing private print houses, a comment reveals that: *Owners have various reasons for establishing a newspaper. Some may establish it for profit-making - purely private enterprise, some for politics. They want to use it to champion their political aspirations but clearly you cannot discard the interests of your owner. It is like a car owner has engaged you as a driver to drive the car to safety. If the owner constantly influences you as a professional driver, you would be in danger, if I think I cannot be compelled to do what is against my professional ethics; the extreme is that I cannot be compelled to drive (MP4)*. This informant (MP4) explains that two major motives propel persons to enter into private print media production. First, commercial and business investment to recoup high returns. Second, owners deploy their outlets to advance their political ambitions. Beyond these motives, the desires of the owner is paramount and cannot be ignored under any circumstance. Here, there seem to be 'master says' or 'master-servant' relations at play likened to commands from car owner to his driver. To MP4, the only way to resist ownership pressure is to quit the job to uphold ethics of the journalism profession. However, the difficulty that seems to come with editors quitting job to preserve integrity of the media profession is the unfavourable Ghanaian economic conditions that compel practitioners to work under owners who pay salaries below the national wage

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(as expressed by MP12) and disregard professional ethics. Drawing the line between personal desires of owners and ideologies of media outlets, this is evident: *Every media owner has his/her own agenda. At least every institution is supposed to have a strategic plan so in Ghana and certainly elsewhere, all media houses have their own editorial policies and agenda. As much as possible, they are all executing their agenda to the best of their abilities (MP13)*. On the basis that all firms have direction of purpose, so are media outlets. By this, MP13 clarifies that private media owners have their philosophies that gave birth to their investments and subsequently those determine their institutional and management structures, editorial strategies and guidelines. On this tangent, it is believed that all private media establishments have lived to expectation with respect to sticking to their set ideologies. Furthermore, the issue of ownership ideology is put into perspective by an informant as follows: *Basically, influences depend on the philosophy of the owners to promote their ideas, principles and values. So, that determine what you [the editor] carry and it does not mean direct influence but, if the owners do not give free hand to media men to operate, definitely influence of content will abound. For example, Public Agenda is owned by Integrated Social Development Centre [ISODEC], an NGO and stands for sustainable development, giving voice to the marginalised and good governance. These things guide them [the newspaper] about how they package their news. Usually the paper talks about rule of law, rights promotion, fair trade, and social justice. It's all about some paradigm within which they operate. You yourself [the journalist] cannot go outside because it will be inconsistent with the philosophy and values of the owners (MP10)*. Here, beyond recognising that owners attempt to stifle the free will of journalists in determining the news undermines media autonomy, MP10 notes that the ideological and philosophical framework that define a media outlet draw clear-cut confines within which practitioners should report. To the informant, this determination of the purpose for establishing a media house by its owners should not be misconstrued as a direct control of content. Fundamentally, the economic power of owning media resources enable owners to advance two outcomes: [i] ideology that serves public interest and [ii] ideology that projects owner's personal interests. Beyond political and business owners, NGOs also own and run media outlets in the private sector to advance the cause of social and democratic developments.

c) Content Diversity

In media practice, diversity of content is an essential democratic element because it encapsulates assortment of views, opinions and ideas to meet the information needs of audiences and more significantly, makes media a consensus building platform. However, the publication of diverse content is informed by the constitutional and institutional structures that shape the role of owners in content creation. In line with this, the study records that: *Looking at the state media, it has one owner, and represented by the government in power. The ownership of state newspapers allows broad issues ranging from politics, environment, women, gender, children and all segments including rural reporting. They have metro and regional pages that cover aspects of human life. But in the private press, most of them are owned by active politicians or their allies so they concentrate mostly on biased politics. If it favours my party or an official of my party, then they write well. If it is against my opponent, then they paint them negative thereby sacrificing some vital aspects of society or human life like the environment. Some of these papers have few pages for gender or women's issues, children and other developmental matters. So for the private papers, politics carry the day (MP9)*. This informant explains that the all-inclusive ownership nature of the state media where the government is just the custodian of that resource, the state media is seen to have a *single* owner that permits coverage of essential subjects to cover all sectors of the national economy. With this, the state media publishes local and regional contents in ways that ensure that the multi-ethnic Ghanaian owners are well served. However, the individualistic-ownership nature of the private media sector creates the grounds for different people to own media and hence get dominated by 'political proprietors'. This informs the politically-skewed reportage by the private sector at the expense of equally essential issues of society. The political papers are usually partial and take sides in public debates to favour the partisan leanings of their proprietors and attacks their rivals in ways that reflect the 'ideological square concept'. Thus, many private papers focus on politics at the expense of development journalism and hence they lack news diversity. Showing specifically the extent of 'political diversity' of content, another informant notes that: *Political owners influence media in terms of diversity of political opinion. Beyond that, I don't see dramatic differences in terms of variety of social, cultural and ideological expressions. There is lack of plurality of content. The only diversity which is very healthy comes from two sources: the different languages that media use because of their location so if you are in Axim, Bolga or Kukurantumi [cities in Ghana], you get your radio news in your language. Second, you may also find some level of diversity in opinions in terms of political party affiliates (MP11).* MP11 observes that while the private print environment generally lack pluralism, political owners tend to influence and publish 'diversity of political views'. According to this informant, two major content diversity is identified in the Ghanaian private print environment. First, political orientation and partisan affiliation-based diversity where diverse views and

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opinions come from different supporters of specific partisan group. Second, the media location-based diversity is where content reaches inhabitants in their language/dialect but this holds only for radio. Furthermore, MP3 explains that content diversity is also driven by the degree of information needs of consumers in a comment: *[The] majority of news consumers are out there for the news and for public interests material, and for them, depending on what ideological or partisan leaning they have, they tend to align themselves with publications of media outlets that serve them [with] information that suits such leaning. But then, the human nature is such that our quest for information is almost insatiable and so consumers consume the information that is presented to them (MP3)*. According to the informant, the media landscape is composed of people with different political affiliations and this determines the sort of material they consume. Thus, media consumers tilt towards media outlets that hold the same philosophy as them and will feed them with news that satisfy their most pressing need. This implies that the private media capitalises on the consumer's addiction for their political content to superimpose one-sided material. These patterns show that the Ghanaian media is polarised along political party lines. Finally, the study sums it up that: *Owners can always influence the content because "he, who pays the piper, calls the tune". [S]he has used his [or her] money to establish the paper so you cannot do anything against his / [her] interests* (MP4).

VI. Discussion / Conclusion

The political economy landscape of Ghana's print media is governed by the 1992 constitution which provides the legal framework that defines the operational functions of the state media so that irrespective of the political party in power, the structures of ownership remain and continue. By this, media capture is experienced at different levels along different ownership patterns identified in Ghana. These are state/citizen ownership and private ownership with extensions into political/partisan, commercial/business, family and philanthropic (NGOs). In comparison to the private media, media capture is negligible in the state media in Ghana because the two main avenues of capturing and undermining the autonomy of the state media is not available to the custodian political owner. First, government lacks the 'controlling power' because the constitution of Ghana confers appointments and oversight responsibility of the state media on the 18-member civil-composed regulator (NMC). This strengthens the effectiveness of the citizen-centred ownership to safeguard media freedom. As a result, regulatory bodies become significant to media ownership democratisation because they set the rules (Manor & Mkaouar, 2023). Second, the growing financial strength of the state media especially *Daily Graphic* which has diversified into media and non-media ventures (Nyarko. 2023) makes the state print not fully dependent financially on the central government because it generates its own revenue and even pay proceeds to the citizens of Ghana thereby aiding its growing autonomous status. This escapes the state media from falling into the suppressive trap of the government. Though appointment to the state media is the key responsibility of the regulator, consultation of Ghana's president on this matter, may give the government some leeway to indirectly control the state media. As a result, occasionally, pro-government agenda is set and media fails to critique vital issues of government (Nyarko & Teer-Tomaselli, 2018). However, by Ghana's constitutional provision, the job of the editor of the state media is secured to determine 'what is news' and can be critical and contentious on governance issues. With this, succumbing to self-censorship due to human and personal sentiments, some of which are expressed through calls by officialdom about unfavourable headlines is the editor's blame. This trend contrasts with the assertion that generally government fully controls the state media (Djankov et al., 2001).

Beyond the 1992 constitution liberalising Ghana's media landscape to enable 'everyone' to freely own media outlet, safeguarding the editors of the private media from their owners is bleak. Unlike the state media, the owners of private media, who may be businessmen and/or an active politicians still hold on to their ownership powers to single-handedly determine the operational structure of their outlets. This encapsulates the decision to whether compose a Board, incorporate their suggestions into the running of the outlet or ignore them, recruit and fire editors at any time among others. Structurally, transparency is not encouraged in the private sector and owner's personal desires and ideology govern the running of the outlet in ways synonymous with dictatorial administration. This description shows that the private sector of Ghana's media has been captured by political and other interest-seeking parties like businesses. For instance, in Nigeria, Shina (2023) observed that strengthening democratic culture is not primary to many media outlets and the focus of journalists is given to proft making. In light of this, Dohnanyi (2003) questioned whose freedom is being protected and conclude that the growth of media privatisation particularly newspapers represented an escape from state suppression only to worsen their plight under private operations. Martin (1992) concurred. This is because private editors are not free to determine 'what is news' and execute owner's directives. Nevertheless, trained journalists who intend to challenge this unethical practice are constrained by the unfavourable economic conditions in the Ghanaian media where owners pay lower wages. In this vein,

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Skovsgaard (2015) maintains that the fundamental reason for media's disputed professional autonomy is that, compared to medical and legal professions among others, journalists are more dependent on the firm they work for. Hallin and Mancini (2004) reiterated that in the media profession, practitioners can only interact with clients (news consumers) and serve them only through the machinery provided by the news firm (owner). Ironically, within the private sector are NGO-owned print outlets which Sjøvaag (2019) terms as 'civil society ownership'. Clearly, while their philosophies should be adhered to and in principle cannot necessarily be seen as an imposition by owners, editors should be given the freedom to publish stories under those agenda. Nyarko et al. (2020) noted that the NGO or philanthro-journalism model was to safeguard the private media, it is somewhat becoming a threat to freedom in the event of balancing fundraising vis-à-vis agenda-setting. In the end, the ownership structure of the state media is more democratised than the private which is somewhat authoritarian in scope and captures media.

The diversity of content in Ghana depends on the ownership patterns and their respective operational structures. The constitutionally-defined hierarchy of the state media enable them to publish diverse content to meet the diverse needs of its owners who are the citizens of Ghana in different languages and locations. McQuail (2005) concluded that news content should encapsulate diverse sections of society: culture, politics, ethnicity, regions, and religion among others. By this, Ross (1999) observed that it is not utterly an unhealthy situation for the state to own media because its publication reaches locations where no one else [private media] will go. On the other hand, the sole proprietor ownership structure of private print suppresses content diversity. Politically, while Djankov et al. (2001) concluded that private media furnish voters with diverse content, the Ghanaian experience shows that the political-orientation of many private media leads them to confine their context of 'political diversity' to the different views expressed by their loyal party sympathisers and some of them do not even read beyond their affiliated outlets. Many of such outlets report partially, engage in 'information war' which epitomises the ideological square syndrome at the expense of all-round developmental agenda. Stiglitz (2017) found that in most developing nations, "print and broadcast media are often captured through the ownership of powerful plutocrats affliated with political elites who limit the scope of political debate" (p.59). Thus, the media's failure to publish alternate news misdirect the national focus of the media to defined groups (Gecau, 1996). Fundamentally, the drive to discourage concentration of media ownership to enhance content diversity (Picard & Zotto 2015; Lovaas 2008) is somewhat defeated by the same private media which was introduced to propel that initiative.

The stabilisation of democracy in Ghana in 1992 after a prolonged military regimes generally de-monopolised the media environment allowing both state and private media to coexist. The practice of replacing the editorial ranks of the state media after regime changes since 1957 did not continue to the fourth republic. This is because whether NPP or NDC is in power, the constitutional provisions for the media remains unchanged and the job of editors of the state media is secured without direct influences. This contrasts with the direct influences of the state media by governments after democratic transitions in Zimbabwe (Mabweazara et al., 2003) and Libya (Ouassini & Ouassini, 2023). This illustrates that the 'elite continuity concept' is evident in Zimbabwe, Libya and many African countries because their media sectors are engulfed with the same political and corporate elites of the pre-democracy era. Cagé and Mougin (2023) for instance observed that the 1990 monopolisation shifts from public to liberal media ownership environment have not enhanced media freedom and the objective to achieve independent media is far fetch. This epitomises the *change without change* (Sparks, 2008) in media landscapes. In Ghana's experience of ownership, the effects of media capture and elite continuity concepts cannot be generalised across the state and private media sectors because they are impacted differently due to their ownership structures.

