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Legal Education and COVID-19

ChatGPT in Moroccan Education Sector

Highlights

Teaching and Learning of Philosophy

ICT Integration in Urban Mathematics

Discovering Thoughts, Inventing Future

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Legal Education and COVID-19: Current and Post-Pandemic Changes

By Roberta Araujo de Souza & Audic Cavalcante Mota Dias

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Summary- This paper aims to analyze legal education in times of COVID-19. It is indisputable that Law Schools must prepare students for a world in constant transformation. The ways of learning have undergone notable changes with the COVID-19 pandemic and technology is increasingly present in schools. Access to knowledge is more available to social actors and distance learning has become a reality for Law Courses. This is a descriptive literature review study, of a qualitative nature, on legal education in times of COVID-19 with relevant guidelines for teachers and students in light of the recommendations of the Ministry of Education.

Keywords: legal education, learning, distance education, COVID-19.

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Legal Education and COVID-19: Current and Post-Pandemic Changes

Roberta Araujo de Souza [α] & Audic Cavalcante Mota Dias [σ]

Summary- This paper aims to analyze legal education in times of COVID-19. It is indisputable that Law Schools must prepare students for a world in constant transformation. The ways of learning have undergone notable changes with the COVID-19 pandemic and technology is increasingly present in schools. Access to knowledge is more available to social actors and distance learning has become a reality for Law Courses. This is a descriptive literature review study, of a qualitative nature, on legal education in times of COVID-19 with relevant guidelines for teachers and students in light of the recommendations of the Ministry of Education.

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I. Introduction

COVID-19 is caused by the etiological agent called SARS-CoV-2. This disease initially emerged in China in December 2019 and quickly spread throughout the country and the world. On March 11, 2020, the World Health Organization (WHO, 2020) declared COVID-19 a pandemic.

Because of its recent discover, its epidemiological aspects were not yet fully known, such as the exact incubation period, the possibility of transmission from asymptomatic carriers, the formation of antibodies and the transmissibility rate. In Brazil, there were many confirmed cases, according to data from the Ministry of Health, including occurrences in several states in the country.

In this global scenario, including in Brazil, social isolation measures were taken to prevent and mitigate the spread of COVID-19. Among these measures, it is worth highlighting the decision to close educational institutions, which had to suspend their in-person classes and activities.

In this perspective, the Ministry of Education, in view of its prerogatives, on March 13, 2020, through the response to Presidential Letter No. 008/2020, dated March 12, 2020, responded to the Brazilian Association of Higher Education Institutions, that, in consultation with the National Education Council, regarding the applicability of the guidelines set out in NEC Opinion No. 19/2009, due to the COVID-19 pandemic and its implications, on decision-making and measures related to compliance with the academic calendar by private Higher Education Institutions (ME, 2020).

In this sense, considering its full validity and its adherence to the current moment, in the perception of the National Education Council there is no impediment to its use as a guiding parameter for higher education institutions accredited to the federal education system (ME, 2020), bringing alternatives to supply the teaching and learning process in contexts characterized by the absence of contact between students and teachers in the same physical environment.

Still regarding the prerogatives of the Ministry of Education, it issued Ordinance No. 343, of March 17, 2020, which provides for the replacement of face-to-face classes with classes in digital media while the pandemic situation of the New Coronavirus - COVID-19 lasts, in which it clarifies, in article 1, that the authorization period was up to thirty days, extendable, depending on guidance from the Ministry of Health and state, municipal and district health agencies. Furthermore, article 2 highlights that it is the responsibility of the institutions to define the subjects that may be replaced, to make tools available to students that allow them to monitor the content offered, as well as to carry out assessments during the authorization period (ME, 2020).

In recent decades, numerous works have been published addressing the challenges of Legal Education in Brazil. The topic has grown each year through the creation of working groups in different Forums and Congresses. In general, the texts produced on the subject indicate that there is an indisputable need for Law Schools to prepare academics for a world that is constantly changing.

Preparing students for the challenges of the world involves redefining the way Law Schools conduct the educational process. It is necessary to understand that the way of providing learning in the 21st century has changed radically. It is necessary to recognize that the student profile is not the same as it was ten or five years ago. The ways of learning have also undergone notable

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changes, since technology is increasingly present in schools.

Access to information and knowledge has never been so available to people. The number of technological devices is progressively increasing among human beings and teaching through technology brings to light the reflection on new ways of educating and learning.

In this context, it is important to mention that distance learning has become a reality not only for Law courses, but for all levels and areas of knowledge around the world. In Brazil, the provision of distance learning courses was provided for in article 80 of the Law of Basic Guidelines for Education (LDB) of 1996, and was updated by Decree No. 5,622/2005. Since then, the provision of distance learning courses has expanded significantly due to the possibilities presented by the regulatory framework in the educational area and the goals established by the National Education Plan.

Although this topic is widely debated in the education system, it is impossible to ignore the importance of evaluating this educational modality and its effects within Law Schools. Although the topic divides opinions in the academic environment, it is necessary to note that this is a trend not only in Brazil, but worldwide. Thus, given the current scenario, this article aims to analyze legal education in times of COVID-19.

The study is justified by the teacher's role who plans and proposes teaching situations to students around knowledge to be appropriated and discussed by them, establishing a relationship around the content of this knowledge. The virtual learning environment allows the teacher to develop a teaching situation mediated by technological devices. This new way of teaching with computer teaching resources requires preparation and planning of the activity that provides moments of meaningful active learning for both student and teacher (CAMACHO et al, 2020).

II. Legal Courses and Information Society

We live in times when information is accessed at an astonishing speed. According to Moran, Masetto and Behrens (2010, p. 74), it is necessary to recognize the "digital age" as a new way of categorizing knowledge. This does not imply discarding the entire path taken by oral and written languages, nor mystifying the indiscriminate use of computers in teaching, but, above all, it requires that electronic resources be approached with criteria as tools for building more significant methodological processes for learning.

In a context in which there's increasingly broad access to information and knowledge, the technological evolution that has occurred in recent decades has raised reflections on pedagogical practices in higher education.

According to Fiorillo and Linhares (2013, p. 132), Law, in the face of new technologies and new sources of society, cannot remain on the sidelines of these transformations. Thus, law courses, when developing their curricula, cannot ignore this important dimension of meaning: the new environments in which current technologies develop.

According to Kensky (2012, p. 29-30), access to technology changes the way learning traditionally occurred. Since knowledge was based solely on face-to-face learning, the space and time for teaching were determined (the school). Based on technological transformations, new rhythms and dimensions are imposed on the way of teaching and learning. Thus, a profound change in the conception of space and time of student and teacher performance can be seen.

For the author (2012, p. 38), digital technology breaks with the continuous and sequenced narrative of written texts to present itself as a discontinuous phenomenon. In this sense, its temporality and spatiality, expressed in images and texts on screens, are directly related to the moment of its presentation.

Law classes are traditionally taught in an expository format. The main feature of a master class is that few resources are used for its delivery, focusing on the professor's speech, who uses a board and chalk.

Among so many technological advances in recent decades, it is increasingly common to identify teachers and students who use technological tools in the classroom environment. As a result of these new times, free access to *wireless networks*, the use of *tablets, notebooks* and classes built with the use of *projectors* and interactive whiteboards are increasingly common.

A few years ago, some students brought computers into the classroom, but this is becoming increasingly common. The number of students using computers or *smartphones* in class has become so high that there are often insufficient power outlets in university facilities.

Since access to higher education occurs, on average, around the age of 17 or 18, it is necessary to understand that teachers are dealing with a generation of digital natives[1]. Many have grown up using technology for reading and studying. In this case, it is up to the teacher or institution to establish the rules for its use.

Among those who support distance learning, the main argument used concerns the possibility of education without borders, that is, access to knowledge is much easier through the network. On the other hand, this same source that provides easier access to

[1] Digital natives are a generation of young people who were born with ample access to fast and accessible information on the vast computer network – the *web*. The concept was developed by Marc Prensky (2001), researcher and educator, in 2001.

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knowledge is also responsible for a generation that replaces research and libraries with searching for specific content on the "Google oracle", where anyone can post any information without any commitment to the source.

Regarding the benefits of virtual experience, Maturana reports research that demonstrates how children, adolescents and elderly people, in the virtual space, develop "behaviors of autonomy, collaboration, self-disturbance, invention of paths and construction of meaning" (PELLANDA, 2009, p. 63). In systemic terms, Pellanda and Schlunzen (2005) state that we can speak of a technological coupling.

On this subject, Leão (1999) links the use of the network to an autopoietic conception. For her:

> The construction of the world wide web involves the work of many minds, distributed across many pages. Its growth and vitality are not located in a specific, central point. On the contrary, it is in the nature of self-generation and *autopoiesis.* that the Internet develops. Without a doubt, what makes the Web a web, a network in which a complex mesh of information is interconnected, is the hypertextual technology itself that allows links between the different points. (LEÃO, 1999, p. 24).

Prejudices about distance learning courses are due to the fact that many institutions have offered these types of courses without any commitment to quality. Despite this, it is believed that this is a trend in higher education and should not be disregarded.

When talking about the use of technological resources to promote learning, it is worth remembering that:

> [...] what happens in the digital environment is a greater autonomy of paths and self-challenges, because at all times, subjects need to reorganize themselves to respond to situations that arise along the way. (PELLANDA, 2009, p. 66)

Dussel and Caruso (2003, p. 30-1) present an important reflection on the most representative space in a school: the classroom. According to them, classrooms have had the same format for centuries. In this space, the teacher, located at a central table in front of the students, is responsible for transmitting his or her knowledge to the students, who are usually seated in rows of chairs.

It should be noted that the architecture of the school environment reveals a lot about the conception of education in each era. This organization of furniture represents an educational process centered on the role of the teacher, the subject of the educational process considered the center of the pedagogical process.

Ghirardi (2009) deals with teaching methods in Law, as a social form and object of science, which goes beyond the limits of the academic, given the intense impact on everyday life. And that the transformation of Law as an object determines its transformation as an object of research and teaching and invites a new dynamic for the construction of knowledge within the university space. It follows that such requests redesign the expectations in relation to the legal professional, whose performance today requires proficiency in a wide range of knowledge not immediately linked to more traditional notions of legal training. This confluence between the reconstruction of Law as an object and the new dimensions that it articulates in the scope of practice requires a rethinking of the ways of preparing the future legal professional within the university space.

Although the educational scenario has changed significantly in recent decades, it is possible to observe that law courses classrooms, as well as teaching and learning methodologies, in most institutions in the country, remain the same. Although the concepts of education and methodological options have been improved in recent decades, law courses, to a large extent, still conduct pedagogical processes based on models adopted centuries ago. It remains to be seen whether this model is sufficient to meet the demands of the world.

Whether we like it or not, the fact is that the use of technology as a learning resource is increasingly common in Brazil and around the world. The number of distance learning courses in Brazil has increased significantly; however, as for Law courses offered entirely at a distance, Brazilian Lawyers Council is clearly acting in this scenario, since it clearly opposes the provision of Law courses entirely at a distance. This is because the Council understands that the lack of social need or relevance for the creation of new courses should prevent the creation of any type of offering, whether in person or at a distance. This position is based on a perceived national crisis of low-quality education in Brazilian law courses.

Furthermore, as provided for in article 23, II, of Decree No. 5,622/2005, and the provisions of article 83 of the Statute of the Bar Association, the authorization of distance learning undergraduate courses must be submitted to the council, noting in the sole paragraph of said article 23 that "the specificities of the distance learning modality will be considered", adopting a procedure analogous to that used for in-person courses, in accordance with current legislation. Therefore, although provided for in current educational legislation, the offering of legal courses entirely via distance learning is not a reality in the country.

In this context, it is important to mention that society is experiencing profound changes in its economic, cultural, political and educational practices. Part of this transformation requires reflection on new ways of experiencing both time and space dimensions. Offering (legal) subjects or courses in virtual form challenges the traditional way of thinking about education. In this sense, it is up to law schools to observe that a new dimension of place is being created,

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implying the creation of a new space for the construction and sharing of knowledge.

In this perspective, growth of distance education in Brazil and around the world has become a reality, especially with the COVID-19 pandemic. This fact requires the process of redefining a new way of thinking about the teaching profession, learning spaces, teacher-student relationships, the emergence of new actors in the school space, new teaching and learning methodologies employed, among other factors.

III. Interactivity as a Pedagogical Proposal in Legal Education and Covid-19

Initially, it's relevant to mention Ordinance No. 2,117, of December 6, 2019, by which the Ministry of Education provides for the possibility of higher education institutions using the EAD modality in the pedagogical and curricular organization of their in-person undergraduate courses, making up the limit of 40% of the total workload required by the National Curricular Guidelines of the respective course (ME, 2019).

Mendonça et al (2020) argue that public policies aimed at democratizing access to distance higher education should consider much more than expanding the number of courses and places in the country. It is necessary to consider the formulation, implementation, and evaluation of public educational policies, variables that impact access, permanence, and completion of higher education, considering the regional characteristics and differences in the country, such as: family *background*, family resources, student's class of origin, level of student's cultural capital, inequalities in educational opportunities, inequalities in educational results, type of school, region of origin (rural or urban), gender, and race. Both the democratization of education and social inequalities are complex issues that cannot be treated in a reductionist manner.

From this perspective, through interactivity, distance learning has already overcome many barriers, democratizing knowledge with a view to expanding the democratization of public policies aimed at education. The emergence of large *e- learning platforms, online* courses and *online* subjects in undergraduate courses taught by large institutions allows the consolidation of pedagogical teaching proposals that aim at interactivity in times of pandemics such as COVID-19.

Carmo & Franco (2019) emphasize that the online teacher/tutor is the one who accompanies, guides, motivates and evaluates students in their academic activities developed in the Virtual Learning Environment. Thus, the space-time dynamics of this classroom began to require teachers to have teaching knowledge that would allow them to develop educational practices mediated by digital resources, which added elements specific to *online teaching to university teaching*, such as non-face-to-face contact between teachers and students, shared teaching with a multidisciplinary team or space-time flexibility to study and teach.

Through these tools, interactivity between teachers/tutors and students can build rich relationships for the exchange of knowledge. From this perspective, multimedia content developed by teachers/content creators and posted by teachers/tutors through texts, videos and attachments allows tasks to be created on the spot or programmed, making it perfect for both short and long-term courses. Students are then invited to answer the tasks, which are evaluated by the teacher through the virtual learning environment itself.

Ghirardi (2009, p. VII) seeks, with his work, to contribute to the increase in Brazilian reflection on the teaching of Law, offering a synthetic presentation of some of the main methods of legal teaching currently in use. The improvement of legal teaching will not be possible if it is not a collective endeavor. To this end, the author points out some common methods of participatory methodology, namely, Law Clinics, Problem-Based Teaching and Law-Based Teaching, Role-Play, Seminar as a teaching technique, Case Study, Classroom Debate and Socratic Dialogue.

For each method, the author (2009, p. XII) states that it is possible to think about strategy and tactics. It is said that participatory teaching is, in principle, more practical, situated and focused on the student's potential and conditions. The correspondence between the logic of each method and the logic of performance assessment is established. In different ways, the chapters can be read as proposals for the interaction between content systematization and didactic decisions.

As an example, we can mention what the author (2009, p. XIII) says about the "Classroom Debate", which is presented, in its various forms, as a means of allowing greater student participation in expository classes, thus contributing to a better understanding of the subject matter. He questions, however, its character as an "autonomous teaching technique". And he continues, "perhaps it would be more appropriate to say that debate is a pedagogical resource that aims at student participation, capable of being used jointly, to a greater or lesser degree, with the most varied methodologies, such as role-play, simulation, case method, Socratic method and even the expository class itself".

In this aspect, the willingness to give new directions to the already established teaching experience, especially in legal education, in which students have great expectations, towards *online teaching*, holds within itself the transformation, recreation, reformulation or resignification of what these teachers commonly do or have done in the face-to-face

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classroom, in order to develop an educational practice for the cyberspace classroom (CARMO & FRANCO, 2019).

This context shows that flexibility and accessibility are essential in distance learning courses and classes, and offer the possibility of posting content, carrying out group or individual work, assessments and *feedback* from students, sharing work and creating homework. The vast majority of virtual learning environments have platforms accessible on *mobile* or *web*, making teaching barrier-free in times of COVID-19.

IV. The Competencies of the Legal Education Tutor with a View to Cooperative Learning in Distance Learning in Times of Covid-19

To teach in distance learning, the experience of face-to-face teaching must be considered in the construction of knowledge for non-face-to-face teaching. In turn, the pedagogical use of digital information and communication technologies (DCT), developed in distance learning, can help in the more effective insertion of these resources in face-to-face teaching. Thus, face-to-face teaching and *online teaching*, in the distance modality, should not be seen as antagonistic, but as ways of teaching with their own characteristics and that, in their differences, can contribute to the improvement of each other (CARMO & FRANCO, 2019).

Another relevant aspect to be considered refers to the guidance of Ordinance No. 2,117, of December 6, 2019, which establishes that the Course's Political Pedagogical Project must clearly present, in the curricular matrix, the percentage of distance learning workload and indicate the methodologies to be used, at the time of the protocol of requests for authorization, recognition and renewal of course recognition. In addition, the introduction of distance learning workload in face-to-face courses is subject to compliance with the National Curricular Guidelines for Higher Education Courses, defined by the National Education Council, when applicable (MEC, 2019).

Campos et al (2007) emphasize that the teacher/tutor must develop skills such as the use of interaction tools, the availability of the Internet and a Learning Environment that can handle the proposed activities; have a critical and reflective sense about their performance, that is, make self-assessments and constantly update themselves; organization, not only to manage discussions and help in the construction of students' knowledge, but also to guide and make the activities viable.

Online Tutoring:

a) *Didactic-pedagogical:* Mastery of both the subject taught and the possibilities of how to teach it to adult students through the mobilization of content and teaching materials, in order to promote learning;
b) *Technological:* Ability to apply new technologies in the development of educational practices for dialogue, interaction and collaboration between tutor and students. Knowledge of the educational platform used in the course to guide the student on how to best take advantage of it and to anticipate possible difficulties in using the technologies involved;
c) *Linguistics:* Ability to write and understand written texts in order to preserve interpersonal relationships in the group and guide the student in the process of constructing learning. Preparation to explore reading and writing from hypertext.
d) *Social:* Ability to establish and maintain a teaching and learning environment favorable to communication and interaction among its participants.
e) *Learning:* Knowledge of how learning occurs, the different learning styles and their possibilities in the *online environment*. Sensitivity to capture behaviors that hinder learning and to intervene to preserve the student's interest.
f) *Intercultural:* Ability to deal with the cultural diversity of students.
g) *Tutorial:* Openness to receive suggestions and guidance to adapt to new situations. Ability to manage student participation in the course and the flow of teaching and administrative activities. Ability to organize and maintain a tutorial work routine. Ability to plan, organize and evaluate academic activities.

Camacho et al (2016) argue that, given these skills, it is important for the teacher/tutor to recognize themselves as mediators of the knowledge that is being developed. In order to execute and understand the learning objectives, knowledge of the activities and assessments must be established.

In the current scenario of social isolation due to COVID-19, these skills take on a range of new meanings, values and habits in which, despite the information and communication technology available in distance learning, singularity must be taken into account. It is a look at a necessary learning of remote work ("*Home Office* ") for the teacher/tutor and students.