VII. Recommendations

With the gradual loss of control of the central government over the state media, the private media has become an avenue of influence by political and corporate owners. The study proposes that future media ownership appraisals should be initiated along distinct private and state ownership lines instead of a generalised view due to the differences in their ownership patterns and structures. Second, the NMC should initiate steps to lobby legislators to review the 1992 constitution to tackle: [i] media concentration by setting a limit above which an 'individual' cannot own additional outlet, [ii] categories of person who can own media to check increasing political ownership, [iii] spell out some liberal modalities to insulate editors from their private owners on the basis that media is the fourth realm. Third, the NMC should regularly engage the Private Newspaper Publishers' Association of Ghana (PRINPAG) on media freedom matters and observance of ethical journalism. Fourth, the NMC should use its Complaint Settlement Committee to encourage the private media to pay the legal national minimum wage for practitioners. Fifth, the NMC, as a constitutional body and regulator should collaborate with key stakeholders like GJA to define some operational mechanisms at the registration stage to encourage private media to constitute Boards in ways that introduce some internal checks and balances over agenda-setting and to ensure

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that they operate within their mandate. Sixth, the attention of editors of the state media should be drawn to their independence of the government and hence their job security to enable them work without fear or favour. Seventh, like the *Daily Graphic* that has diversified into media and non-media ventures, other public media should also work towards achieving financial sustainability without commercialising its mandate to mitigate their full reliance on government funding.

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Consideration of Benefits (Maslahah) and Harm (Mafsadah) in Child Marriage Cases in Malaysia from the Perspective of Maqasid al-Syariah

By Muhamad Zuhaili Saiman & Izzati Farhana Mahadzir
Universiti Teknologi MARA

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Consideration of Benefits (Maslahah) and Harm (Mafsadah) in Child Marriage Cases in Malaysia from the Perspective of Maqasid al-Syariah

Muhamad Zuhaili Saiman [α] & Izzati Farhana Mahadzir [σ]

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Keywords: child marriage child's rights islamic law mafsadah Maqasid al-Syariah maslahah.

I. Introduction

Child marriage remains a prevalent issue in many parts of the world, including Malaysia, where it continues to spark debates among scholars, activists, and policymakers. In Malaysia, child marriage is legally permitted under both Islamic law and civil law, with specific conditions and judicial approval (Hazram & Azahari, 2021). Despite global movements advocating for the prohibition of child marriage due to its adverse impacts on children's rights, the practice persists in various regions of the country, primarily influenced by socio-economic, cultural, and religious factors (Kohno et al., 2019).

Corresponding Author α: Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, 40450 Shah Alam, Malaysia.
e-mail: mdzuhaili@uitm.edu.my
Author σ: Degree Student, Faculty of Social Sciences & Humanities, Open University Malaysia, 43650 Bandar Baru Bangi, Malaysia.

a) *Definition of Child Marriage*

Child marriage is generally defined as a formal or informal union where one or both parties are under the age of 18. Under Islamic law in Malaysia, the minimum marriageable age for girls is 16, and for boys, it is 18, with exceptions granted by a religious court (Zanariah Noor, 2013). The rationale behind allowing such marriages often revolves around cultural norms, economic hardships, and religious beliefs (Ridzuan et al., 2018). However, these marriages raise concerns regarding the well-being of the children involved, especially in terms of health, education, and future opportunities (Noraine Yarina & Nor, 2021; Sharifah Fatimah Muhd & Zarihan, 2018).

b) *Marriage in the Context of Maqasid al-Syariah*

From the perspective of Maqasid al-Syariah, Islamic law emphasizes the attainment of benefits (maslahah) and the prevention of harm (mafsadah) to ensure justice and welfare for individuals and society (Hazram & Azahari, 2021). The core objectives of Maqasid al-Syariah include the protection of five essential values: religion, life, intellect, lineage, and wealth (Muhamad Zuhaili & Fatinah, 2023). Marriage, in this context, is viewed as a legitimate means to preserve family lineage and fulfill natural human needs (Hazram & Azahari, 2021). However, for a marriage to align with the principles of Maqasid al-Syariah, it must also safeguard the physical, emotional, and intellectual well-being of both parties, ensuring that it does not lead to harm, especially for the more vulnerable individuals involved, such as children (Noraine Yarina & Nor, 2021).

c) *Background of Child Marriage Cases in Malaysia*

In Malaysia, child marriage has gained significant attention, particularly in high-profile cases that have sparked public outrage and debates (Kohno et al., 2019). One such case involved an 11-year-old girl who was married to a 41-year-old man, drawing criticism from human rights groups and activists (Noraine Yarina & Nor, 2021). The case highlighted the legal and ethical challenges surrounding child marriage, with critics arguing that such practices violate the rights of the child and contradict the fundamental objectives of Islamic law (Hazram & Azahari, 2021). Data from various regions in Malaysia indicate that child marriage often

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stems from poverty, lack of education, and the desire to avoid premarital sexual relations (Zanariah Noor, 2013). Despite these justifications, many scholars argue that child marriage poses more harm than benefit, particularly in terms of limiting children's opportunities for education and exposing them to physical and emotional risks (Sharifah Fatimah Muhd & Zarihan, 2018; Muhamad Zuhaili & Fatinah, 2023).

This study, therefore, seeks to explore the extent to which child marriage in Malaysia aligns with the principles of Maqasid al-Syariah, evaluating the balance between the benefits and harms as perceived in the context of Islamic law and societal norms.

II. Literature Review

Child marriage in Malaysia has been the subject of many empirical research in the recent past; investigating various reasons that range from socio-cultural, economical, legal and religious perspective. Child marriage is whereby both or one of the partners are underage, below the age of 18 and is still practiced especially in the rural and economically disadvantaged areas of Malaysia. Some of the reasons that have been given for this practice include; economic challenges, cultures, and religion.

In their recent study, Hazram & Azahari (2021) have explained that the religious practice of child marriage is based on the Islamic law known as Maqasid al-Shariah which, in essence, target benefits and harm. These scholars argue that under some conditions for instance where it is necessary to avoid the evils of illicit relationship or to protect the honor of the family, child marriage is good. But at the same time, they admit the fact that the children may face some crucial challenges to their health and emotional state which may overshadow such benefits. As understood from the principles of Islamic law, child marriage should enable the preservation of life, intellect, lineage and wealth. However, Hazram & Azahari (2021) opine when these objectives are not achieved for instance when the child is the one that receives the fatal blows, then child marriage cannot be al Islamic in nature.

Another study concerning public perception towards child marriage in Malaysia was done by Ridzuan et al. (2018) through a cross-sectional online survey involving the perception towards early marriage. In their study, they found that many parents in the economically poor areas of the country saw child marriage as a way of coping with the financial problems saying that marriage will provide their children with a stable life and earnings in future. But other respondents revealed increasing concerns on possible adverse health effects of young brides and financial vulnerability, especially those in early pregnancies and fluctuating early marriages. The study also revealed a significant change of attitude with the majority of the participants supporting a reform that seeks to enhance the laws against early marriage and to protect the rights of children.

The legal status of child marriage in Malaysia: an intricate issue, because under Islamic law child marriage is permitted under certain conditions, and with the sanction of the judge. However, Noraine Yarina & Nor (2021) saw that legalisation of child marriage frequently violates international human rights standards, including the United Nations Convention on the Rights of the Child (CRC), to which Malaysia is a signatory. The study noted that child marriage which is a widely practiced custom in many countries infringes on several fundamental rights of children such as right to education and health. Early marriages detriments young brides and their future through school dropouts and health problems due to early pregnancies. Such studies are in support with the Malaysian government to increase the minimum legal age of marriage, as well as strengthen policies on standard for children's rights.

The psychological and psychological effects of child marriage were the topics of Muhamad Zuhaili & Fatinah (2023) investigation. From their study, the authors were able to establish that young brides frequently experience psychological problems bearing to the early assumption of marital and parenting responsibilities. This made the people less emotionally stable, given to anxiety and depression, and more prone to instability in their marriages given that they are inexperienced in life. In the studies, the authors came to the following conclusions: child marriage takes away girlhood from young girls and is detrimental to girls' mental and psychological health. In addition, child marriage results in education loss and negates many people's chances of achieving growth in their individual and occupational lives in the future.

The religious presentation of child marriage norms has also been interrogated. According Hazram & Azahari (2021), it should be noted that the Maqasid al-Syariah aims for the optimisation of public interest and individual well-being. Although some people postulate that child marriage would reduce immoral practices, and preserve the family's reputation, Hazram & Azahari (2021) were able to determine that, in most cases, it is not the optimal way of meeting the objectives of Islamic law in preserving the child's life and intellect. Some of the losses or negative impacts of child marriage include poor health among female children, early school drop out among female child and early motherhood all of which outweigh the perceived gains. For this reason the practice is considered to be inconsistent with the overall concept of Maqasid al-Syariah.

Analysis of the social media has also been used to determine the public perception on child marriage in Malaysia. Thus, the works used by Sharifah Fatimah Muhd and Zarihan (2018) which analyzed data derived

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from the discussions in an online forum enables the investigation of the current perceptions of the practice. It revealed their findings to have marked a high level of public awareness on the need for legal change with legal concerns cites the survey showing that Malaysians and particularly the youths considered child marriage to be a relic of the past and detrimental to children's rights. The study also explained how various internet-based forums are being deployed for raising awareness on child marriage across society especially its negative impacts.

Kohno et al. (2019) conducted a qualitative study in Kelantan, Malaysia, to explore the root causes of child marriage. Their research identified poverty, cultural norms, and religious beliefs as the main factors driving the practice. Through interviews with women who married before the age of 18, the study revealed that economic hardship often forces families to marry off their daughters to alleviate financial burdens. The authors argued for the necessity of public awareness campaigns and educational programs to address these socio-economic pressures and provide alternative solutions to child marriage.

From a historical and legal perspective, Zanariah Noor (2013) explored the minimum age requirements for marriage under Islamic family law in Malaysia. While child marriage is legally permissible under certain conditions, debates regarding its appropriateness in modern society have become more prevalent. Noor emphasized that economic and social pressures often lead to early marriages, particularly in rural areas, where traditional practices continue to influence decisions. Her work also sheds light on the historical context of child marriage in Malaysia, noting that while it was once more common, the practice is now increasingly scrutinized in light of modern human rights frameworks.

In conclusion, the existing literature demonstrates that child marriage in Malaysia is a multifaceted issue driven by economic, cultural, and religious factors. While Islamic legal principles such as Maqasid al-Syariah are often cited in defense of the practice, many studies highlight the long-term harms to the child's well-being, education, and mental health. There is a growing consensus among scholars and the public that legal reforms and social interventions are necessary to protect children's rights and align Malaysia's legal framework with international human rights standards.

Based on the literature review, while several studies have extensively examined child marriage in Malaysia from socio-cultural, economic, legal, and psychological perspectives, there is a significant gap in the literature concerning a comprehensive analysis of child marriage through the lens of Maqasid al-Syariah. Although some scholars, like Hazram & Azahari (2021), have initiated discussions on child marriage within the framework of Maqasid al-Syariah, these discussions remain limited in scope and primarily focus on general principles such as the prevention of harm (mafsadah) and the promotion of benefits (maslahah). The research gap lies in the need for an in-depth, empirical study that critically evaluates specific cases of child marriage in Malaysia and assesses how they align or misalign with the objectives of Maqasid al-Syariah across all five core values: protection of religion (din), life (nafs), intellect (aql), lineage (nasl), and wealth (mal). Current studies focus more on individual values such as life or intellect but often neglect to provide a holistic evaluation of how child marriage impacts all five dimensions.

III. Methodology

The research methodology of this study is qualitative, specifically, a deductive approach to understanding the matters concerning child marriage in Malaysia. The reason for selecting the qualitative method is because it has the capability of capturing and presenting a rich and descriptive understanding on the identified subject matters, this will enable the assessment of the factors and consequences associated with child marriage to be exhaustive. The research area of the study is limited to the legal, social and religious dimensions identified from the primary as well as secondary data. The target respondents of the research are two people who have key positions in organizations fighting against child marriage. Such people include Religious Affairs Officer from the Islamic Religious Department of Pahang and an officer of the Syariah Lower Court of Sepang.

In this paper, data collection was done through document analysis, which is a systematic method of reviewing documents and making meaningful interpretations of the data availed in form of texts, reports, and even previous studies. The interviews conducted formed the first source of data that was supported by the second source of data, which included articles, reports, and Blogs from Google Scholar and Research Gate. This makes sure that the topic being covered is well understood from all aspects to avoid twisted or missing information.

In turn, data analysis is systematic and is based on deductive reasoning that helps to interpret the obtained data. The process of analysis is by coding the themes and experiencing a variation within the data, majoring on the legal and religious context of child marriage under MI ▪ . The study uses a deductive and inductive approach in the assessment of the issue starting from broad theoretical categories with the aim of arriving at specific instances of child marriage in the Malaysian context.

Moreover, the Maqasid al-Syariah approach is applied at the end of the analysis with a view of

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determining the relative advantages and disadvantages of child marriage. This way, the researcher is in a position to discover whether the practice is Islamic in one way or another especially with an aim of achieving the preservation of life, intellect, lineage, and wealth as stipulated in the Islamic law.

IV. Findings and Discussions

a) *Minimum Age for Marriage from the Perspective of Shariah*

In Islamic law, there is no prescribed minimum age for marriage, as the validity of a marriage is determined by the fulfillment of its essential components: this involves the groom, the bride, the wali, which is the guardian of the bride, to witnesses, as well as go through the marriage contract called ijab kabul. Thus, permission of marriage irrespective of age can be explained on grounds of lack of any verse in the Quran or the Hadith where any sort of ban has been put forward. This understanding is anchored on Islamic law which recognizes marriage as being effective when the partners to the contract have the abilities to perform the covenants of marriage. According to Fatinah and Sharkilla (2024) Shari'ah legal principles do not hind waswes marriage provided other legal prerequisites are being met the age factor is not prohibited.