According to Habowski et al (2020), the teacher/tutor must be aware that in the open universe of distance education there are contrasts in the face of different realities, as well as discrepancies regarding the Virtual Learning Environment (some perpetuate functional characteristics of the tools), considered unattractive by students, in addition to difficulties in addressing communicative ambiguities in these spaces

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by participants, the slow internet connection, factors that reveal a strong movement of cultural standardization, capable of disqualifying the effects of distance education.

It is necessary to reflect on the possible paths for learning in light of the new work reality of university professors who later began as *online tutors* in distance higher education courses. Finding paths for the (re) construction of the professional identity of these educators can make them more flexible to change in an education modality in which their experience and knowledge acquired in face-to-face teaching may prove insufficient or inadequate for the development of online teaching. In this sense, renewed teaching knowledge should prove useful in organizing a tutorial work routine in undergraduate courses whose teaching and learning spaces integrate their participants in different times and spaces through digital technologies of interaction and communication (CARMO & FRANCO, 2019).

Everything indicates that the creation of groups or culture circles to learn in distance learning generates research communities, whether in sharing doubts, strengthening collective agendas, in short, it allows the collaborative construction of knowledge, which seems valid to us to problematize, with a view to the contextualized and mobilizing acquisition of formative, professional and social benefits (HABOWSKI et al, 2020).

However, it is worth making some relevant points: educational institutions and their students must have preparation, pedagogical, human and techno logical conditions. According to Ordinance No. 2,117, of December 6, 2019, limits are imposed on the presentation of the offer of this teaching modality, such as: it must be provided for in the Courses' Pedagogical Political Projects, to be conditioned to the national curricular guidelines and be limited to 40% of the course workload.

Therefore, in order to operationalize and contribute positively to the academic success of law students, the provision of distance learning courses requires planning, organization, technological availability to meet demands, and teacher training. Of course, the student's needs in terms of preparation to deal with information and communication technologies must also be visible, and, above all, attention must be paid to students in situations of social vulnerability who do not have all the resources to access the content taught in the distance learning modality.

Making distance learning courses available without restrictions without these considerations puts the proposal for responsible teaching at risk in the current scenario of the COVID-19 pandemic.

Thus, "Law cannot survive locked in a classroom, just like human beings. People must leave the classroom and explore the facts to learn what Law is for and how to apply it, evolving with the progress of society." (BERNARDES; ROVER, 2009, p. 34). And interactivity and the construction of knowledge, through the development of collective intelligence, where the teacher is part and not the center of this system, means that law courses are experiencing a new appearance, more open to the aspirations of students and more suited to the life project of graduates.

V. Final Considerations

In the current way of education, students adopt an overly passive stance, without many possibilities of discovering their potential. Contemporary education is homogenizing, and does not care about meeting the peculiarities of each student who, although heterogeneous, needs to fit into a pre-determined scheme and must necessarily adapt. And how can we compete in an increasingly technological world, with information at our fingertips?

Education needs to change. We need to worry less about transmitting ready-made knowledge and much more about making students do what they enjoy. The idea of education is (or should be) to educate students so that they become happy human beings, and not simply to insert them into the job market, which would be a perverse logic.

In this path of innovations and possibilities arising from the COVID-19 Pandemic, we are faced with the information and/or knowledge society. Being part of this informational society presupposes being connected to a network and, consequently, to a Virtual Learning Environment (VLE). These environments offer effective tools for building knowledge based on the participation and co-responsibility of academics. The VLE shortens distances, motivates and engages teachers, students and institutions. It adds interactivity and dynamism to the teaching-learning process, distance learning provides the possibility of continuous study and research even during periods of social isolation and avoids crowds.

Dogmatic and rhetorical teaching is giving way to dynamic, pluralistic teaching, with the participation and cooperation of students. The traditional model of pedagogical practice called "banking education" is being overcome, and over time, the construction of a "collective intelligence" is becoming increasingly evident. The *Internet* has brought back into vogue the discussion about the use of media that was previously not well accepted by teachers, such as the use of television and videos in the classroom, a natural result of the convergence of new technologies and their wide acceptance by students.

In the meantime, the view that knowledge must be shared in order to be produced also stands out, since isolating oneself will only lead to its weakness and not to the accumulation of knowledge, as some think. The current moment is one of interaction and

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interactivity and, since Law is an area of human knowledge that permeates the entire society and at various times enters into symbiosis with it, it cannot be forgotten that this science must be one of the precursors in the use of new technologies.

Furthermore, it is essential to mention that the teacher is indispensable for the successful implementation of a new teaching-learning model and must be open to using new tools. On the other hand, institutions cannot fail to promote the updating of their teachers, so that they can motivate student participation and their shared responsibility in the construction of knowledge.

In fact, it is assessed that the path is being very well followed, both by teachers and institutions and, no less importantly, by academics, who are the fruit of all this concern, because for a society that lives in the Age of technology, it cannot be dispensed with, incoherently, in the education system. Law is, today, also the fruit of this digital society and its future professionals, members of said society, cannot be digitally illiterate or even mere operators without developing and interacting with new technologies, leaving behind repetitive ostracism.

Given this reality regarding the COVID-19 Pandemic, it is recommended that teachers/tutors bring significant interventions that promote the assimilation of information, so that each individual, using the resources available in distance learning, can compose scenarios in tune with the elements specific to their context and can transform their intellectual universe with positive learning experiences.

Insecurity due to the so-called "new normal" and new forms of education is inevitable. The education of the future will reflect the effective exercise of autonomy, and will require that those involved in the educational process reinvent themselves and be especially proactive. Regarding the ban on being in the classroom during mandatory isolation due to the pandemic, it is important to remember the stance of some great thinkers in the History of Philosophy, such as Socrates, who taught during meals, and Aristotle, who walked with his students. The classroom as we know it today is a more modern concept that demands revisiting and redefining, since the classroom is an undeniably privileged space, but it is not the only educational space.

Since Plato, philosophy has had only one great purpose, which is to help us be happy. It is not about a utopian, metaphysical happiness, because life is not like that. Nietzsche said that life is also made up of tragedies, but even so, we must find reasons to be alive, and being happy or having happy moments is the idea that a given moment can be immortalized. Schools/universities need to help students find their potential. In this context, it is necessary to break paradigms and constantly reposition the student as the protagonist in this process.

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ChatGPT in Moroccan Education Sector: Examining the Attitude of Student Acceptance and Usage Intent

By Achraf Jamil

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Abstract- *Purpose:* The purpose of this research is to examine the variables that contribute to favorable attitudes toward ChatGPT within Moroccan society. It also seeks to investigate how this affects Morocco's attitudes toward ChatGPT and their intentions to use this technolog The study attempts to determine what influences students' decisions to use ChatGPT by comprehending these factors.

Design/Methodology/Approach: The study utilized a structured questionnaire to gather data from 286 students across various universities in Morocco. Using structural equation modeling (SEM).

Findings: The findings from the study provide insight into the significant variables influencing students about using ChatGPT. First of all, when students believe ChatGPT will be reliable and helpful for their academic needs, they are more likely to accept it and use it. This shows that students' attitudes are significantly shaped by their perceptions of ChatGPT's benefits and credibility. Interestingly, factors like social norms, digital literacy, and instructors' AI skills, Religiosity do not seem to strongly influence students' willingness to use ChatGPT.

Keywords: *ChatGPT, perceived usefulness, perceived credibility, behavioral intention, educational technology, AI adoption, moroccan education sector.*

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Practical Implications: The results demonstrate how widely ChatGPT is accepted by Moroccan respondents. It highlights how important it is to raise ChatGPT's perceived value and credibility in order to increase student adoption and usage. To fully realize ChatGPT's educational benefits, educational institutions should carefully integrate it into their curriculum while guaranteeing its dependability.

Originality/Value: While recents research has examined the variables influencing students attitudes and intentions of using ChatGPT and their possible effects. This study is the first of its kind to try to look into this relationship in the setting of a developing, collectivist society like Morocco.

Keywords: ChatGPT, perceived usefulness, perceived credibility, behavioral intention, educational technology, AI adoption, moroccan education sector.

I. Introduction

Over the last few years, the educational sector has experienced a massive transformation due to the rapid implementation of Artificial Intelligence (AI) technologies, especially ChatGPT *(Nasir and Javed, 2023).* These technologies have introduced strong progressive and interactive learning methods that vary from traditional patterns. This study aims to understand the relationship between Moroccan University students and the use of ChatGPT, examining students' attitudes and behavioral goals within their educational journey. The dominance of such technology and its ongoing growth in the education sector worldwide has been taken into consideration in this research. This study was initiated due to the significant changes AI has brought to the educational sectors, necessitating an understanding of its impact on students. ChatGPT provides an innovative approach and an exclusive experience to enhance students' learning process in their educational journey, offering automated interactive conversation, personalized and engaged discussions where they can immediately ask questions and receive feedback (*Wu, 2023; Rasul et al., 2023).* Existing literature highlights both the benefits and concerns of AI in education, providing a foundation for this study exploration. Despite these benefits, the implementation of ChatGPT has also raised concerns regarding the impact it has on the students' ability to establish critical thinking and academic honesty as it may lead students to become strongly dependent over its use for academic assistance, potentially compromising their academic integrity *(Wu, 2023; Rasul et al., 2023).* While some argue in favor of integrating ChatGPT in educational use as it strengthens students learning and academic comprehension, others claim it may weaken students fundamental academic skills such as critical thinking *(Qawqzeh, 2024).* Considering the complex relationships and conflicted opinions over the use of AI in educational purposes, this study explores several elements that impact Moroccan students' adoption, aims, and perceptions towards the application of ChatGPT. These elements include Attitude towards using ChatGPT, Behavioral Intention, ChatGPT Resistance, Ethical Values/Morals/Integrity, Perceived Academic Integrity, Perceived Bias/Inaccuracies, Perceived Credibility, Perceived Instructor AI Competency, Perceived Usefulness, Religiosity, and Student Digital Literacy Social Norms. Moreover, this research attempts to study models/theories: Technology Acceptance Model (TAM) *(Davis, 1989),* Unified Theory of Acceptance and Use of Technology (UTAUT) *(Venkatesh et al., 2003),* and Fraud Triangle theory's usefulness to form an actual influence over user behavior in Morocco's cultural and educational context. This method aims to offer a thorough understanding of the reception and implementation of AI in education and valuable insights within socio-cultural settings. Morocco was chosen for this study because its cultural and educational context is unique. The relevance of this study highlights Moroccan education as it is poorly

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present in existing literature. This study is not only investigating a critical gap in the application of AI as ChatGPT in Morocco among University students, but it is also providing feasible insights for educational sectors looking to improve its use effectively into their programs.

For what has been addressed, this research answers important questions:

- *RQ1:* How do Moroccan university students perceive the utility and credibility of AI tools like ChatGPT in their academic activities?
- *RQ2:* What are the primary concerns and barriers that Moroccan students face when integrating AI technologies like ChatGPT into their learning processes?
- *RQ3:* In what ways do instructors' AI competencies influence students' attitudes and behavioral intentions towards using ChatGPT?
- *RQ4:* Does religiosity significantly moderate the relationship between attitudes towards using AI tools and the behavioral intentions of Moroccan students?

This paper is structured as the following: In *Section 2,* the paper will introduce the theoretical framework and the foundational principles of the study. *Section 3* will focus on discussing the conceptual model and formulating hypotheses. Following that, *Section 4* and *Section 5* will delve into the research methods employed and the data analysis conducted. *Section 6* will serve as the conclusion of the paper, summarizing the key findings and implications of the study.

II. Theoretical Background

a) The Concept of ChatGPT

ChatGPT is a new form of artificial intelligence designed to interact with users in a way that feels natural, almost like talking to another person. It learns from a vast amount of data to understand different aspects of human language, such as speech and writing. *Božić and Poola (2023)* discuss how ChatGPT works and its potential applications in education. Unlike earlier AI models, which could only handle basic conversations, ChatGPT is capable of creating dialogues that seem very realistic *(Roumeliotis & Tselikas, 2023).* Whether it's providing assistance in customer service or acting as a virtual assistant, ChatGPT aims to offer experiences that closely resemble human interaction, understanding and responding to text in a way that feels human-like. Additionally, ChatGPT is constantly learning and improving. With each interaction, it gets better at understanding language, adapting to changes, and becoming more accurate over time *(Haleem, Javaid, & Singh, 2022).* By adapting to users needs, ChatGPT ensures its conversations remain relevant and effective. It also adds empathy to its interactions, understanding emotions and context to engage users in friendly, personalized chats. This approach builds trust and connection, changing how we perceive AI from a tool to a companion that actively listens and understands.

b) Theoretical Foundation

i. The Theory of Acceptance and Use of Technology (UTAUT)

The Theory of Acceptance and Use of Technology (UTAUT) provides a framework for explaining reasons behind people's choice of specific technologies over others and how they interact with them in action. UTAUT was developed by Venkatesh. It investigates several technological aspects among them social norms/effects, their efficacy and accessibility, and the factors behind promoting its adoption worldwide *(Venkatesh et al., 2003).* Additionally, this model regards age, gender, technological learning experience, and freedom to use technology.

ii. The Technology Acceptance Model (TAM)elaborate

One of the frequently used models to study user acceptance with technology is The Technology Acceptance Model (TAM)elaborated by *(Davis, 1986).* It is based on social psychology theory and the Theory of Reasoned Action (TRA) by (*Fishbein and Ajzen, 1975).* TRA theory indicates attributes that affect people's beliefs and attitudes, which then influence their behavior and aims. In the same way as TAM theory, (*Davis, 1986)* elaborates several important aspects consisting of perceived usefulness (PU), perceived ease of use (PEOU), attitude, and intention to use. Among these, PU and PEOU investigate user perceptiveness about technology consumption and how it impacts their attitude, determining whether users will embrace it or reject it.

iii. Fraud Triangle Theory

Donald Cressey's Fraud Triangle theory, emphasises a radical structure to comprehend the psychological, social and environmental circumstances that lead individuals to commit fraud. The theory implies three main aspects resulting in fraud behavior: Pressure, Opportunity and Rationalization. In accordance with Cressey ideology, people are motivated to engage in fraudulent activities when they are experiencing either financial or personal pressures. Eventually, pressure motivates individuals to perceive their deceitful actions acceptable when they are given a chance to take advantage of vulnerability or weakness within a strict setting. Students tend to use ChatGPT when they are experiencing overwhelmness and immense pressure to meet up all their multiple academic tasks as deadlines, assignments or projects in a short period of time with limited resources *(Devlin & Gray, 2023).* This technology helps them manage their workload, save time and quickly generate answers for them. Therefore, the theoretical elements are connected which makes it

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important for organizations to enhance preventive measures. However, comprehending these factors is challenging for institutions to stay vigilant, to detect possible threats to prevent fraud activities *(Cressey, 1953).* Mostly, people justify fraud when they often experience pressure and see a way out by doing so. Here comes the Fraud Triangle Theory with a progressive philosophy to understand the reasons behind fraud. The Fraud Triangle theory has made significant progress in developing a philosophical foundation for understanding fraud occurrence (*Ma, Qingxiong & Liu, Liping, 2005).*

III. Conceptual Model and Hypothesis Development

a) Conceptual Model

In figure 1, The framework suggested below, is based on reconciling the theories of TAM, proposed by *Davis (1989),* focuses on two primary determinants of technology adoption: Perceived Usefulness (PU) and Perceived Ease of Use (PEOU) and *UTAT Venkatesh et al. (2003)* theories in addition to research conducted by relevant scholars in the field.

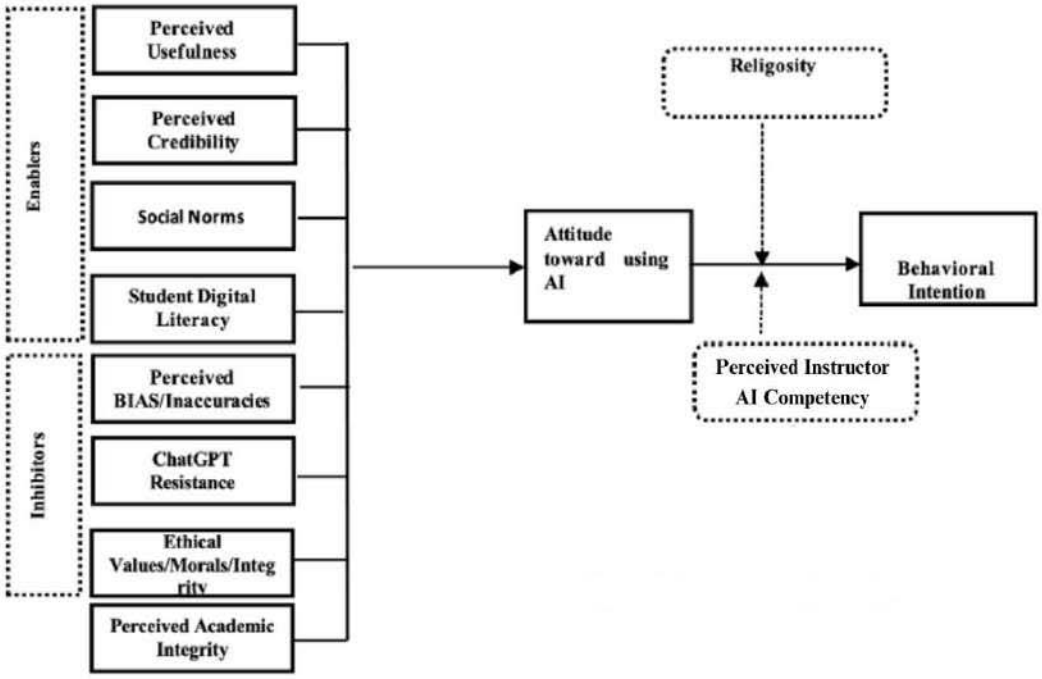


Figure 1: Hypothesized Model

b) Hypotheses Development

Perceived Usefulness refers to how much students believe that using ChatGPT will help them do better in their studies, includes making studying easier, improving understanding of course materials, and overall enhancing their academic performance. Based on the theory of technology acceptance model (TAM) of *(Davis, 1986),* perceived usefulness (PU) significantly predicts users attitude and behavioral intention to adopt the use of a technology. Similarly, *Albayati (2024)* found that when people have good experiences with such technologie like ChatGPT, they tend to feel more positive about using it. For example, if a student find that ChatGPT consistently gives them accurate and helpful responses to their academic questions, they are more likely will use it regularly to improve their studies. Additionally, a research conducted by *Iqbal, Ahmed, and Azhar (2022)* highlights that if the instructors perception of ChatGPT as a valuable tool in their teaching methodologies it positively impacts their attitude to use it. This finding where the perceived usefulness of ChatGPT is likely to influence students attitudes in a similar manner. Given that both instructors and students engage with ChatGPT within educational settings, their positive results with the technology can contribute to their overall acceptance and ongoing utilization of it. Accordingly, it is hypothesized that:

H1: Perceived Usefulness Positively Impacts Students' Attitude towards using ChatGPT.