As for the previous Islamic scholars all the madhahib of the Islamic world are agreed that the puberty is baligh which makes the person capable of marriage. Puberty or the onset of puberty when a person is considered fit to be answerable for his or her deeds in Shariah law is the age when a person becomes mukallaf. This is based on the Qur'anic verse in Surah Al-Nisa 4:6, which addresses the guardianship of orphans and directs that their wealth be entrusted to them once they reach the age of sound judgment, indicating that adulthood is associated with mental and physical maturity: This is based on the Qur'anic verse in Surah Al-Nisa 4:6, which addresses the guardianship of orphans and directs that their wealth be entrusted to them once they reach the age of sound judgment, indicating that adulthood is associated with mental and physical maturity:

> "And test the orphans until they reach [the age of] marriage; then if you perceive in them sound judgment, release their property to them" (Surah Al-Nisa, 4:6).

This verse is often interpreted by Islamic scholars to suggest that marriage is linked with physical and mental maturity, though no specific age is mandated. Similarly, there is a Hadith that is sometimes cited to support the notion that puberty marks the time when a person is capable of marriage. The Prophet Muhammad (peace be upon him) said:

> "O young men, whoever among you can afford it, let him get married. For it is more effective in lowering the gaze and protecting chastity. And whoever cannot afford it should fast, for it will diminish his desire" (Sahih al-Bukhari 5065, Sahih Muslim 1400).

This Hadith implies that marriage is encouraged once an individual is physically and financially capable of managing its responsibilities, without specifying an age. However, the reference to financial and physical capability further emphasizes that readiness for marriage goes beyond just reaching puberty.

However in the context of Malaysian law there are two definitions of a child, one from the Shariah law perspective and one from the statutory laws. In Shariah, a child is a person who has not attained the age of baligh that ranges between 9 and 15 years based on the gender and level of physical development. This interpretation's implication is that anybody who has reached baligh is not an Islamic minor, and therefore, may marry. But under the civil law of Malaysia a child is described as any person who is below the age of 18 years. This legal framework contains provision consistent with the international standards like the United Nations Convention on the Rights of the Child (CRC) which Malaysia has acceded to.

To harmonize these approaches, Malaysia requires a court order's permission before allowing youths below 18 years to get married in order to protect a minor's rights where the marriage is in his/her best interest. This judicial oversight is aimed at making child marriage to conform with the purposes of maqasid al-syariah of preserving life, intellect and the well being of the parties.

This is where the principle of maslahah (public interest) comes in the discussion. Although Shariah embraces marriage at puberty, the concept of the judicial check in Malaysia is a safeguard against the ills that may spend minor in early marriage. This is in conformity with the concept of maqasid al-syariah that are aimed at realising the welfare of individuals and protection from harm. For example, early marriage combine young girls who are not mentally and emotionally prepared for marriage exposes them to dangers of violence, education drop out, early pregnancy which is contrary to the marriage aim of ensuring stability, love and compassion (Sakinah, mawaddah, rahmah) (Fatinah, 2024; Sharkilla, 2024).

Hence the freedom stated in Islamic law that allows marriage at puberty the modern legal regulation in Malaysia as in the requirement of judicial consent in this case are protective, the aim is to protect the innocent and vulnerable children from early exploitive child 'marriages' that are not in line with the objectives of maqasid al-syariah.

b) *Maqasid al-Syariah and Its Relation to Child Marriage*

Maqasid al-Syariah, or the higher objectives of Islamic law, serves as the foundation for evaluating legal and ethical issues in Islam, including child marriage. The overarching goal of Maqasid al-Syariah is to preserve

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and promote the well-being of individuals and society by safeguarding five essential interests: religion (din), life (nafs), intellect (aql), lineage (nasl), and wealth (mal). Any practice, including child marriage, must be measured against these five objectives to determine its permissibility and its alignment with the broader goals of Islamic law. While child marriage is not explicitly forbidden in Shariah, its permissibility is contingent on its ability to uphold and protect these five fundamental values.

1. *Preservation of Religion (Din)*

The preservation of religion (*din*) is paramount in Islamic law, ensuring that individuals are able to fulfill their religious duties and live according to Islamic principles. One argument in favor of child marriage is that it may help prevent immoral behaviors, such as fornication (*zina*), thereby safeguarding religious values. In situations where there is a risk of illicit relationships, marriage—whether at a young age or later—can serve as a lawful means to maintain personal chastity and protect the honor of the family. The Qur'an encourages marriage as a way to prevent unlawful sexual activity:

> "And marry those among you who are single and the righteous among your male slaves and female slaves. If they are poor, Allah will enrich them out of His bounty" (Surah An-Nur, 24:32).

While child marriage could, in theory, serve to uphold religious principles by facilitating marriage as a lawful outlet for sexual desires, it is critical to ensure that such marriages do not undermine other elements of Maqasid al-Syariah, particularly the protection of life and intellect.

2. *Preservation of Life (Nafs)*

The preservation of life (*nafs*) is central to Islamic law, encompassing both physical well-being and emotional health. In the context of child marriage, this principle is of particular concern. Young brides may face serious health risks, especially if they become pregnant before their bodies are fully developed. Early pregnancies can lead to complications such as maternal mortality, infant mortality, and long-term health issues for both mother and child. This contradicts the objective of preserving life, as it exposes the individuals involved to unnecessary harm (*mafsadah*). The Qur'an highlights the importance of preserving life:

> "...And do not kill the soul which Allah has forbidden, except by right..." (Surah Al-Isra, 17:33).

In assessing child marriage under the lens of Maqasid al-Syariah, the potential harm to life must be considered. If the marriage poses a significant risk to the health and well-being of the child, it may violate the principle of life preservation and, therefore, be deemed impermissible.

3. *Preservation of Intellect (Aql)*

The protection of intellect (*aql*) is another key component of *Maqasid al-Syariah*. It ensures that individuals have the opportunity to develop their intellectual abilities and pursue education. Child marriage often disrupts the education of young girls, who may be forced to leave school to assume marital responsibilities. This not only limits their intellectual growth but also reduces their future opportunities for personal and professional development. The Prophet Muhammad (peace be upon him) emphasized the importance of education for both men and women:

> "Seeking knowledge is an obligation upon every Muslim" (Sunan Ibn Majah 224).

In cases where child marriage prevents the development of intellect by curtailing education, it violates the principle of protecting *aql*. Therefore, from the perspective of Maqasid al-Syariah, such marriages should be avoided if they impede the intellectual development of the individuals involved.

4. *Preservation of Lineage (Nasl)*

One of the objectives of marriage in Islam is to preserve lineage (*nasl*) and ensure the continuity of the family structure. Marriage provides a lawful framework for procreation and the upbringing of children within a stable family environment. In some cases, child marriage is viewed as a way to ensure the preservation of lineage by preventing illegitimate births. The Qur'an emphasizes the importance of family and lineage:

> "And it is He who has created from water a human being and made him [a relative by] lineage and marriage..." (Surah Al-Furqan, 25:54).

However, the preservation of lineage does not simply mean the act of procreation; it also involves ensuring that children are born into a healthy and stable environment where they can be raised with proper care. If child marriage results in unstable family situations, where the young couple is unable to fulfill their parental responsibilities due to immaturity, it fails to uphold this objective. Thus, the preservation of lineage must also be evaluated in terms of the well-being of future generations.

5. *Preservation of Wealth (Mal)*

The protection of wealth (*mal*) in Maqasid al-Syariah refers to the safeguarding of financial resources and ensuring that individuals are able to support themselves and their families. Child marriages often exacerbate economic challenges, particularly when the young couple is not financially prepared to take on the responsibilities of marriage and parenthood. The financial strain of early marriage can lead to poverty, which may violate the principle of preserving wealth. The Qur'an encourages individuals to ensure they have the means to support their families:

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"...Let him who has abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah has given him..." (Surah At-Talaq, 65:7).

If child marriage leads to financial instability, it contradicts the objective of Maqasid al-Syariah to protect wealth. Therefore, marriages that place undue financial burden on the individuals or their families should be reconsidered in light of this principle. In conclusion, while child marriage is not explicitly prohibited in Islamic law, its permissibility must be carefully evaluated against the objectives of Maqasid al-Syariah. Hazram & Azahari (2021) argue that while child marriage may sometimes fulfill religious or familial objectives, it frequently risks violating the principles of preserving life, intellect, and wealth. Therefore, the decision to allow or prohibit child marriage should be contingent upon its ability to uphold these fundamental objectives of Islamic law.

c) *Factors Contributing to Negative Outcomes in Child Marriages in Malaysia*

Child marriage in Malaysia is a multifaceted issue influenced by various socio-economic, cultural, and religious factors. While some families perceive early marriage as a solution to certain problems, these decisions often lead to negative outcomes that contradict the fundamental of Maqasid al-Syariah.

1. *Economic Hardship*

Economic hardship is a significant driver of child marriage in Malaysia, particularly in rural and impoverished communities. Families struggling financially may view marrying off their daughters as a means to reduce economic burden and secure the child's future. Fatinah (2024) highlights that parents sometimes believe marriage will provide their daughters with financial stability, especially if the prospective husband is perceived to have better economic prospects. However, this rationale often backfires. Young couples frequently lack the financial literacy and employment opportunities necessary to sustain a household. The Qur'an emphasizes the importance of financial readiness before marriage:

"And let those who find not the means to marry keep themselves chaste until Allah enriches them out of His bounty..." (Surah An-Nur, 24:33).

This verse suggests that individuals should attain a certain level of financial stability before entering into marriage to prevent future hardship. By marrying off their children prematurely, parents may inadvertently expose them to greater economic difficulties, thus violating the Maqasid al-Syariah objective of preserving wealth (*mal*).

2. *Avoidance of Premarital Pregnancy and Social Stigma*

Another factor contributing to child marriage is the desire to avoid premarital pregnancy and the associated social stigma. In conservative communities, maintaining family honor is paramount, and early marriage is seen as a preventative measure against illicit relationships (*zina*). Sharkilla (2024) notes that parents may rush into arranging marriages for their daughters upon suspecting romantic involvement to prevent dishonor. While safeguarding chastity is a valid concern in Islam, the Qur'an advocates for modesty and self-restraint:

"Tell the believing men to reduce [some] of their vision and guard their private parts..." (Surah An-Nur, 24:30).

Marriage should not be the sole means of preventing immorality, especially if it leads to greater harm. Education on moral conduct and the provision of proper guidance are essential. Forcing young girls into marriage without their full consent and readiness may lead to resentment and psychological distress, infringing upon the preservation of intellect (*aql*) and life (*nafs*).

3. *Cultural Traditions and Misinterpretation of Religious Teachings*

Cultural traditions deeply rooted in certain communities also perpetuate the practice of child marriage. Some families adhere to longstanding customs without considering their relevance or consequences in the modern context. Additionally, misinterpretations of religious teachings can lead to the belief that early marriage is encouraged or even mandated. However, Islam emphasizes the importance of consent and mutual agreement in marriage. The Prophet Muhammad s.aw stressed the necessity of seeking a woman's consent:

"A previously married woman has more right concerning herself than her guardian, and a virgin's consent must be sought, and her silence indicates her consent." (Sahih Muslim, Hadith 1421).

This Hadith underscores the importance of a woman's autonomy in marriage decisions. Marrying off young girls without their informed consent violates this principle and the *Maqasid al-Syariah* objective of preserving intellect and dignity.

4. *Immaturity and Lack of Preparedness*

Fatinah & Sharkilla (2024) emphasizes that immaturity in managing household responsibilities, emotional regulation, and financial instability often contribute to the failure of child marriages. Young brides may lack the necessary life experience and skills to navigate marital challenges, leading to conflicts and, in some cases, domestic violence. A factual case illustrating this issue is the story of a 15-year-old girl from a rural area in Malaysia who was married to a 19-year-old man. Lacking education and life skills, the couple struggled financially and emotionally. The girl faced pressure to bear children immediately, resulting in health complications due to her young age. The marriage eventually ended in divorce, leaving her with limited prospects and reinforcing the cycle of poverty.

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Such outcomes contradict the Qur'anic guidance on marriage, which emphasizes tranquility and compassion:

> "And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy..." (Surah Ar-Rum, 30:21).

If a marriage cannot provide tranquility and mercy due to the parties' unpreparedness, it fails to meet the Islamic objectives of marriage.

5. *Interruption of Education*

Child marriages often interrupt the education of young girls, limiting their future career opportunities and exacerbating cycles of poverty. Education is highly valued in Islam for both men and women. The Prophet Muhammad (peace be upon him) said:

> "Seeking knowledge is an obligation upon every Muslim." (Sunan Ibn Majah, Hadith 224)

When girls are removed from school to marry, it hinders their intellectual development (*aql*) and reduces their ability to contribute positively to society. This not only affects the individual but also has broader implications for community development.

d) Consideration of Maslahah and Mafsadah in Child Marriage Cases

In Islamic jurisprudence, the concepts of *maslahah* (benefits) and *mafsadah* (harms) are critical in determining the permissibility of actions. The principle of *istihsan* (juridical preference) allows jurists to favor rulings that achieve the greater good and prevent harm, in line with the objectives of Maqasid al-Syariah.

1. *Balancing Benefits and Harms*

While some argue that child marriage can prevent immorality or alleviate economic hardship, the associated harms often outweigh these perceived benefits. Hazram & Azahari (2021) assert that the physical and psychological damages inflicted on young brides—including health risks from early pregnancies, mental health issues, and exposure to domestic abuse—constitute significant *mafsadah*. A case highlighting these harms involved a 13-year-old girl who was married to a much older man. She suffered severe complications during childbirth due to her underdeveloped body, resulting in long-term health issues. The emotional trauma from the marriage and childbirth led to depression, violating the Islamic principle of preserving life (*nafs*) and intellect (*aql*).

2. *Principle of Sad al-Zarai' (Blocking the Means to Harm)*

The principle of *sad al-zarai'* involves preventing actions that could lead to prohibited outcomes. In the context of child marriage, if the practice is likely to result in harm, then it should be restricted or prohibited to prevent those negative consequences. The Qur'an advocates for not exposing oneself to destruction:

> "And do not throw [yourselves] with your [own] hands into destruction..." (Surah Al-Baqarah, 2:195).

Applying this principle, if child marriage poses significant risks to the health and well-being of minors, it becomes necessary to block the means to such harm by restricting the practice.

3. *Upholding the Objectives of Maqasid al-Syariah*

The consideration of *maslahah* and *mafsadah* must align with the five objectives of Maqasid al-Syariah. If child marriage undermines these objectives, particularly the preservation of life, intellect, and wealth, then it cannot be justified, even if some perceived benefits exist.

For instance, early marriage may be intended to preserve lineage (*nasl*), but if it jeopardizes the mother's health and the family's stability, it fails to achieve this objective. The harms inflicted violate the higher aims of Islamic law, necessitating reevaluation of the practice.

e) Resolution of Issues Based on Maqasid al-Syariah

To address the challenges of child marriage, solutions must be rooted in the principles of Maqasid al-Syariah, ensuring the protection and well-being of individuals and society.

1. *Stricter Legal and Educational Requirements*

Implementing stricter legal requirements before approving child marriages can help ensure that only cases aligning with Islamic objectives proceed. Fatinah (2024) recommends mandatory pre-marriage courses focusing on marital responsibilities, financial management, and legal rights. These courses would equip young couples with essential knowledge, promoting the preservation of intellect (*aql*) and wealth (*mal*). Judicial authorities should thoroughly assess the maturity and readiness of both parties. This includes psychological evaluations and consultations with social services to determine if the marriage serves the best interest of the minor.

2. *Mandatory Counseling and Support Programs*

Sharkilla (2024) advocates for the establishment of mandatory counseling sessions and post-marriage support programs. These initiatives would provide ongoing assistance to young couples, helping them navigate marital challenges and prevent potential harms. Counseling aligns with the Islamic emphasis on seeking knowledge and guidance.

The Prophet Muhammad (peace be upon him) encouraged seeking counsel:

> "Religion is sincere advice." (Sahih Muslim, Hadith 55)

By providing professional guidance, these programs support the preservation of intellect (*aql*) and life (*nafs*), fostering healthier relationships.

3. *Comprehensive Evaluation Criteria*

Fatinah & Sharkilla (2024) stresses that marriage approvals for minors should be based on comprehensive criteria, including:

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- Maturity: Assessing psychological and emotional readiness.
- Financial Readiness: Ensuring the couple can sustain themselves economically.
- Willingness: Confirming genuine consent from both parties.

This thorough evaluation helps safeguard the objectives of preserving life, intellect, and wealth. It ensures that the marriage is likely to result in *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (mercy), as intended in Islamic marriage.

4. *Community Education and Awareness*

Raising community awareness about the harms of child marriage is crucial. Educational campaigns can dispel misconceptions and promote alternative solutions to issues like economic hardship and social stigma. Emphasizing the importance of education, especially for girls, aligns with Islamic teachings and supports societal development.

5. *Legal Reform and International Obligations*

Malaysia, having ratified international conventions like the Convention on the Rights of the Child (CRC), has an obligation to protect minors from practices that harm them. Legal reforms to increase the minimum marriage age and enforce existing laws can help eliminate harmful child marriages.

6. *Real-Life Case: Legal Intervention Leading to Positive Outcomes*

One rather peculiar example is the case when a 14-year-old girl wanted permission to marry a 28-year-old man; the court decided to refuse in spite of the fact that for this young woman these criteria have been evaluated as practically non-existing, first, because of her age, and second, because of the difference in age, which is too great. The decision let the girl stay in school and social services continued offering assistance for the family. This intervention could also be said to be aligning with the goals of Maqasid al-Syariah regardless of her potential harm causing ability and to foster her independent thinking and personality development.

V. Conclusion

The negative impact of child marriage in Malaysia as recorded herein suggests that the teaching of Maqasid al-Syariah provides useful frame to understand the practice. Through focusing on saving life, thought, and wealth, while implementing region-wide policies that target the root of economic hardship and social pressures, child marriage harms can be checked. Islamic charity organizations and through legislative measures, harmonize legal practices with Islamic principles and international human rights standards to ensure the welfare of minors. Malaysia is striving to eliminate the detrimental practice of child marriages and thus promote an agenda that has a better potential for achieving what are believed by most Muslims to be quite genuine aims of Islamic law.

Moreover, the introduction of Maqasid al-Syariah inspires protection of vulnerable groups of people with special references to children from situations that may hamper their growth and improvement. Pulsen Education & Sexual Exploitation Child marriage also robs young girls of education leaving them to be prematurely responsible or pregnant, and often unhealthy. Getting back to the goal of preserving intellect and the right to education that is embodied in Islam, it is possible to state that the religion's fundamentals can be reconciled with the modern campaigns meant to help children, especially girls, to develop and have a safe life. It also assisting them to change their status by offering them education to enable them rise above poverty that leads to child marriage among the highly affected families.

There is also need to involve communities in order to change social norms and also to solve cultural beliefs that encourage you to engage children in marriage. Even the legislative measures may not work unless there is shift in the mindset of people regarding this vices practice. Decision makers in religious institutions, prominent members of society and NGOs can work together and ensure that community transform from practicing early marriage and instead embrace other options such as education and productivity for the young girls. In this context, the legal standards and community actions can create conditions that prevent the infringement of child's rights and build his or her proper future.

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Conflict of Interest Statement

The authors agree that this research was conducted in the absence of any self-benefits, commercial or financial conflicts and declare the absence of conflicting interests with the funders.

Authors' Contributions

Muhamad Zuhaili and Izzati Farhana carried out the research and wrote the research. Muhamad Zuhaili supervised the research, converted the research into article and revised the article. Izzati Farhana conducted the interview technical.

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Interview

1. Fatinah Azami Binti Mahadzir (Islamic Affairs Officer, Department of Islamic Religion Pahang). Interview on 29 July 2024.
2. Noor Sharkilla Zaima Binti Ismail (Assistant Registrar, Sepang Syariah Lower Court, Selangor Syariah Judicial Department). interview on 27 July 2024.

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Politics, Cinema and Music in Brazil and Spain from the 30s

By Naiara Sales Araújo, José Dino Costa Cavalcante, Ana Lúcia Rocha Silva & Rita de Cássia Oliveira

Federal University of Maranhão

Abstract- This article sets out to make a comparative analysis of the cinema during the 1930s, in Brazil and Spain, taking into account the political factors that influenced directly or indirectly in the artistic and cultural context of these two countries. To achieve this goal, a bibliographical survey of the history of cinema in Brazil and Spain was made, as well as the comparison of the quantity and circumstances in which many films were produced, focusing also on their relationship with other artistic sectors. The results point to an important contribution of music to the formation of a national film genre, presenting itself as a responsible element for a more national and more structured cinematographic production in both countries.

Keywords: *cinema; music; Brazil; Spain.*

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Politics, Cinema and Music in Brazil and Spain from the 30s

Naiara Sales Araújo [α], José Dino Costa Cavalcante [σ], Ana Lúcia Rocha Silva [ρ] & Rita de Cássia Oliveira [ω]

Abstract- **This article sets out to make a comparative analysis of the cinema during the 1930s, in Brazil and Spain, taking into account the political factors that influenced directly or indirectly in the artistic and cultural context of these two countries. To achieve this goal, a bibliographical survey of the history of cinema in Brazil and Spain was made, as well as the comparison of the quantity and circumstances in which many films were produced, focusing also on their relationship with other artistic sectors. The results point to an important contribution of music to the formation of a national film genre, presenting itself as a responsible element for a more national and more structured cinematographic production in both countries.**

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I. Introduction

The 1930s were a transformative decade for both Brazil and Spain, marked by significant political, cultural, and artistic developments. In both countries, the intersection of politics, cinema, and music played a critical role in shaping national identity and cultural expression. In Brazil, the rise of Getúlio Vargas and the establishment of the Estado Novo regime promoted nationalism, which was reflected in the arts, particularly in the development of Brazilian cinema and popular music, such as samba. Similarly, in Spain, the tumultuous period leading up to and including the Spanish Civil War saw the use of cinema and music as powerful tools of political propaganda and social commentary, with various factions vying for cultural dominance.

This era witnessed the blending of art with political ideologies, as both authoritarian and revolutionary movements sought to harness the power of media to influence public opinion and promote their respective agendas. In this context, cinema and music became platforms not only for entertainment but also for the expression of national struggles, cultural heritage, and political messages. By examining the parallels and divergences between Brazil and Spain in the 1930s, we can better understand how these cultural forms were instrumental in reflecting and shaping the political landscapes of the time.

Talking about Brazilian and Spanish 1930s cinema requires special attention and a historical survey considering the political events that have befallen the European countries and, as a consequence, Latin America and the United States. Political tension, governmental instability, capitalism global crisis, totalitarian movements and constant threats from the rising totalitarian governments are some of the hallmarks of the 30s.

Among the above-mentioned factors, the totalitarian movements were possibly the ones that contributed most to radical changes in political, economic and cultural scenarios, both in Europe and Latin America. With Joseph Stalin in the Soviet Union, Benito Mussolini in Italy and Adolf Hitler in Germany, the Stalinism, Fascism, and Nazism rose to power, putting an end to civilian liberties and to any trace of democracy. No less important, Antonio Salazar in Portugal and Francisco Franco in Spain were protagonists of major changes that affected the nation in all society's segments, including the artistic and cultural movements.

In Brazil, significant movements and changes in the political and economic areas also marked the 30s; many of them inspired by the scenario of global changes. The integralist movement, for instance, influenced by the Italian fascism, performed an important function in the national political scenario. According to researcher João Fábio Bertonha (2001):

> It was impossible not to recognize in Integralism a series of influences from Italian Fascism and from other European fascist movements. These influences have passed especially in the ideological field, as corporate doctrine, disbelief in democracy, prioritization of the state in relation to society, etc., but they have also manifested in seemingly secondary items, such as mysticism and symbology (BERTONHA, 2001, p.85).

The integralists played a decisive role in the dictatorship of the New State, a regime implanted in Brazil in 1937, however planned since 1930 with the so-called Revolution of 30, revolutionary movement that overthrew the Old Republic. For some scholars, the 30s were watersheds for Brazilian economic and cultural development. With an accelerated process of urbanization and a more structured education plan, the bourgeoisie and, consequently, the artistic class begin to participate more in the political life of society, contributing to an actual cultural and educational revolution, in contrast to the Old Republic.

In this context, although on the margins of artistic movements, the cinema industry was affected by

Author α σ ρ ω: Associate Professor at the Federal University of Maranhão. e-mails: naiara.sas@ufma.br, jose.dino@ufma.br, ana.rocha@ufma.br, rc.oliveira@ufma.br

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the atmosphere that encompassed the entire artistic field, as Cardoso (2015, p. 338) indicates: "If Brazilian society was, as a whole, a stage for violent conflicts in the 1920s and 1930s, why would it be different in the art field?". Many of these conflicts had as a starting point the emerging modernist movements, especially in the Modern Art Week in 1922.

From the revolution of 30, the modernist representatives have come into conflict with the most expressive and renowned artistic institutions, and founded in 1932 the Pro-Modern Art Society (SPAM), which gathered the main participants of Brazilian modernism. Although excluded or not remembered by the modernist idealizers, the cinema adepts continued their activities and used the moment of changes to present new trends, expanding to other regions and beginning a process, though slow, of nationalization of Brazilian cinema. According to Paulo Emilio Gomes (1980), this process of regionalization, also known as regional cycles (1914 a 1929), boosts the national productions, resulting in an expressive number of films, when compared to the previous period:

> Between 1923 and 1933, approximately one hundred and twenty films were completed, that is, double of the former decade. Qualitatively, the advance was even more considerable, with the outset of our classics of silent cinema in this period. The coexistence of silent and spoken cinema from 1929 to 1933 certainly justifies the extraordinary fact that about twenty tapes were made in 1930. The spoken cinema has actually played a stimulating role in our production, but before 1934, when there was a collapse almost as radical as the ones of 1911 or 1921 (GOMES, 1980, p.59).

It is worth emphasizing that, at that moment, the cinema productions were not exclusive activities of the great centers as São Paulo and Rio de Janeiro anymore. Back then, there were structures spread in various cities, such as Porto Alegre, Campinas, Recife, Belo Horizonte and some cities in the countryside of Minas Gerais. Among the regional cycles, the one from Recife seems to have been the most productive and lasting, reaching the production of 12 feature films and 25 short films, from 1923 to 1931.