Perceived Credibility refers to the degree to which students believe that ChatGPT provides reliable, accurate, and trustworthy information. Students are convinced that ChatGPT provides accurate and reliable information; therefore, they develop positive beliefs regarding its usage to attain their academic objectives *(Tiwari et al., 2023).* Its effective everyday usage results in making students believe it could do more, leading them to adopt a positive attitude in terms of its utility and boost their self esteem. This is exactly what a student

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experience with AI feels like. It becomes a trustworthy source that is frequently used due to its provision of reliable and accurate information. Research by *Iqbal (2023)* supports this notion, showing that students who trust ChatGPT's responses are more inclined to use it for learning, leading to improved academic engagement and outcomes. Additionally, findings from *Sallam et al. (2023)* confirm that perceived credibility is crucial in validating the acceptance of ChatGPT, demonstrating that students who viewed ChatGPT as credible showed positive attitudes towards use in it into their studies. These studies underscore the significance of perceived credibility in shaping students' acceptance and continued use of ChatGPT in educational settings. Accordingly, the study proposed that:

H2: Perceived Credibility Positively Impacts Students' Attitude towards using Chatgpt.

Social Norms refer to the shared expectations and rules that guide the behavior of people within social groups. Based on the Theory of Acceptance and Use of Technology (UTAUT) *(Venkatesh et al., 2003)* and the Technology Acceptance Model (TAM) *(Davis, 1986),* UTAUT demonstrates that social norms are a driver towards technology adoption and implies that ChatGPT is to show positive acceptance in case it gets taken up by the community of students *(Mahmud et al., 2024).* TAM reinforces this by highlighting the influence of social pressures on technology adoption. With these combined, students are more likely to view ChatGPT positively if it is seen as a norm within their social circles. In addition, *Sallam et al. (2023)* found that students who get attracted by their collegues using ChatGPT, they have better attitudes towards it. Similarly to a study conducted by *Fabella (2023)* who discovered that first-year college students are more likely to accept ChatGPT if they believe others view it positively. This finding underscores the impact of peer opinions and social norms on students attitudes towards new technology like ChatGPT which is the case in this study. These mentioned findings collectively emphasize the importance of considering peer influence and prevailing social norms when understanding students' acceptance of innovative technologies. Accordingly, the study proposed that:

H3: Social Norms Positively Impact Students' Attitude towards using ChatGPT.

Digital Literacy refers to the ability to effectively use digital tools and technologies to find, evaluate, create, and communicate information. According to a study conducted by *Annamalai and Naghmeh-Abbaspour (2023),* digital literacy plays a significant role in how students perceive and adopt new technologies like ChatGPT. Those with strong digital skills tend to appreciate ChatGPT's capabilities more, leading to better academic performance and a positive attitude towards its use. As students become more proficient with digital tools, they can maximize ChatGPT potential to enhance their learning experiences. Further research by *Firat (2023)* supports that students with higher digital literacy are more favorably towards using ChatGPT, recognizing its potential to support diverse learning activities effectively. Learners do not have to put extra effort into learning how to use ChatGPT as it is similar to searching for information on the Internet. If the use of ChatGPT is easy, clear, and simple, students would intend to use it for learning purposes in the future. Accordingly, the study proposed that:

H4: Students' Digital Literacy Positively Impacts Students' Attitude towards using Chatgpt.

Perceived Bias/Inaccuracies refer to the extent to which students believe that the information provided by ChatGPT is biased, incorrect, or misleading. Based on *Barakat, Salim, and Sallam (2024)* findings, students perception of bias or inaccuracies in ChatGPT responses significantly impacts their attitude toward using the technology. These perceptions can highlight trust and reliance on ChatGPT for academic purposes, causing students to question the AI tool reliability and accuracy. *Hidayat-ur-Rehman and Ibrahim (2023)* support this finding by indicating that perceived bias and inaccuracies not only discourage educators but also significantly influence students willingness to adopt ChatGPT. The study highlights that these negative perceptions resulted the resistance to use ChatGPT. Accordingly, it is hypothesized that:

H5: Perceived Bias/Inaccuracies Negatively Impact Students' Attitude towards using ChatGPT.

ChatGPT Resistance refers to the reluctance or refusal of students to use ChatGPT due to various concerns such as discomfort, distrust, or preference for human interaction. According to Yilmaz research, students attitude changes as a consequence of ChatGPT resistance. The findings showcase that if students feel discomfort, distrust, or prefer human interaction instead of AI technologies, it influences their attitude towards using ChatGPT and it evolves into an unfavorable tool. ChatGPT resistance may develop for several reasons, including laziness, concerns about trustworthiness, or the fear of being caught using AI tools. Hence, these motives negatively impact students' willingness to accept ChatGPT as a facilitator in their learning process and discourage them from forming a positive attitude towards it *(Yilmaz, 2023).* Another research conducted by *Famaye, Bailey, and Adisa (2024)* found that students are worried if using AI tools like ChatGPT might make them lazy and harm their writing skills, leading to negative attitudes toward such technology. Similarly, *Sevnarayan's (2023)* study showed that both students and instructors have concerns beyond just reliability and ethics when it comes to using ChatGPT, affecting how they feel about it overall. These studies highlight how various worries can combine to

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make people hesitant about using AI in education. Accordingly, it is hypothesized that:

H6: Students' Resistance to ChatGPT Negatively Impacts their Attitude towards using ChatGPT.

Moral Values refer to the principles and standards of behavior that students consider to be important and right, guiding their actions and decisions. Based on a study conducted by *Fahri (2023)* students moral values play a crucial role in determining the attitude regarding the integration of ChatGPT *(Farhi et al. 2023).* This casts doubts to students on how ChatGPT usage goes against their moral values. For one thing, ChatGPT resistance could imply ethical concerns, data privacy problems or any misconduct resulting from AI technologies leading to a disadvantageous approach about its acceptance. From a student perspective, the employment of AI tools in academic learning is considered unjust if it appears a category is benefiting from its usage in contrast to others *(Farhi et al. 2023).* In addition, *Iqbal (2023)* study mentioned that students worry about the truthfulness and correctness of AI generated responses, fearing that using such tools might go against their own moral principles. These worries lead to negative feelings about ChatGPT when students think it might harm their honesty or academic principles. Accordingly, the study proposed that:

H7: Students' Moral Values Negatively Impact their Attitude towards using ChatGPT.

Perceived Academic Integrity refers to students' beliefs about maintaining honesty and originality in their academic work while using technological tools like ChatGPT. *Bin-Nashwan et al. (2023)* found that how students think ChatGPT affects academic honesty greatly influences in their attitudes. If students believe using ChatGPT for their studies might make their work less authentic or original, they're more likely to see it in a negative light. This might stop them from using ChatGPT because they are worried about being not honest and keeping their work not credible. Other study by *Iqbal (2023)* points out that students are concerned that using these tools could make it easier to cheat, which could harm their academic reputation or lead them to bad consequences. The potential for plagiarism or undermining one's own learning process has been identified as significant barriers to the acceptance of ChatGPT in educational settings. . Hence, the following hypothesis is proposed.

H8: Perceived Academic Integrity Negatively Impacts the Students' Attitude towards using ChatGPT.

Intention to use refers to the likelihood that students will use ChatGPT for their academic activities based on their attitudes towards the technology. According to *Artur Strzelecki (2023)* having a positive attitude towards ChatGPT leads to a stronger intention to use the system. When students have positive opinions about ChatGPT, it motivates them to use the technology more in their academic pursuits. Another study by *Abdaljaleel et al. (2024)* shows that when students feel confortable with such a technology like ChatGPT, they're more likely to use it. Likewise, *Albayati (2024)* found that if students think ChatGPT is easy to use and helpful, they're more willing to use it often. These studies highlight how important it is for students to have positive experiences with AI tools like ChatGPT to want to use them more. therefore:

H9: Students' Attitude toward using ChatGPT Positively Impacts their Intent to use it.

Perceived Instructors' AI Competency refers to the extent to which students believe that their instructors are skilled and knowledgeable in using AI technologies in educational settings. According to the research by *Sanusi et al. (2022),* perceived competency of instructors in artificial intelligence plays a crucial moderating role in shaping students attitudes toward AI use in educational sectors. Effective instructors is a key role in shaping how students perceive AI technologies like ChatGPT. By integrating AI into their teaching methods, they can clarify how AI works, link its use to their educational goals. This approach creates a supportive learning environment where students feel comfortable with AI technologies. Additionally, the systematic review by *Salas-Pilco, Xiao, and Hu (2022)* highlight the importance of instructors AI competencies in moderating students attitudes. It highlights that instructor confidence and capability in using AI directly impact how students perceive the reliability and effectiveness of AI applications in education. Moreover, The relationship between instructors perceived competency in AI and students attitudes towards its use aligns with established theories like the *Technology Acceptance Model (TAM)* and the *Unified Theory of Acceptance and Use of Technology* (UTAUT). According to TAM, users who are more proficient in AI can enhance students perception of its usefulness and ease of use, thus promoting greater acceptance of AI among students. Similarly, UTAUT suggests that users with high AI competency can create conditions that facilitate positive attitudes towards AI, leading to increased performance and effort expectancy between instrusctors and students.

H10: Perceived Instructors' AI Competency Moderate the Relationship between Attitude towards AI use.

Student Religiosity refers to the extent to which students religious beliefs and practices influence their attitudes and behaviors. In the ChatGPT context, the more religiously inclined students are less likely to give in to the use of AI tools like ChatGPT, as noted by *Reed (2021).* Islam is the largest religion in Morocco, with more than 99% of the population adhering to it. The country follows only one religion which is Islam, and Islamic teachings play a crucial role in shaping cultural and societal norms *(Islam Web, 2023).* Supporting this,

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a study conducted by *Zhang et al. (2024)* delve into the impact of personal ethics, particularly those influenced by religiosity, on behavioral intentions towards technology. Their research indicates that moral evaluations strongly affect the acceptance and usage of technology. Therefore, religious students may fear that embracing AI technologies like ChatGPT which is the case for this study, could lead to unethical practices, such as spreading misinformation or cheating, which is considered 'haram' or forbidden in Islam. Accordingly, it is hypothesized that:

H11: Student Religiosity Moderates the Relationship between Attitude towards using ChatGPT and Behavioral Intent to use it.