In this regard, it is possible to say that the beginning of the 30s has been marked by some sort of optimism in Brazilian cinema context, since Hollywood films have not found in Brazilian screening rooms the required structure for their huge productions – both in terms of equipment and linguistics – encouraging the national productions as a result. Therefore, the Cinédia[3] and Brasil Vita[4] companies come up, responsible for a great number of productions and for the development of the genre *Chanchada*, which has become popular in Brazil, since the second half of the 30s.

It would be no exaggeration to say that the Vargas Era (1930 - 1945) has changed the course of Brazilian cinematography. Known as "the father of Brazilian cinema", Getúlio Vargas was responsible for the law that obliged the exhibition of national films, enacted in 1932, and for the regulation of the profession of film production technicians, a claim of the working class. He also contributed to the foundation of the National Institute of Educational Cinema (INCE), whose function was to document and disseminate in schools the scientific-cultural activities carried out in the country, in a way that all had access to the means of communication. Vargas knew how to use cinema in his favor like no other Brazilian president, even declaring in a speech:

> [...] cinema is among the most useful factors of instruction available to the modern state. A culture element, directly influencing reasoning and imagination, it sharpens the observation qualities, enhances the scientific knowledge and disseminates the knowledge of things […]. Cinema then will be the book of luminous images in which our beach and rural populations will learn to love Brazil, adding confidence in the destiny of the homeland. For the mass of illiterate people, it will be a perfect pedagogical discipline, easier and impressive. For the literate ones, for those responsible for the success of our administration, it will be an admirable school (VARGAS, s.d.: 187-188).

It is possible to notice in Vargas' speech an explicit statement of his support for the cinema, although carrying undeniable political intentions. The government's support was undoubtedly responsible for a growing wave of national cinematographic productions. In 1932, the filmmaker Otávio Gabus Mendes directed "*Onde a Terra Acabou*", a film adaptation of José de Alencar's literary work "*Senhora*". Following it, Humberto Mauro's "*Ganga Bruta*" (1933) and "*A Voz do Carnaval*" (1933), Armando Louzada's "*Favelas de Meus Amores*" *(1935)* and Wallace Downey's "*Alô, Alô, Carnaval*" (1936) were released. Some critics consider Downey's film as the greatest success of Brazilian cinema of all-time. In addition, there were some essentially nationalist films as "*O Descobrimento do Brasil"* (1937), directed by Humberto Mauro, who was also responsible for more than 300 short-film documentaries over three decades.

In order to gain space and public, the national producers sought what was more popular in the art and "appealed to the Brazilian big names of radio and theatre, to the strength of Carnival and to the reputation of the comedians from the *Teatro-revista*[1]", as Silvia Finguerut (1980, p.07) pointed out. Thus, there was the union of music and theatre, quite often resulting in literary adaptations filled with comedy and parody, besides the remarkable presence of Carnival rhythms. Therefore, the foreign productions began to face some competition, though subtle, from a genuinely Brazilian

[1] A popular theatrical genre importance in the history of performing arts, both in Brazil and in Portugal, until the middle of the nineteenth century. It is characterized by the frequent appeal to sensuality and social and political satire

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style, the *Chanchada*, a genre that became popular and internationalized the actor and singer Carmen Miranda. Regarding this new genre, Alex Viany (1987) observes that in 1933,

> [...] Cinédia finally opens the cycle of carnival and music with *A Voz do Carnaval*, in which Carmem Miranda has made her debut in cinema. From then on, it is possible to say that there was not a year without her carnival film. Soon in 1935, Carmem Miranda established herself as a star in *Alô, Alô, Brasil* along with her sister Aurora and with other popular names from the radio and theatre. […] In the next year, with a script by two great popular composers, João de Barro and Alberto Ribeiro, one of the best representatives of the genre, *Alô, Alô, Carnaval*, would come with some funny and authentically *Carioca* jokes (VIANY, 1987, p.90).

Unquestionably, Carmem Miranda played a prominent role in cinema and in Brazilian popular music of the 30s, influencing the future generations of national and international artists, given the fact of her success in many countries of Latin America and the United States.

Not much different from Brazil, Spanish cinematographic context in the 1930s suffered foreign influence at all levels, especially in relation to music. The sound films arrive in Spain during the Second Republic (1931–1939), when the new political situation adopted the liberal modernism and valued the development of cultural activities that converged with those presented by the cinema. Throughout the first half of the decade of 1930, the documentary and amateur cinema productions were improved. Apparently, a more spontaneous and collective cinema emerges with an increasing desire for existence, independent of foreign production. Even though, in the years that preceded the war, there is a suspension, almost absolute, of the national cinema production activities.

In this period, the North-American producers emphasized their interest in the Spanish market and started producing films with passages in Castilian. According to Fernandez (2017), the simple fact of containing a pair of phrases in Spanish was enough to transform an ordinary film in an extraordinary season premiere. The commercial exploration of films, from the Hollywood industry to the Barcelona International Exposition of 1929, demonstrates the high level of interest in the Spanish territory in the commercial cinematographic environment. Since subtitles and dubbing were not common at that time, there was the need of filming the same work in different idioms: English, French, German, Italian and Spanish, emphasizing especially the films spoken in the last idiom.

The first Spanish expression produced in cinema was heard from the lips of Soledad Jiménez in "*In Old Arizona*" (1929), by Raoul Walsh and Irving Cummings. Thenceforth, the simultaneous filming in various languages was placed as a constant in the Hollywood industry. The films were produced in English and taking advantage of the set, the tools and technical equipment, they were filmed in Spanish with other actors. For this purpose, teams were created in Hollywood and in Joinville, in France.

In this context, despite the political and social crisis that was spreading in the country and, consequently, of the little investment in the artistic field as a whole, two great Spanish producers played important roles to the survival of the Spanish national cinema. According to García Carrión (2013), Cifesa and Filmófono, the two main national producers during the Second Republic, despite their ideological differences, have substantially contributed to the national productions: both produced films with significant budget, collaborated in the configuration of a structured system of production and presented popular themes in their narratives, accommodating the folklore of virtually the entire nation.

As in Brazil, those producers have boosted the emergence of a new cinematographic national genre, the folkloric musical, as Laura Miranda (2016) remarks: "*The two producers collaborated on the emergence of a new genre, the folkloric musical, influenced by the cuplé, the revista and the zarzuela as much as by the American musicals and aesthetic advances of the German and Soviet film industries* (p.3). Although it was a result of the union of elements from different nationalities, the new genre had authentically Spanish characteristics and it became as appealing as the foreign productions.

During the Spanish Civil War (1936-1939), the cinema was so popular that many people left their houses prepared to watch more than one session to avoid the dangers of the streets taken by soldiers and insurgents. According to Triana-Toribio (2003), some viewers refused to leave the movie theaters during the bombing, insisting that the film continued. Nevertheless, this popularity divided the opinion of critics and intellectuals:

> *Many republican intellectuals and film critics had condemned the Spanish cinema industry of the 1930s for failing to exploit the medium's educational potential and for presenting a false image of Spain derived from folkloric musicals and comedies that perpetuated a hierarchical world order. The war that was fought against those who sought to put the clock back to that world, would, in theory, offer the opportunity to put their criticism to the test using Weimar and Soviet cinema for inspiration (TRIANA-TORIBIO, 2003, p.40).*

For many scholars, the Civil War was the great villain in the process of national cinema development, because it caused direct impacts in the transition from silent to spoken cinema; the consequences remain hitherto and explain the reason why the Spanish cinema does not excel, compared to other American or European cinematographies. According to Benito Martínez Vicente (2011):

> *La revolución del sonoro sería en España más una revolución empresarial que una revolución artística, si bien*

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> *en el último tramo de la producción republicana (1934-1936) se produjo un señalado progreso artístico, que alumbró algunos filmes de gran interés y enorme popularidad, como Nobleza baturra (1935) de Florián Rey, La verbena de la Paloma (1935) de Benito Perojo, Morena Clara (1936) de Florián Rey y El bailarín y el trabajador (1936) dirigida por Luis Marquina. Pero estos títulos ya no pertenecen, en rigor, al momento del tránsito del mudo al sonoro*[2] (VICENTE, 2011, p 384).

In this perspective, it is known that the civil war has divided not only the nation but also the vision of the national cinematographic productions. Also according to Trina-Toribio, the desire for a radical social transformation influenced the anarchist cinema activities, and the belief in this new society was directly connected to the development of creative and novel ways of expression. Thus, the National Confederation of Labor (CNT), the most powerful anarchist organization, had the monopoly of the film productions and their exhibition during the first years of the Spanish Civil War. Equipment needed for the productions were nationalized and collectivized.

It is possible to say that the anarchist productions were split into two ideological and aesthetic different periods. In the initial period, the cinema activities reflected a utopian vision of culture, future and, politics, appealing to experiments and visual improvisations with the purpose of revolutionizing both society and the cinema as popular art. Examples of this work are the films "*Aurora de Esperanza*" (1937) by Antonio Sau and "*Barrios Bajo*" (1937) by Pedro Puche. It is worth mentioning that, at the moment, cinema served as a stage for the dissemination of anarchist political values and ideologies. According to Tatjana Pavlovic (2008):

> There were also many short films with telling titles that that were indicative of their director' or creators' political beliefs, such as *Reportaje del movimento revolucionario* (*Report on the Revolutionary Movement*), *La toma de Siétamo* (*The Taking of Siétamo*), *La batalla de Farlete* (*The Battle of Farlete*), *Bajo el signo libertario* (*Under the Libertarian Sign*), *20 de noviembre* (*The 20th of November*), *El acero libertario* (*Libertarian Steel*), and *En la brecha* (*In the Breach*) (PAVLOVIC, 2008, p.41).

While this first wave of anarchist films aimed for the dissemination of revolutionary ideas and manipulation of public opinion, the second wave of production was more focused on business purposes, hence adopting more popular genres, such as comedy and musicals. Although the comedies were not empty of anarchist ideologies, they were seen as irrelevant and inappropriate within the social and political context prevailing.

It is understood at this point that an important approach point between Brazilian and Spanish cinema productions is the use of music as a popular appeal. Although the music has been a faithful partner since the silent cinema, when it was used to follow the scenes, with the sound of small orchestras or pianos, it was in the 30s that this partnership became more efficient. In the words of Randal Johnson e Robert Stam:

> *The thirties also witnessed the birth of a very Brazilian genre: the* chanchada*. Partially modeled on U.S. musicals (and particularly on the "radio broadcast musicals) of the same period, but with roots as well in the Brazilian comic theater and in the "sung films about carnival, the* chanchada *typically features musical and dance numbers woven around a backstage plot. The* chanchada *as such begins with sound and especially with Adhemar Gonzaga's Alô, Alô Brasil (1935) and Alô, Alô Carnival (1936), both of which featured Carmen Miranda, already quite popular from radio performances and records (JOHNSON; STAM. 1995, p. 26).*

Unquestionably, the musical films occupy a prominent place in the history of Brazilian cinema and they had strengthened the relationship of the popular Brazilian music with the seventh art in all aspects, in a way that it is very hard to think about Brazilian musical cinema without highlighting the important contribution of music in this field.

It is worth mentioning that the film *Coisas Nossas (1931)* by Wallace Downey, and music by Noel Rosa, is considered by some critics as the first Brazilian musical (MAIA; RAVAZZANO, 2015), fostering the emergence of the so-called "*musicarnavalescos*" produced by Cinédia, before the prominence of *Chanchadas*.

According to Johnson and Stam (1995), hundreds of *Chanchadas* were produced in Brazil between the 1930s and the 1950s, benefiting the popularization of cinema, at the same time that an often false picture of Brazil was disclosed. Although this genre has promoted an idealized and inconsequential image of Brazil and Brazilian people, crystallized in a Rio de Janeiro of eternal fun, these images helped to establish an authentic cultural bond amid Brazilian people, popular music, and the national cinema.

As previously stated, not much different from Brazilian cinema, the Spanish cinema in the 30s was nurtured by the popular attraction that arises from music. The Spanish musical cinema was born in a partnership with the strong musical tradition of that time, the styles already renowned of *Zarzuela*, *Cuplé*, *copla*, *flamenco* among others. The musical was a genre that has established in Spain amidst the turmoil of the demonstrations and the uncertainties provoked by the political context of that time. Different from the French and Italian cinematography, even though they were

[2] In Spain, the sound revolution would be a more entrepreneurial than artistic revolution, although in the last years of Republican production (1934-1936), there was a considerable artistic progress, which gave rise to some films of great interest and popularity, such as *Nobleza Baturra* (1935) by Florián Rey, *La Verbena of the Dove* (1935) by Benito Perojo, *Morena Clara* (1936) by Florián Rey and *O dançarino e o trabalhador* (1936) directed by Luis Marquina. However, these titles no longer belong, strictly, to the moment of transition from the silent to the sound cinema.

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superior in quantity and quality, the Spanish one has sought in the musicals a way to popularize the national production, and perhaps, to develop an authentically Spanish genre.

With the popularity of musical cinema in the 1930s, there is a need to recruit an increasing number of music professionals, demanding policies and incentive measures for this class of professionals. According to Miranda (2016), among the measures adopted, the most important was the recruiting of a large number of conservative professionals trained in classical music to create soundtracks. Miranda adds that:

> *[...] there were already composers working in the industry during the Second Republic, but always in discrete collaborations. No academically accredited professional composer would have thought to devote himself exclusively to the creation of music for the cinema. The most important factor for that change was the economic one: the situation in Spain during the war was becoming even tougher and academic activity was not well paid. The film industry became a lucrative means which also allowed social mobility (MIRANDA, 2016, p.3).*

Given the economic situation of the country and the few possibilities for growth in the artistic field, the new wave of film production emerges as a unique opportunity for the Spanish music industry. The transnational anarchist transformation project sought ways to build an alternative image of Spain, which could come from the partnership of music and film.

Among many composers who stood out at that time there were Juan Quintero, Manuel Parada, Jesús García Leoz, José Ruiz de Azagra, Salvador Ruiz de Luna and José Muñoz Molleda, considered the most prominent composers of that period. Only Quintero and Parada were responsible for the songs of about 500 films, which meant an uninterrupted work of productions. According to Miranda (2016), composers did not hesitate to use some of the models of musical theater in their productions, which many authors called clichés such as: galloping horses, wind in a storm or shot of rifles. The excess of appeal to feelings, descriptions of places, events or people with a clear emotional role, changes of time, feelings and situations are constant in these productions.

The following chart illustrates the major film productions in Brazil and Spain in the 1930s and reveals the important partnership of cinema and music, without which the history of the seventh art in these two countries would have been quite different.

Chart 1: Comparison of Cinematographic production in Brazil and Spain in the 1930s

Year	Brazil	Spain
1930	*Lábios Sem Beijos*, by Ademar Gonzaga	*L'Âge d'or*, by Luis Buñuel
1931	*Coisas nossas*, by Wallace Downey; *Limite*, by Mario Peixoto; *Alvorada de Glória,* by Victor del Picchia	----------
1932	*Onde a Terra Acabou,* by Otávio Gabus Mendes; *Mulher*, by Ademar Gonzaga	*Las Hurdes*[3], by Luis Buñuel
1933	*Ganga Bruta,* and *A Voz do Carnaval,* by Humberto Mauro	*Tierra sin pan,* by Luis Buñuel.
1934	*Favela dos meus amores,* by Humberto Mauro	*La hermana San Sulpicio,* by Florián Rey;
1935	*Bonequinha de seda,* by Oduvaldo Viana; *Fazendo Fitas*, by Vittorio Capellaro; *Alô, Alô Brasil* by Wallace Downey; *Favelas de Meus Amores*, by Armando Louzada,	*Don Quintín el amargao,* by Luis Marquina , *Nobleza baturra,* by Florián Rey; *La verbena de la Paloma*, by Benito Perojo; *La hija de Juan Simón,* by José Luis Sáenz de Heredia
1936	*Alô, alô, Carnaval,* by Adhemar Gonzaga and Wallace Downey; *Cidade Mulher,* Humberto Mauro	*Morena Clara*, by Florián Rey; *Carmen la de Triana,* by Florián Rey and Benito Perojo; *Aurora de esperanza*, by Antonio Sal; *El bailarín y el trabajador,* by Luis Marquina; and a number of documentaries such as: *Reportaje del movimento revolucionario*, *La toma de Siétamo*, *La batalla de Farlete*, *Bajo el signo libertario*, *20 de noviembre*, *El acero libertario*, *En la brecha.*
1937	*O Descobrimento do Brasil*, by Humberto Mauro; *Samba da Vida*, by Luiz de Barros;	*Nuestro culpable*, by Fernando Mignoni; *Aurora de esperanza,* by Antonio Sau; *Barrios bajos*, of Pedro Puche; *Industrias de guerra*, by Antonio del Amo; *Sanidad*, by Rafael Gil; *Nueva era en el campo*, by Fernando Mantilla; *Tesoro artístico nacional,* by Angel Villatoro.
1938	*Alma e Corpo de uma Raça,* by Milton Rodrigues.	*La canción de Aixa,* by Florián Rey and Benito Perojo; *La mujer y la guerra*, by A. M. Sol (Sollin).
1939	*Banana da Terra,* by Wallace Downey	*Los hijos de la noche,* by Florián Rey and Benito Perojo

[3] *Later it would become Tierra sin pan*

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The above chart does not present the film productions of that time in their exhaustion but reveals an important point of artistic convergence between these two countries. Although the number of works produced in Spain is much higher than the Brazilian production, music is an element that drives the emergence of a more national and less foreign production in both countries, allowing a transformation, both in quality and aesthetic value, as well as in the artistic-cultural alignment, within the national territory.

For some critics, however, the Spanish political context did not allow great advances in terms of the art nationalization. Although between 1932 and 1936, 109 sound films were produced in Spain, the progressive and culturally innovative impulses of the republic did not provoke a radical change in the cinematographic practices and the artistic expressions, since films based mainly on conservative cultural models, inherited from the previous period, continued to dominate local industry (PAVLOVIC, 2008). It is also worth mentioning a growing wave of documentary films, especially in the years 1936 and 1937, as presented in the chart, showing a considerable political investment that greatly contributed to the propagation of revolutionary ideas.

In Brazil, the production of documentary films did not create the same impact nor did it perform the same function as in Spain. Although Humberto Mauro produced a considerable number of documentaries, only the so-called "The Discovery of Brazil" was more prominent in terms of audience, but still did not reach the expected result. It is also possible to verify that documentaries in Brazil had a more educational and social integration function, as researcher Rosana Catelli (2012) points out:

> The advancement of broadcasting systems and cinema has contributed to the irradiation and transmission of culture. In this way, the new media could fulfill the role of integrating society, establishing contacts between differentiated segments: artist and audience, coastal and backwoods, national and foreign, popular culture and erudite culture, poor and rich (CATELLI, 2012, p.08).

In fact, Vargas and his supporters encouraged and sponsored the development of film activities connected especially to music. This has spurred an increasing wave of professionals in the fields of music and cinema, and gave rise to a new concentration of artistic activities: more construction of permanent exhibition halls, including in schools; creation of cinema schools, companies, documentary productions, sung films, operettas; publication of specialized magazines; elaboration of censorship and laws that would support such activities. All these events point to the Vargas Era as the period of greatest effervescence of cinematographic activities in Brazil.

II. Final Remarks

From the above, it can be inferred that the 1930s was a period of advances and controversies for cinematographic activities in Brazil and Spain. If on the one hand the totalitarian governments of that time have imposed their antidemocratic ideologies and policies, on the other hand these policies have impelled the restructuring and regularization of cinematography as a whole. Policies to encourage film production were responsible for a pronounced demand for new professionals, thus increasing the access of the lay population to activities previously considered to belong to the nobles or intellectuals.

It is worth emphasizing here the important contribution of music in the period in focus, since it was the element that led to a new cinematographic narrative genre. Compared to the previous period, in which cinema used literature to establish itself in the national productions, it can be said that music played the role of reviving the traditions, at the same time inspiring the producers with what was more popular in Brazilian and Spanish artistic culture, therefore contributing to the production of films less influenced by the foreign industry.

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Parenting Self-Efficacy Skills, Well-Being of Kenyan Teenage Mothers' & Involvement in Learning of their Preschool Children

By Grace Keengwe

Abstract- This study provides an in-depth insight into the lived experiences of teenage mothers, experiences of schooling, stigma, and gender narratives of the way in which they experience motherhood. The girls often bare teenage pregnancy consequences, and men who are responsible are often less seen in the consequences and narratives of teenage pregnancy. The African culture sees young girls as those having to care and raise the children also exacerbates the way in which teenage mothers and particularly those in this study experience motherhood. Using a survey, the study examines 112 Kenyan teenage mothers parenting self-efficacy skills, financial and emotional stress and corelate that to their involvement in their young children's learning in preschool programs. Results find that financial and emotional stress plays a huge role in how teenage mothers engage in their children's learning.

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PARENTINGSELFEFFICACYSKILLSWELLBEINGOFKENYANTEENAGEMOTHERSINVOLVEMENTINLEARNINGOFTHEIRPRESCHOOLCHILDREN

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Parenting Self-Efficacy Skills, Well-Being of Kenyan Teenage Mothers' & Involvement in Learning of their Preschool Children

Grace Keengwe

Abstract- This study provides an in-depth insight into the lived experiences of teenage mothers, experiences of schooling, stigma, and gender narratives of the way in which they experience motherhood. The girls often bare teenage pregnancy consequences, and men who are responsible are often less seen in the consequences and narratives of teenage pregnancy. The African culture sees young girls as those having to care and raise the children also exacerbates the way in which teenage mothers and particularly those in this study experience motherhood. Using a survey, the study examines 112 Kenyan teenage mothers parenting self-efficacy skills, financial and emotional stress and corelate that to their involvement in their young children's learning in preschool programs. Results find that financial and emotional stress plays a huge role in how teenage mothers engage in their children's learning.

I. Introduction

Motherhood is a significantly important event in the life of a woman (Javadifar et al, 2016). Teenage motherhood is a situation in which a girl in her teenage years becomes a mother as a result of getting pregnant (Brady et al., 2012). Preparation to accept the maternal role has important effects on maternal adjustment and transition to adulthood (Riva, 2014). However, increasing number of teenage mothers is one of the important concerns in many countries (Vincent, 2016). According to the World Health Organization, (WHO) (2011) every year, approximately 16 million teenage girls give birth worldwide and of these about 5.5 million are in sub–Saharan Africa (Global giving, 2012; Were, 2007). Among the developed countries, the United States of America (USA) leads in rates of teenage mothers whereas Japan and South Korea are the least affected (Lowen, 2012); in developing countries, sub-Sahara Africa has the highest numbers of teenage mothers (Were, 2007). A study commissioned by the African Committee on Rights and Welfare of the Child found that one in every five adolescent girls in Africa becomes pregnant before reaching the age of 19. The study further revealed that many of the adolescents are denied access to basic sexual and reproductive health services, such as antenatal and postnatal care, contraception, and abortion care, and rarely return to school after giving birth. In Kenya, approximately 13000 girls leave school annually due to teenage motherhood (UNDP, 2010). Kenya ranks third globally in teenage pregnancies, with one in every five adolescents aged 15-19 already mothers or expecting their first child. These rate increases rapidly with age from 3% among girls aged 15, to 40% among girls aged 19 (KDHS, 2022).

Transition to motherhood needs physical, psychological, social and cognitive preparedness of which teenage mothers are not prepared to become (Lotse, 2016). Motherhood becomes cumbersome and convoluted for teenage mothers, who endure maternal role and developmental task of adolescence simultaneously(Riva, 2014). Teen mothers face many physical, psychological, social and spiritual challenges such include a constant need for support and training (Williamson, 2013), inability to planning and decision making, lack of maternal skills, Zyl (2015), encountering unknown situations and major changes Williamson (2013), high risk pregnancy and birth Sekhoetsane (2012); Vincent, 2016), mental health problems, depression, anxiety, shock, low self- efficacy, isolation (Lotse, 2016), multiple responsibilities , role conflict and identity confusion, inadequate social and spiritual support, Sekhoetsane (2012), disruption of education and employment (Vincent, 2016); financial problems, social stigma, religious or cultural negative reaction Zyl (2015), inappropriate behavior of health care providers, Aparicio (2015), and family conflicts, Vincent (2016), low accountability, emotional fluctuations, lack of knowledge and experience, the influence of peers, and high risk behaviors in adolescents; highlights the important role of health care providers (Serrarira, 2016; Rani ,2016). In developed countries unlike developing countries, early motherhood is be considered as one of important public health issues and is assessed by obstetricians & gynecologists, pediatricians, child psychologists, sociologists, family physicians, and nurses, Diaconescu (2015), for thorough understanding of the needs of teenage mothers, their challenges and capabilities.

Self-efficacy is considered a fundamental concept in maternal care because it emphasizes the importance of self-management and empowerment (To S-m). Bandura's self-efficacy theory states that people generally take action if they believe that they can do something, and if they believe that they will fail in doing something, they avoid it (Urdan, 2006). Self-efficacy promotion requires four main resources,

Author: *e-mail: ogutujoel1@gmail.com*

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including successful experiences of the individual, social modeling, social persuasion, and psychological responses, which should be considered when designing interventions (Samaneh, et al, 2023).

This study therefore provides an in-depth insight into the lived experiences of teenage mothers, experiences of schooling, stigma, and gender narratives of the way in which they experience motherhood. The girls often bare teenage pregnancy consequences, and men who are responsible are often less seen in the consequences and narratives of teenage pregnancy. The African culture sees young girls as those having to care and raise the children also exacerbates the way in which teenage mothers and particularly those in this study experience motherhood.

a) Stressors & Teenage Mothers

Several stressors face teenage mothers with preschool children; these include; low self-esteem, stigmatization and discrimination, poor time management, role conflict and poverty amongst others. Research has revealed that teenage mothers with school going children face various difficulties, including lack of financial support, poor time management, low self-esteem, and emotional instability (Adangabe 1, Dogbey & Tigtig, 2021). A study on exploring the challenges of adolescent mothers from their life experiences in the transition to motherhood revealed that adolescent mothers experience many physical, psychological, mental and social challenges related to care of their young children (Mangeli, et al, 2017).

Teenage mothers are susceptible to stress, anxiety, and low self-esteem. Teenage mothers experience low self-esteem in view of themselves and their parenting responsibility. A study by Bhana and Bhat (2010), found that 85% of teenage mothers received disapprovement of their motherhood among their families, thus leading to stress and low self-esteem. However, Zarina (2010) points out that despite certain challenges, teenage mothers could continue to achieve their academic ambitions and a strong feeling of themselves.