IV. Methods

a) Procedures

We collected data using a questionnaire by asking people to rate their agreement and disagreement with various statements on a scale of 1 to 5 ("Strongly Disagree" to "Strongly Agree."). The questionnaires were delivered in French, the primary language used in Morocco (Chetioui et al., 2020). Also, the survey was translated from French to English by using back-translation technique (Tian et al., 2022) to ensure the english version accurately reflected the original French questions. This ensured clear communication with all participants. By providing the questionnaire in both French and English, we aimed to facilitate participation and understanding among all respondents. This approach helped minimize any potential misinterpretations of the questions and ensured consistency in responses across participants.

The survey was for the most part distributed through DMs on social media like facebook, instagram, linkdin and emails to the participants. This has been a very convenient and effective method, bearing in mind the time factor we had, sampling the amount of information required in the study. Appendices are provided for reference.

b) Sample and Data Collection

ChatGPT is becoming increasingly used in various industries, including universities. *Choudhury and Shamszare (2023)* point out that many occupations within academic institutions are using ChatGPT. Given the rapid growth of ChatGPT use among students, we have selected to study a sample consisting of Moroccan students to test the above model. We have adopted a nonprobability sampling method that integrated both self-selecting and snowball sampling. Based off the previously cited work, respondents were self-selected and participated of their own accord. Additionally, all questions on the survey were mandatory to answer to ensure that our data remained free of any inconsistencies. The sample size of our study consisted of Moroccans currently residing in Morocco. The results are as follow: For the Demographics part, The survey included a total of 286 respondents, with a gender distribution nearly even at 51.4% female and 48.6% male. In the study, most participants are students in higher education. Among them, 43.4% are undergraduates, 52.1% are graduates, and 4.5% are PhD candidates. The majority of participants, 57%, are between 18-24 years old, while 40.2% are aged 25-34, indicating a young participant base. When it comes to attitudes towards ChatGPT, a large number of participants, 130, strongly agree with its use for learning, and 129 agree. However, there are some who are neutral (13), disagree (10), or strongly disagree (4) with its use. Concerning addiction to ChatGPT, 120 strongly agree and 99 agree that they feel addicted, while 25 strongly disagree and 10 disagree. Regarding integration into activities, 118 find it very likely, and 139 think it's likely, while a few are neutral (15), unlikely (11), or very unlikely (3). In terms of usage, 143 participants frequently use ChatGPT, 108 use it occasionally, 32 rarely use it, and only 3 have never used it. Lastly, on accessibility, 135 find ChatGPT absolutely accessible, 142 say it's accessible in some cases, and only 9 find it not accessible.

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Table 1: Respondent Profile

Survey Respondent (n=286)

Measure	Item	N	(%)	Measure	Item	N	(%)
Gender	Female	147	51,4	Level of Studies	Undergraduate	124	43,4
	Male	139	48,6		Graduate	149	52,1
					Phd Candidate	13	4,5
Age	18-24	163	57,0				
	25-34	115	40,2				
	35-44	8	2,8				
CHATGPT Learning	Strongly Agree	130	45,5	ChatGPT Addiction	Strongly Agree	120	41,96
	Agree	129	45,1		Agree	99	34,62
	Neutral	13	4,5		Neutral	32	11,19
	Disagree	10	3,5		Disagree	25	8,74
	Stronlgy Disagree	4	1,4		Strongly Disagree	10	3,50
ChatGPT Integrations	Very Likely	118	41,3	ChatGPT USE	Never	3	1,05
	Likely	139	48,6		Rarely	32	11,19
	Neutral	15	5,2		Occasionally	108	37,76
	Unlikely	11	3,8		Frequently	143	50,00
	Very Unlikely	3	1,0				
ChatGPT Accesibility	Absolutely	135	47,2				
	In some cases	142	49,7				
	No	9	3,1				

V. Results

The analysis of the data in our study was conducted using a statistical method called structural equation modeling (SEM). This approach helps us understand the relationships and causal links within the conceptual model we presented earlier. It involves analyzing numerical data using techniques like multiple regression and factor analysis. Given the complexity of our model, we opted to use the partial least squares method, as recommended by *Chetiou et al. (2022),* to ensure accurate analysis. To assess the quality and accuracy of our research, we'll be looking at several factors, including indicator reliability, construct reliability, convergent validity, and discriminant validity. These measures help ensure that our data is reliable and valid for drawing conclusions. Once we've established the reliability and validity of our measurements, we'll proceed with the structural modeling test using SMART-PLS 4.

a) Assessment of the Measurement Model

The results obtained from *Table 2,* The Cronbach's Alpha values obtained in this research indicate how reliable our measurements are. According to *Pallant (2001),* if the Cronbach's Alpha value is above 0.6, it means our measurements are quite reliable and acceptable *(Nunnally and Bernstein, 1994).* Conversely, if the value is below 0.6, it suggests lower reliability. Our study found that all variables had Cronbach's Alpha values higher than 0.6, meaning they are reliable and suitable for analysis.

Composite Reliability (CR) measures how consistent and dependable our constructs are. To be considered acceptable for our study, CR values should be higher than 0.7 according to *Hair, Hult, Ringle, and Sarstedt* (2014). Our analysis revealed that all variables had CR values exceeding 0.7, indicating that they are reliable and suitable for our study.

To ensure the reliability of our measurements, we need the Average Variance Extracted (AVE) value for each variable to be greater than 0.5 *(Hair et al., 2010).* After conducting our analysis, we found that all variables exceeded this value. This indicates confirming the reliability of our measurements.

In this studty a method by *Fornell and Lacker (2018)* is used. They suggest that the average root square of the average variance extracted (√AVE) for each aspect should be higher than its correlation with any other aspect. We checked this using *Table 3,* and it seems that each aspect is indeed different enough from the others.

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Table 2: Factor Loadings, Composite Relabilities, Cronbach Alpha and Average Variance Extracted (n=286)

Constructs	Loadings	CA	CR	AVE	Constructs	Loadings	CA	CR	AVE
Perceived Usefulness		0,807	0,812	0,721	Ethical Values/Morals/Integrity		0,885	0,956	0,737
PU1	0,831				EVI1	0,720			
PU2	0,904				EVI2	0,875			
PU3	0,809				EVI3	0,909			
Perceived Credibility		0,776	0,777	0,690	EVI4	0,914			
PC1	0,822				Perceived Academic Integrity		0,828	0,828	0,746
PC2	0,849				PAI1	0,824			
PC3	0,821				PAI2	0,913			
Social Norms		0,895	0,916	0,758	PAI3	0,852			
SN1	0,845				Attitude towards using ChatGPT		0,813	0,818	0,728
SN2	0,905				AT1	0,868			
SN3	0,853				AT2	0,836			
SN4	0,879				AT3	0,856			
Student Digital Literacy		0,850	0,858	0,769	Perceived Instructor AI Competency		0,864	0,872	0,786
SDL1	0,850				PIAC1	0,868			
SDL2	0,913				PIAC2	0,926			
SDL3	0,867				PIAC3	0,864			
Perceived Bias/Inaccuracies		0,872	0,900	0,710	Riligosity		0,729	0,771	0,642
PBI1	0,768				R1	0,768			
PBI2	0,807				R2	0,884			
PBI3	0,901				R3	0,745			
PBI4	0,887				Behavioral Intention		0,830	0,832	0,747
ChatGPT Resistance		0,876	1,157	0,693	BI1	0,844			
CGR1	0,759				BI2	0,916			
CGR2	0,824				BI3	0,831			
CGR3	0,859								
CGR4	0,882								

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Table 3: Disciminant Validity (Heterotrait-Monotrait Ratios-HTMT)

		1	2	3	4	5	6	7	8	9	10	11	12
1.	Attitude towards using ChatGPT												
2.	Behavioral Intention	0,705											
3.	ChatGPT Resistance	0,197	0,218										
4.	Ethical Values/Morals/Integrity	0,225	0,364	0,114									
5.	Perceived Academic Integrity	0,697	0,457	0,074	0,282								
6.	Perceived Bias/Inaccuracies	0,172	0,144	0,330	0,111	0,091							
7.	Perceived Credibility	0,716	0,704	0,205	0,207	0,519	0,170						
8.	Perceived Instructor AI Competency	0,257	0,301	0,108	0,429	0,345	0,175	0,319					
9.	Perceived Usefulness	0,682	0,735	0,269	0,349	0,425	0,086	0,554	0,267				
10.	Riligosity	0,306	0,269	0,088	0,270	0,113	0,202	0,224	0,201	0,243			
11.	Student Digital Literacy	0,498	0,659	0,241	0,555	0,459	0,083	0,427	0,530	0,588	0,224		
12.	Social Norms	0,327	0,477	0,070	0,571	0,271	0,185	0,306	0,356	0,377	0,284	0,408	

b) Assessment of the Structural Model

Given the fact that the measurement model has been proven to be correct, it is now possible to move on to the structural model portion of the study. According to *Cohen (1992)* r-square value .12 or below indicate low, between .13 to .25 values indicate medium, .26 or above and above values are considered high. *Table 4* highlights the (R^2) for all endogenous variables in the study, highlighting the fact that they exceed 0.26 and above.