Stigmatization of teenage mothers is another stressor. Girls who become mothers outside marriage often face stigma because of widespread socio-cultural and religious beliefs that sex should only occur in marriage (Nkwemu et al, 2019). As a result, some face hostile home environment or move away from home to reside with their partners Ajayi, et al, (2016) or drop out of school (Human Rights Watch 2018). This situation initiates a cycle of events culminating into social exclusion of parenting adolescents. According to a UNESCO (2010) study teenage mothers within schools in Tanzania reported being mocked by peers the moment news of pregnancy or motherhood began to circulate.

b) Self-efficacy Among Teenage Mothers

Self-efficacy is considered a fundamental concept in maternal care because it emphasizes the importance of self-management and empowerment (To et al, 2021). Bandura's self-efficacy theory states that people generally take action if they believe that they can do something, and if they believe that they will fail in doing something, they avoid it (Vance et al., 2020). Self-efficacy leverage on teenage mothers who are not ready to become parents to catch up to learn about baby care and childcare. Teenage mothers need counseling and more schooling about nurturing to build self-assurance in youthful motherhood (Puspasari et al., 2018). According to Vance et al (2020). Parenting self-efficacy among teenage mothers' increase significantly over time as they gain more knowledge on care giving to their children.

The key to self-efficacy is individual's age (Roy et al., 2018). Parenting tends to improve with age is consistent with Bandura's theory of mastering experience, contributing to overall self-efficacy (Vance et al., 2020). As you get older, more information and experience will be obtained (Warsiti et al., 2020). Hence, older teenage mothers with a high level of parenting self-efficacy are more likely to gain experience in childcare practices as compared to those much younger in age (Fajriyah, Qodariah, & M, 2019).

According to a study by Anggit et al (2021), self-efficacy achievement in teenage mothers is as a result of support from the mother's environment, experience of having previous children, mother's knowledge in parenting, culture and age of the young mother. For instant, family environment affects self-efficacy, (Vance et al., 2020). Strong family support and quality interactions positively impacts teenage mothers and their children development (Puspasari et al., 2018; Roy et al., 2018).

It is documented that the life outcomes of children are partly linked to prenatal and maternal conditions such as mother's age at birth. Thus, a study on early motherhood has revealed that teenage motherhood significantly increases child grade repetition and economic dependency (Anakpo & Kollamparambil, 2021). In a study on parental efficacy among teenage mothers, when comparing different family forms, teenage mothers' residing with one parent reported greater levels of parental efficacy while single teenage mothers' residing with two parents, re-counted high levels of social support (Samantha *et al*, 2021).

c) Well-Being

Prior studies show teenage mothers are affected by emotional, physical, spiritual, cultural, family, social, personal, economic, technological, and ethnic backgrounds, local values, and beliefs. This period is considered vulnerable period coupled with negative

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experience for the mothers, their children, and society (Akram, 2024). Therefore, understanding the factors influencing the concept of motherhood can be the first step in developing and improving the quality of care for adolescent mothers and, consequently, enhancing the health of these mothers and their children. According to Yakubu & Waliu (2018). High levels of adolescent pregnancies in Sub-Saharan Africa is attributable to multiple factors including sociocultural and economic, individual, and health service-related factors as influencing adolescent pregnancies while mitigating factors include community sensitization, comprehensive sexuality education and ensuring boarding schools for girls.

On the other hand, adolescent childbearing has been a subject of debate as a "crisis" with the perspective that adolescent mothers experience negative consequences in terms of health, childbirth, economic, and social aspects (Govender et al., 2020). In a study by Rafii et al. (2020) many adolescent mothers experienced conflicting emotions such as regret, confusion, sweet moments, and a sense of pleasure. A study conducted by Kumar & Huang (2021), teenage mothers were more likely to use negative parenting practices than non-teenage mothers, especially in emotional socialization practices. They were more likely to discourage their child's emotional expression by punishing or neglect their child's negative emotions than non-adolescent mothers. The study further found women with teenage motherhood history to have significantly more negative emotions in the older age group than the younger age group. A study by Odiemo *et al* (2019) established that teenage parenting posed a great challenge not only to the teenage mother but also disadvantaged one from accessing education, hence not achieving the academic goals because of the parenting demands which kept them away from school.

In a study by Govender *et al,* (2020) the reality of being pregnant during adolescence was distressing, and emotions such as guilt, shame, and suicidal thoughts (mental and emotional distress) predominated in the minds of teenage mothers. The results of a study by Tirgari et al. (2020) also indicated that unpleasant emotions experienced by teenage mothers included fear and worry, depression, loneliness and isolation, regret and despair, guilt and shame, and doubt. The results of another study also indicated fear of facing challenges due to being unprepared for motherhood, fear of losing the fetus, and fear of childbirth (Gharacheh *et al*, 2020). In addition, in a study by Wainaina *et al,* (2021) some teenage girls expressed how being pregnant or becoming a mother at such a young age deprived them of teenage opportunities, freedom of movement, leisure time, buying things for themselves, and having friends. Another consequence discovered in the theoretical phase was "loss of educational and career opportunities." Dzotsi et al. (2020) discussed the inability of teenage mothers to continue their education in school due to their pregnancy. In a study by Gbogbo (2020), most of them wished to return to school or learn a profession to secure a better future but the burden of rearing the children depressed their fortunes.

II. Methodology

a) Research Design

The study adopted a mixed method and exploratory approach, which involved use of quantitative data collection. The Purpose of the study was to investigate parenting self-efficacy skills, beliefs, well-being of Kenyan teenage mothers' and their involvement in the learning of their young children in early childhood classrooms.

The following study questions guided in coming up with findings and recommendations

1. What are the parenting self-efficacy skills of Kenyan teenage mothers and how do they impact their parent involvement in children's learning?
2. What is the well-being of Kenyan teenage mothers and how does it affect their parent involvement in children's rearing.

The hypothesis was that teenage mothers with higher parenting self-efficacy skills, beliefs and well-being will have higher parental involvement activities. The independent variables were parenting self-efficacy skills beliefs and well-being, and the dependent variable was parent involvement.

b) Sample

The participants consisted of 112 teenage mothers that had children enrolled in preprimary 1 and 2 which is popularly referred to as PP1 and PP2 in Kenyan schools in Kakamega County who were purposely selected to participate in the study. Kenya has recently reshuffled its education system which is currently in a transitioning phase. The former system consisted of standards 1-7 in the primary level (which is equivalent to grades 1- 7 in the US system). After standard 7 the students continue to high schools where they complete forms 1 to 4 and then move to universities for 4 years. In the old system early childhood programs (ECD) were nonintegrated in the school settings. In the new system Competency Based Curriculum, classes start from PP1 to grade 7 then students move to junior high school for three years and then to High school for 4 years. Teenage mothers were recruited through theses PP1 and PP2 classrooms. The teachers in these classrooms were asked to provide a list of parents with young children enrolled in their schools who are teenagers. These teenage mothers were invited to participate in the study and surveys were presented to them in their classrooms to complete.

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c) *Measurements*

i. *Parent Involvement*

The Family Involvement Questionnaire (FIQ) was used to assess parent involvement of teenage mothers. The FIQ consists of 36 items assessed on a 4-point Likert format (1 = rarely, 2 = sometimes, 3 = often, 4 = always). For these items, parents were asked to report on the frequency of specific involvement behaviors. This measure assesses three dimensions of parents' educational involvement. The school-based involvement dimension measures activities and behaviors that parents engage in at school with their children. Home-based involvement measures parents' promotion of learning opportunities at home and in the community. Home-school conferencing describes the communication between parents and school personnel about a child's educational experience and progress. Some items were adjusted to fit the context of the Kenyan schools and culture.

ii. *Parenting Self-Efficacy Skills*

To assess parent's competency in parenting the comfort with parenting performance (Ballenski and Cook, 1982) of 60 items 8 – 14 items per age period was used. The tool that assesses how comfortable parents are with their parenting ability examines several specific parenting tasks, across different developmental stages from infancy through adolescence. Test-retest reliability index was .85 for cronbach alpha.

iii. *Parent Well Being Tool*

Three areas of parent well-being were measured: emotional stress, emotional feelings and financial stress. The Kessler Psychological Distress Scale (K6, K10; Kessler et al., 2002) are brief screening scales that measure non-specific psychological distress. The K10 is a 10-item measure and the K6 is a 6-item short form embedded within the K10. Both scales were developed from the modern item response theory (IRT) methods that select questions with optimal sensitivity in the 90th to 99th percentile range of the general population distribution of psychological distress and across sociodemographic subsamples.

Emotional stress/feelings: Was measured in two ways. The first using the Kessler 6 item mental health index (Prochaska et al., 2012). Respondents were asked "how often did they feel…" Items include sad, restless, or fidgety, worthless, nervous, everything was an effort and hopeless. There are 5 response categories ranging from all to none. The second emotional stress measure asks for a series of yes/no to "Did worry or stress cause…". Items included trouble with sleep, poor appetite or overeating, headaches or stomachaches, alcohol or drug use, difficulty controlling temper, and worsening chronic condition.

Financial Stress: Was measured in two ways—both adapted from the Consumer Financial Protection Bureau Financial Wellbeing Scale. The first item asks whether they have money left over at the end of the month and the second asks whether they have concern that their money wouldn't last. Response categories were, often, sometimes, rarely, or never. Second Financial stress was measured using 6 yes or no response items from the Kaiser Family Foundation's (KFF) Health Tracking Poll (Kirzinger et al., 2020). Response items include whether they had: fallen behind on rent or mortgage, problems paying for food, problems paying for utilities, fallen behind on credit cards or bills, problems affording health insurance and problems affording prescription medications.

d) *Data Collection & Analysis*

Schools with PP1 and PP2 classes were contacted through the Head Teachers. These teachers were sent the surveys and requested to pass them to teenage parents in their classrooms. Teenage parents were asked to complete the surveys and return them to the classroom teachers. Both descriptive and inferential statistics were used for data analysis. Question 1 on what are parenting self-efficacy skills and parent involvement activities descriptive statistics were used for analysis. Total means for parenting self-efficacy and parent involvement were obtained. For parent involvement means were categorized into the three dimensions of parent involvement: the school-based involvement, Home-based involvement, and Home-school conferencing. For parenting self – efficacy skills this were categorized according to the self-efficacy skill and age groups to ascertain the range of how parents were comfortable with the ability to parent their children. Also means were analyzed for question 2 on emotional stress, and financial stress. Simple linear relationship analysis was used to identify the relationship between parenting self-efficacy and parent involvement and same to well-being and parent involvement and self-efficacy skills.

III. Results

a) *Demographics*

Three quarters of the teenage parents (68%) were not married and over half of them (70%) had 1-2 children with 30% of them reporting to have 3+ children. A large percentage 80% of them were not employed and did not have a secondary education (55%). 28% had incomplete secondary 21% had primary education and 6% had incomplete primary education. A smaller percentage of the teenage mothers surveyed (21%) had completed secondary education and only 25% of them had education higher than secondary level.

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Table I: Demographics of Teenage Parents

Variables			Variable		
Marital Status	**N**	**%**	**Educational level**	**N**	**%**
Married	34	30	Greater than secondary	28	25
Single	68	61	Secondary	23	21
Separated/divorced/win	10	9	Incomplete Secondary	31	28
			Primary Education	23	21
			Incomplete Primary	7	6
Employment status			No. of Children		
Employed	20	18	1 – 2	78	70
Non-Employed	92	82	3-4	27	24
			5+	7	6

Research Question 1 (RQ1): What are the parenting self-efficacy skills of Kenyan teenage mothers and how do they impact their parent engagement in children's learning?

We used averages to compare teenage parent engagement at school, home, and home school conferencing (Table 1). Home engagement of teenage mothers received the highest mean (2.5) and the school and home school conferencing tied second with a mean of 2.3. We ran t test to examine if their ways of involvement differed. When teenage mothers involvement activities were ranked for each category, in school-based involvement "inquiring from the teacher on progress of my child" had the highest mean (2.8) followed by "participating in fundraising activities in their child's school and volunteering in their child's classroom assignment" (M=2.5). For home based both "I maintain clear rules at my home that my child should obey (M=2.9) and I review my child's schoolwork (M=2.9) ranked first followed with I spend time working with my child on reading/writing skills (M=2.7). For home school conferencing I talk with my child's teacher about schoolwork to practice at home (M=2.6), and I talk with my child's teacher on the telephone (M=2.6), were the most involved activities and second were I talk to my child's teacher about his/her difficulties at school (M= 2.5), and I attend meetings with the teacher to talk about my child's learning or behavior (M=2.5).

The activities with the lowest means were for school based participate in planning classroom activities with the teacher (M=2.0) and meeting with other parents from their child's class outside of school (M=2.0). In home-based involvement I take my child to places in the community to learn special things (i.e., zoo, museum) (2.0), I talk about my child's learning efforts in front of relatives (2.1), and I praise my child for schoolwork in front of the teacher (2.1) were ranked lowest. For home-conferencing "I write notes about my child or school activities (M=1.8), I talk with my child's teacher about personal or family matters (M=1.8) and I schedule meetings with administration to talk about problems or to gain information about my child (M=1.9) were the lowest ranked.

ANOVA Results based on teenage parent's engagement and their Education, Employment, and Marital Status

We found a significant difference in teenage parent's engagement with their children and education level $F(4, 111)=3.553$, $p = .009$. This difference was seen between parents who had incomplete secondary education having lower means of engagement (2.3+ .28) and those with greater than secondary education (2.6+.61) and those also having secondary level education (2.6 + .66). The marital status of parents was also significant in teen parent engagement $F(4,111) = 7.554$, $p = .001$. This difference was seen between married (2.7+.79) teenage parents having higher means of involvement than those of single (2.1+.79) parents. The number of children teenage parents had was not significant to their parent involvement means. An independent t-test on parent engagement and employment status did not yield a significant result $t(110) = .328$, $p = .372$. The means showed teenage mothers with employment status having a higher mean (M=2.4) than the ones who reported having no employment (M= 2.3). (it looks like the challenge of teenage mothers is not employment that there are other factors that shape their involvement such as stress levels??).

We assessed the relationship between teenage parent engagement and their self-efficacy skills and obtained a significant positive correlation ($r=.480$, $p<.001$, 95%, N= 112). An analysis of mean differences of teenage parent's self-efficacy skills with number of children they had was not significant $F(2, 111) = 1.414$, $p = .248$. This analysis with education level was significant $F(2,111)= 2.597$, $p = .040$. Marital status

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was significant F (2, 111) = 4.768, p = .010. This difference was seen between single (3.2+.77) parents and the separated/divorced or widowed teenage parents (3.8+.44) having higher means. Teenage parents who indicated they had an employment significantly t ((110) = 1.541, p = .016) reported having high means of self-efficacy skills (M=3.6) than those not (M=3.3).

Table II: Teenage Parent's Engagement

Variable	M	SD
School Based Involvement	2.3	.78
I volunteer in my child's classroom assignment	2.5	1.1
I participate in parent and family social activities with the teacher for my child	2.4	1.1
I participate in planning classroom activities with the teacher	2.0	1.1
I inquire from the teacher on progress of my child	2.8	1.1
I talk with other parents about school meetings and events	2.1	1.1
I participate in planning school trips for my child	2.1	1.1
I meet with other parents from my child's class outside of school	2.0	1.1
I hear teachers tell my child how much they love learning	2.3	1.1
I participate in fundraising activities in my child's school	2.6	1.1
I feel that parents in my child's classroom support each other	2.4	1.1
Home Based Involvement	2.5	.80
I spend time working with my child on number skills	2.5	.97
I spend time working with my child on reading/writing skills	2.7	1.0
I talk to my child about how much I love learning new things	2.5	1.2
I bring home learning materials for my child (videos, etc.)	2.5	1.2
I spend time with my child working on creative activities	2.5	1.2
I share stories with my child about when I was in school	2.5	1.3
I see that my child has a place for books and school materials at home	2.6	1.3
I take my child to places in the community to learn special things (i.e., zoo, museum)	2.0	1.4
I maintain clear rules at my home that my child should obey	2.9	1.1
I talk about my child's learning efforts in front of relatives	2.1	1.2
I review my child's schoolwork	2.9	1.1
I keep a regular morning and bedtime schedule for my child	2.6	1.2
I praise my child for schoolwork in front of the teacher	2.1	1.1
Home-School Conferencing	2.3	.81
I talk to the teacher about how my child gets along with his/her classmates at school	2.2	1.1
I talk with my child's teacher about classroom rules	2.1	1.1
I talk to my child's teacher about his/her difficulties at school	2.5	1.1
I talk with my child's teacher about schoolwork to practice at home	2.6	1.1
I talk to my child's teacher about my child's accomplishments	2.4	1.1
I talk to my child's teacher about his/her daily routine	2.3	1.1
I attend meetings with the teacher to talk about my child's learning or behavior	2.5	1.0
The teacher and I write notes about my child or school activities	1.8	1.1
I schedule meetings with administration to talk about problems or to gain information about my child	1.9	1.0
I talk with my child's teacher on the telephone	2.6	1.2
I talk with my child's teacher about personal or family matters	1.8	1.1

N=112; Scale 1- 4

ANOVA Results on Teenage Parent's Emotional Feelings, Emotional Stress, Financial Stress and Self-Efficacy skills based on Education Levels

Results showed that emotional feelings of teenage parents were significantly different according to their level of education F(4, 107) = 6.3205, p=.001. The Tukey post hoc revealed that teenage mothers with incomplete secondary education reported higher levels of emotional feelings (M=3.0+.39) than those with greater than secondary education (M=2.4+.64). Also, teenage mothers with incomplete primary education reported higher emotional feelings (M= 3.1+.76) than those with greater than secondary education (M=2.4 + .64).

We also looked at emotional stress and if there were differences according to education and found this to be significant F(4, 107) = 3.490, p = .010. This difference was found among greater than secondary and incomplete primary education levels. Teenage parents with incomplete primary education had higher emotional stress means (M= 1.8 + .25) than those with greater than secondary education (M=1.3 +.26).

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Teenage parent's financial stress level and differences according to education was also significant F(4/107) = 5.785, p=.001. This differences was noted among teenage parents with greater than secondary education (M=1.5+.42) and those with incomplete secondary education (M=1.8+.29) and primary education (M=1.8 + .26).

We examined teenage parent's self-efficacy skills differences according to their education levels and found this was not significant F(4, 107) = 5.787, p =.001. ANOVA analysis on emotional feelings, (F(4, 107) = 1.119, p =.330) emotional stress, F(4, 107) = 2.401, p =.095, financial stress, F(4, 107) = 1.295, p =.278 and self-efficacy F(4, 107) = 1.1414, p =.248 and number of children teenage parents had did not yield significant differences. Parents scored averagely across the variables.

An independent t test analysis was run to ascertain if there were any differences on the teenage parent's emotional feelings, emotional stress, financial stress and self-efficacy based on their marital status. Emotional feelings was significantly different across the marital status t(100) = -2.172, p=.032 with parents who reported being single having higher means than those married. Emotional stress t (100) = .559, p= .577 and financial stress t(100) = -.352, p=.363 were not significant based on marital status. Married and single parents means were within a range of 1.3-1.4 for emotional stress and 1.7 for both groups for financial stress very close on their emotional stress scores and financial stress. Suggesting that it did not matter whether a teenage parent was married or single they both experienced high emotional feelings. The parenting self-efficacy skills scores were significantly different t (100) = 2.172, p = .032 across the married and single teenage parents. The single parent teens reported less scores (M=3.2) on parenting self-efficacy skills than the married (M=3.6). Married teenage mothers however reported high financial stress levels. This may be that they have more financial obligations such as rent, food, etc. that teenage mothers may not deal with as they may be staying with their parents.

We analyzed teenage parents self-efficacy skills on 13 parenting tasks (Table IV). Teenage parents scored above average (M=3.4) (on a scale of 1-5). Discipline received the highest mean (M=3.8), and eating habits, toilet training, setting limits all received a mean 3.5 and higher. Teenage parents with infant/ toddler children scored lowest on setting limits (M=3.0), child dependence for those having preschool children. Other lower means were seen in parents with infants/toddlers who reported learning to be away mother (M=3.2), patterns of eating and sleeping (M=3.2) defining parent's role (M=3.1) lower compared to the other parenting tasks of those having preschool children (Table IV).

Table III: Parenting Self Efficacy Skills

Parenting Task	M	SD
Weaning	3.4	1.0
Patterns of eating & sleeping	3.2	1.0
Defining each parent's role	3.1	1.0
Toilet training	3.4	1.0
Eating habits	3.4	1.1
Setting limits	3.0	1.1
Learning to be away mother	3.2	1.4
Helping child control emotions	3.4	1.2
Discipline	3.8	1.1
Eating habits	3.7	1.1
Toilet training	3.7	1.1
Setting limits	3.5	1.2
Child independence	3.0	1.2
Total Parenting Self Efficacy	3.4	.75
N=112; Scale 1-5		

Research Question 2 RQ 2: What is the well-being of Kenyan teenage mothers and how does it affect their parent engagement and self-efficacy skills?

We asked teenage parents to check the response that best explained their emotional feelings in the past 30 days or above (1= none of the time, 2 = a little of the time, 3 = some of the time, 4 = most of the time) on the emotions feelings sad, restless, or fidgety, worthless, nervous, everything was an effort, and hopeless. The emotion everything was an effort had the highest mean (Table V) (M=3.1) with sad coming second (M=2.8). The means on all of the 6 emotional feelings were above 2.5. We assessed there emotional stress by asking them if they were experiencing trouble with sleep, poor appetite or oversleeping, headaches or stomachaches, alcohol or drug use, difficulty controlling temper, and worsening chronic condition. 70% teenage parents reported having trouble with sleep and

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headaches or stomachaches. Over 50 % expressed poor appetite or oversleeping (57%) and difficulty controlling temper (52%). But only 11% said they were having problems with alcohol or drug use and 26% reported having a worsening chronic condition.

We examined financial stress by asking teenage parents to report yes or no if they had fallen behind on rent, problems paying for food, problems paying for electricity, fallen behind on bills, problems affording health insurance, and problems buying medicine. Over 80% reported yes to all the financial problems except for falling behind on bills (78%).

Table IV: Teenage Parent's Well Being

Stress Type	M	SD		
Emotional Feelings (scale 1-4)				
Sad	2.8	.83		
Restless or fidgety	2.7	.84		
Worthless	2.4	1.1		
Nervous	2.7	.91		
Everything was an effort	3.1	.79		
Hopeless	2.4	1.0		
Emotional Stress (Yes= 1; No = 2)	M	SD	Y (F/%)	N(F/%)
Trouble with sleep	1.6	.53	70/63	41/37
Poor Appetite or oversleeping	1.5	.50	57/51	55/49
Headaches or stomachaches	1.6	.48	70/63	42/38
Alcohol or drug use	1.1	.29	11/10	101/90
Difficulty controlling temper	1.5	.50	52/46	60/54
Worsening chronic condition	1.2	.42	26/23	86/77
Financial Stress				
Fallen behind on rent	1.7	.45	80/71	32/29
Problems paying for food	1.7	.45	82/73	30/27
Problems paying for electricity	1.7	.45	82/73	30/27
Fallen behind on bills	1.7	.45	78/70	34/30
Problems affording health insurance	1.7	.45	80/71	32/29
Problems buying medicine	1.7	.45	81/72	31/28

N=112, Scale 1-4

Correlations on teenage parent engagement and well-being (emotional stress, feelings, financial stress) & parenting self-efficacy skills & Demographics

Variable	Teenage Parent Engagement (r)
1. Self-efficacy skills	.480**
2. Emotional feelings	-.309**
3. Emotional Stress	-.063
4. Financial Stress	-.179
5. Education	-.199**
6. Employment	-.154
7. Marital Status	-.031
8. No. of children	.112

Significant negative correlations were obtained for parent engagement and emotional feelings (r=-.309). Results also reveal a positive correlation for parent engagement and self-efficacy skills (r=.480). There was no correlation between teenage parent engagement and financial stress (r=-.158) and emotional stress (r= -.063). When demographics were factored in, a negative correlation between educational level attained (r=-.199) and parent engagement was identified. Marital status (r=-.154), and employment status were not correlated (r=-.031), to parent engagement. The number of children teenagers had was also not significantly correlated (r=.112) to engagement.

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IV. Discussions & Implications

The study found that the level of education of the teenage mother significantly impacted how they were involved with their children and also how stressful they were. Many Kenyan girls after pregnancy do not continue with their studies, thus continuing to perpetuate the downfall of these girls. Many African countries should examine how their schooling system can provide support to these girls. Perhaps creating community schools different from the regular secondary school programs may provide a favorable avenue for completing their schooling. A community school provides a safe place because it eliminates the peer pressure and stigma associated with teenage pregnancy and allows students with similar backgrounds to work together. Education policy in Kenyan government should focus on getting teenage parents back to school.

Teenage parents who reported higher levels of negative emotional feelings also had less engagement with their children. However, a positive correlation between teenage parents self-efficacy skills and engagement showed that parents who reported higher means in parenting task ability also reported more engagement in their children. Suggesting that training parents in the task of parenting will help prepare parents in their roles of which the most important is producing citizens that can contribute to country's economy. Financial stress and emotional stress was not significant to parent engagement. This finding was interesting. Most teenage mothers often stay with their parents. When we analyzed differences in parent engagement between teenage parents who were single and those who were married/separated/windowed results showed that teenage mothers who were either married/ separated/windowed engaged more in their children's education. Suggesting that it is possible that the social supports that would be provided by these status could be playing a positive role. Since it is often the African Culture for a married woman to always stay with the family despite being separated or windowed. For the unmarried teens, it may be necessary for the government to provide this supports. Programs such as mentoring, training, counseling may be helpful to help teenage mother get back on their feet.

We also found that the level of education did not matter in the level of parenting self efficacy skills teenage mothers had. Indicating that parenting programs are a necessity for parents with young children in African countries. It was also found that the number of children teenage mothers had did not significantly impact there self-efficacy skills, but stress did. Being a teenage mother, itself was cutting across in emotional feelings, emotional stress, self-efficacy and financial stress and the number of children did not matters in this.

The finding that married teenage mothers reported higher financial stress levels suggest that this group of mothers need financial help. Governments should create programs that help teenage mothers with these burden. This study highlights that teenage mothers education is important, most have high emotional stress feelings and financial stress burdens. Programs targeting these group of mothers should seriously examine how to provide supports in these areas.

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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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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