Table 4: Coefficient of Determination

	R Square	Cohen (1992)
Attitude towards using ChatGPT	0.554	High
Behavioral Intention	0.364	High

c) Direct Relationships

From the results obtained in *Table 5,* this study explores the factors influencing the adoption and usage of ChatGPT among students in universities. The analysis for Hypothesis 1 (H1), it finds that if students think ChatGPT is useful (beta = 0.270, p-value = 0.000), they will have a more positive attitude towards it. This agrees with other research showing that AI tools can improve learning quality and offer practical benefits in learning environments. For Hypothesis 2 (H2), if students think ChatGPT is trustworthy (beta = 0.255, p-value = 0.000), they will also have a positive attitude. Trust is important for adopting new educational technologies. Hypothesis 3 (H3) is not supported since the P value is higher than 0.05 (p-value = 0.286, beta = 0.052), meaning what peers think doesn't really affect student attitudes towards ChatGPT. Students care more about their own experiences and preferences than about social influences. This could be because students personal experiences and preferences are more important than what their peers think. Hypothesis 4 (H4) is also not supported (p-value = 0.268, beta = 0.061), showing that knowing how to use digital tools doesn't make students more likely to like ChatGPT. Familiarity with digital tools doesn't necessarily predict favorable attitudes towards specific technologies. Hypothesis 5 (H5) is supported since the p value is lower than 0.05 (beta = 0.092, p-value = 0.046). Even if students think ChatGPT might have some bias or inaccuracies, they still tend to like it. This indicates that concerns about biases can actually engage students to use ChatGPT. Hypothesis 6 (H6) is supported (beta = -0.098, p-value = 0.014), showing that resistance to new technology makes students less likely to like ChatGPT. This reflects the challenges in technology adoption where resistance can stem from various user concerns. Hypothesis 7 (H7) is not supported because the p value is higher than 0.05 (beta = -0.077, p-value = 0.143), meaning ethical concerns don't really affect student attitudes towards ChatGPT. Other factors, like how useful or easy ChatGPT is to use, might be more important to students than ethical considerations. Hypothesis 8 (H8) is strongly supported (beta = 0.343, p-value = 0.000), showing that if students think ChatGPT helps with

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academic integrity, they will like it more. Highlighting perceived academic integrity can greatly enhance positive attitudes. Finally, Hypothesis 9 (H9) is very strongly supported (beta = 0.529, p-value = 0.000), showing that if students have a positive attitude towards ChatGPT, they are very likely to use it. This confirms that positive attitudes significantly predict the behavioral intention to use ChatGPT.

Table 5: Path Coefficients

	Relationships	Beta	STDEV	T-statistics	P-values
H1	Perceived Usefulness -> Attitude towards ChatGPT	0.270	0.065	4.152	0.000
H2	Perceived Credibility -> Attitude towards using ChatGPT	0.255	0.067	3.792	0.000
H3	Social Norms -> Attitude towards ChatGPT	0.052	0.049	1.068	0.286
H4	Student Digital Literacy -> Attitude towards ChatGPT	0.061	0.055	1.109	0.268
H5	Perceived Bias/Inaccuracies -> Attitude towards using ChatGPT	0.092	0.046	1.998	0.046
H6	ChatGPT Resistance -> Attitude towards using ChatGPT	-0.098	0.040	2.459	0.014
H7	Ethical Values/Morals/Integrity -> Attitude towards using ChatGPT	-0.077	0.052	1.466	0.143
H8	Perceived Academic Integrity -> Attitude towards using ChatGPT	0.343	0.085	4.042	0.000
H9	Attitude towards using ChatGPT -> Behavioral Intention	0.529	0.071	7.435	0.000

d) The Moderating Effect

From the results obtained *(Table 5.1. Moderating effects)* The moderators of the model are, Hypothesis H10 and Hypothesis 11. H10 suggests that the perception of instructors competency in AI might affect how students positive attitudes towards AI translate into their intentions to use AI technologies. The beta value obtained is 0.127 which is positive, implying that as students perceive their instructors to be more skilled in AI. However, the p-value obtained is 0.056 which is higher than the conventional value of 0.05 for statistical significance. This means we can't conclude that perceived instructor AI competency moderate student behavioral intention to use AI technologies.

In Hypothesis H11, it's proposed that religiosity among students moderate their intentions to use it. The beta value obtained is 0.087, the p-value of 0.092 shows that this effect is not significant. This means that although there might be a trend where religiosity impacts how attitudes translate into behavioral intentions, the evidence doesn't strongly support a significant moderating effect of religiosity in this context. This could be because other factors, like how useful or easy to use ChatGPT is, matter more to students than their religious beliefs.

Table 5.1: Moderating effects

Hypotheses	Relationship	Beta	STDEV	T Statistics	P Values
	Moderating Effects				
H10	Perceived Instructor AI Competency -> Behavioral Intention	0.127	0.067	1.912	0.056
H11	Religiosity -> Behavioral Intention	0.087	0.052	1.687	0.092

VI. Discussion

a) Theorical Implications

This study provides insights into ChatGPT's acceptance in Moroccan education. First, the significant relationship between perceived usefulness and students attitudes towards using ChatGPT aligns with the findings of *Davis (1986),* who emphasizes that the importance of perceived usefulness in the Theory of Technology Acceptance Model (TAM). This confirms our assumption

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that perceived usefulness is a critical factor influencing students behavioral intentions to adopt AI tools, supported by recent works that highlight its role in shaping technology acceptance behaviors *(Venkatesh et al., 2003; Albayati, 2024).* Also, the findings indicates that perceived credibility significantly impacts students attitudes towards ChatGPT. This confirms previous research by *Tiwari et al. (2023),* highliting the importance of credibility in technology adoption. Our findings highlight that trust and reliability in ChatGPT are essential for its acceptance among students, highlighting the critical role of perceived credibility in technology adoption within educational settings. Contrary to expectations, our study indicates that social norms, which is often significant in influencing technology adoption as mentioned in the Unified Theory of Acceptance and Use of Technology *(Venkatesh et al., 2003),* do not have a strong impact in this research. In the Moroccan educational sector (Universites), is seems to be different. our study found that social norms do not significantly influence attitudes towards ChatGPT, which difffers from findings by *Mahmud et al. (2024)* which suggested that social norms play a crucial role in adopting new technology. Moroccan students have a more individualistic way of deciding whether to use new technology. They care more about their own thoughts and preferences than what others thinks. Additionally, our study found that digital literacy has little impact on attitudes toward ChatGPT, which contradicts expectations based on prior research suggesting that digital literacy should promote technology adoption *(Nagaletchimee Annamalai & Bita Naghmeh-Abbaspour, 2023).* This suggests that students may already possess a strong understanding of digital tools, causing their technological proficiency less influential in their willingness to use ChatGPT. Essentially, because students who belong to Generation Z, which is known for being digital natives, could explain why their level of digital literacy doesn't significantly impact their attitudes toward ChatGPT. Supporting this idea by a recent work, Generation Z individuals have grown up surrounded by technology, so they may already possess a high level of digital literacy compared to previous generations *(Latkovikj & Popovska, 2020).* For perceived bias and inaccuracies in ChatGPT responses, the results indicates that it negatively impact students' attitudes, aligning with findings by *Barakat Salim and Sallam (2024).* This highlights ongoing concerns about the reliability of AI outputs and highlithing the need for improvements in AI technologies to reduce biases and inaccuracies, which are crucial for gaining student trust and wider acceptance in educational contexts. Moreover, we found that resistance to ChatGPT negatively influences attitudes towards its use, supporting the notion presented by *Yilmaz (2023)* that fear of AI and discomfort with technology can hinder adoption. This suggests that resistance based on a lack of familiarity or fear of becoming overly dependent on AI could be significant barriers to the integration of AI technologies such as ChatGPT in education. For the Ethicals and Valus, our results did not find a significant impact of them on attitudes towards ChatGPT, This is different from what other studies done by *Farhi et al. (2023) and Bin-Nashwan et al. (2023).* They found that students concerns about privacy and academic honesty strongly influence how they feel about AI tools like ChatGPT. The difference between these studies and ours may indicate a unique cultural or educational perspective in Morocco, where ethical concerns might be acknowledged but are less noticeable by factors like perceived usefulness or credibility in determining the acceptance of ChatGPT. The study suggests that having a positive attitude toward ChatGPT strongly affects the intention to use it, which supports the idea that attitude plays a crucial role in determining usage intentions. This finding is consistent with previous research by *Artur Strzelecki (2023),* which showed that favorable attitudes toward educational technologies are a strong predictor of their continued use. This highlight how positive user experiences are vital for encouraging the adoption of technology. While our study didn't find significant evidence supporting the idea that perceived instructor AI competency affects the intention to use ChatGPT, this differs from the findings of *Ball and Levy (2008).* They proposed that instructors proficiency with AI tools can influence students attitudes and intentions to use them. This difference in findings could be due to variations in how extensively AI is used in teaching practices or differences in educational environments. Moving to Relgiosity, Our results indicate that religiosity doesn't significantly change the relationship between attitudes toward ChatGPT and the intention to use it. This differs from previous ideas suggesting that religiosity could affect technology adoption *(Reed, 2021).* It means that, in our study's context, religious beliefs don't notably students inteions for using AI. This suggests that personal beliefs might not be as important as previously thought in determining technology acceptance in this aspect. These theoretical insights not only deepen our understanding of how AI technologies like ChatGPT are perceived within the Moroccan educational universities but also offer a framework for predicting and enhancing technology acceptance among students.

b) Practical Implications

This study found that students willingness to use ChatGPT in Moroccan educational universities is influenced by their attitudes towards the technology. This means that how students feel about ChatGPT play a big role in whether they decide to use it. The universities need to critically focus on improving the perception of students toward ChatGPT and the way people feel about it for such technology to be effectively used.

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Based on the findings, which show the strong influence of perceived usefulness and credibility on students attitudes, this research suggest that educational institutions should highlight the educational benefits of ChatGPT. These efforts should focus on how ChatGPT can support learning activities like giving feedback and tutoring. By emphasizing these benefits, universities can help students develop a positive attitude towards using ChatGPT.

Another finding of this study is that perceived academic integrity affects students attitudes toward using ChatGPT. Educational institutions should create strategies to showcase the ethical use of AI technologies. This can be done by developing clear guidelines to ensure that using ChatGPT supports, rather than harms, academic honesty which can lead to bad consequences such as dimiss of failing the subject. Universities should also encourage instructors to integrate ChatGPT into their teaching and provide them with the necessary training. Regular checking on the impact of ChatGPT on learning and collecting student feedback will be a gradual process in making improvements. The discussion group where students share experiences and ideas may also involve great contribution. These measures taken by universities would facilitate their positive attitudes as well as usage in an effective and ethical manner, thus enhancing total educational experiences.

c) Limitations

The number of students we studied was sufficient for doing our analysis, but the results were from only universities in morocco. This might make it harder to apply our findings to other groups, like students in high schools. Those students might have different opinions about using ChatGPT. If we also included high school students, we could learn more about what younger people think, those from the Alpha Generation. This could give us a better idea about how different generations use technology. So, including high school students in future studies could help us understand ChatGPT acceptance better across different ages and education levels.

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Appendix A

Constructs	Items	Measuarment Items	References
Perceived Usefulness (PU)	PU1	I believe that perceived usefulness can influence my attitude towards using ChatGPT for educational purposes.	Albayati, H. (2024)
	PU2	The specific features or functionalities of ChatGPT are particularly useful for my educational needs.	
	PU3	I consider ChatGPT to be a valuable resource for accessing educational materials or obtaining learning assistance.	
Perceived Credibility (PC)	PC1	I perceive ChatGPT as a trustworthy tool for educational purposes.	Tiwari, C. K., Bhat, Mohd. A., Khan, S. T., Subramaniam, R., & Khan, M. A. (2023).
	PC2	The perceived credibility will significantly contribute to my intention to adopt ChatGPT.	
	PC3	ChatGPT can facilitate my learning process and help me achieve my educational objectives.	
Social Norms (SN)	SN1	My friends/Classmates approve my decision to use ChatGPT.	Mahmud, A., Sarower, A. H., Sohel, A., Assaduzzaman, M., & Bhuiyan, T. (2024).
	SN2	My friends/classmates also use ChatGPT.	
	SN3	My friends/classmates think that I should use ChatGPT in my studies.	
	SN4	My friends/classmates can consider using ChatGPT for studies.	
Student Digital Literacy (SDL)	SDL1	I am confident in browsing, searching, filtering data, and information & digital content.	Behzad Foroughi, Madugoda Gunaratnege Senali, Mohammad Iranmanesh, Ahmad Khanfar, Morteza Ghobakhloo, Nagaletchimee Annamalai & Bita Naghmeh-Abbaspour (2023)
	SDL2	I actively use a wide range of online communication tools.	
	SDL3	I have already used ChatGPT in the past.	
Perceived Bias/Inaccuracies (PBI)	PBI1	Using ChatGPT, students produce biased objects.	Barakat, M., Salim, N.A. and Sallam, M. (2024)
	PBI2	Using ChatGPT, students produce inaccurate objects.	
	PBI3	Using ChatGPT, students produce objects that do not conform to standards.	
	PBI4	Using ChatGPT, students produce prejudiced objects.	

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ChatGPT Resistance (CGR)	CGR1	Overreliance of students on ChatGPT decreases students' interest in books.	Yilmaz, H., Maxutov, S., Baitekov, A., & Balta, N. (2023).
	CGR2	Overreliance of students on ChatGPT decreases students' interest in the classroom.	
	CGR3	Overreliance of students on ChatGPT decreases students' interest in lectures.	
	CGR4	Overreliance of students on ChatGPT impairs their logical reasoning.	
Ethical Values/ Morals/Integrity (EVI)	EVI1	I consider honesty an important quality for one's character.	Farhi, F., Jeljeli, R., Aburezeq, I. M., Dweikat, F. F. I., Al–shami, S. A., & Slamene, R. (2023)
	EVI2	I consider it very important that people be ethical.	
	EVI3	I admire responsible people.	
	EVI4	I like people who are disciplined.	
Perceived Academic Integrity (PAI)	PAI1	I believe that using ChatGPT ethically aligns with academic integrity standards.	Bin-Nashwan, S. A., Sadallah, M., & Bouteraa, M. (2023).
	PAI2	I am conscious of the need to use ChatGPT with moderation to avoid plagiarism.	
	PAI3	I value the importance of upholding academic integrity while utilizing ChatGPT for educational tasks.	
Attitude towards using ChatGPT (AT)	AT1	I value the role of ChatGPT in facilitating interactive and engaging learning experiences.	Artur Strzelecki (2023)
	AT2	I perceive ChatGPT as a reliable resource for accessing educational materials.	
	AT3	I believe that ChatGPT can positively impact my learning outcomes and academic performance.	
Perceived Instructor AI Competency (PIAC)	PIAC1	I believe my instructors are familiar with AI use.	Ball, D. & Levy, Yair. (2008)
	PIAC2	I believe my instructors can detect it if I use ChatGPT for assignments/ projects.	
	PIAC3	I believe my instructors have the tools to detect the use of ChatGPT in assignments/projects.	
Riligosity (R)	R1	Belief in the Islamic religion makes people good citizens.	Reed, Randall. (2021)
	R2	I believe I am a good Muslim.	
	R3	I Follow Islamic commands in all life affairs.	

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Behavioral Intention (BI)	BI1	I am determined to explore the full potential of ChatGPT for educational purposes.	(Venkatesh & Xu, 2012)
	BI2	I am enthusiastic about using ChatGPT to facilitate achieving my academic goals.	
	BI3	I use ChatGPT as a valuable resource for accessing educational materials and obtaining assistance.	

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Exploring Factors Influencing ICT Integration in Urban Mathematics Classrooms: Insights from Bangladesh

By Tamanna Sultana
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Abstract- Considering the vast potential of ICT in the education sector, the Government of Bangladesh, like many other countries, has significantly emphasized incorporating ICT into education. Despite various initiatives taken by the government, teachers encounter multiple challenges while trying to integrate ICT into their teaching and learning practices. This study aims to explore the barriers that mathematics teachers face when conducting classes with the help of ICTs. This study adopted a multiple case study research design, considering two cases, one from a government school and the other from a private school in Dhaka city. In this study, the ICT-facilitated classroom, the math teacher of that classroom, and the head teacher served as the units of analysis. Data were collected through classroom observations and semi-structured interviews. By analyzing the data thematically, this study identifies teachers' attitudes, TPACK, confidence, students' attitudes, home environment, curriculum, technical, physical, and financial support as the dominating factors that affect teachers' integration of ICTs in their mathematics teaching and learning practices. Some suggestions are provided for educators, policymakers, and curriculum developers to help overcome these challenges.

Keywords: *ICT integration, challenges, urban schools, mathematics classroom, factor, case study.*

GJHSS-G Classification: *LCC Code: LB1028.43*



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Keywords: ICT integration, challenges, urban schools, mathematics classroom, factor, case study.

I. Introduction

ICT has been widely used in the education sector of nearly every country worldwide due to its potential. Mathematics, one of the key areas of education, is no exception. Over the years, ICT has evolved into an effective educational tool that promotes significant change in mathematics teaching and learning processes. Recognizing its immense possibilities, the Government of Bangladesh (GoB) has substantially emphasized incorporating ICT within the National Education Policy 2010 and has initiated several efforts to enhance educational quality. Despite numerous initiatives undertaken by the GoB, research indicates that most Bangladeshi teachers use ICT primarily for administrative purposes, such as preparing notes and emails, keeping administrative records, and searching for basic information (Khan, 2014), rather than applying it effectively to teaching and learning. This study explores the factors hindering teachers from integrating ICT into teaching and learning.

It is claimed that in this 21st century, technology is a vital tool for learning mathematics, and every school needs to ensure technology accessibility to all students (NCTM, 2011). However, developing countries face enormous challenges and possess a unique social context that differs from developed countries (UNESCO, 2014). Consequently, teachers in developing countries may not encounter the same challenges as those in developed countries when integrating technology for teaching and learning purposes. While several studies explore the incorporation of technology into the teaching-learning process, there is scant literature focused on urban teachers' practices with ICT in mathematics classrooms and the obstacles they face in integrating ICTs into their practice, especially in the context of a developing country like Bangladesh. Therefore, the study's main objective is to identify the influential factors that affect ICT incorporation in teachers' teaching practices in urban schools. The following research question has been explored to address the objective of this study.

RQ: What are the factors that affect ICTs' integration in the teaching-learning process in the urban mathematics classroom?

II. Literature Review

Existing literature indicates that specific characteristics or attributes must be considered when integrating ICT into the mathematics teaching-learning (Ismail, 2020; Lawrence & Tar, 2018; Turgut & Aslan, 2021). Turgut and Aslan (2021) identified five factors (e.g., students, educational materials, infrastructure, management, and teachers) that affect ICT integration in teaching. Conversely, Sokku and Anwar (2019) argued that four distinct aspects, including personal factors, school factors, pedagogical factors, and technological barriers, influence ICT integration. According to Crisan et al. (2007), incorporating ICT into teaching depends on contextual and personal factors. They noted that teachers' learning about ICT and its application in their practice is influenced by school context, institutional characteristics, key institutional personnel, the availability and accessibility of resources, teachers' ICT skills, and ICT professional development. Various studies have examined the enablers and inhibitors of ICT integration in the mathematics teaching-learning process from different perspectives; the literature review is organized below into three interconnected aspects—personal, pedagogical, and institutional.

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a) Personal Aspects

Existing literature showed that teachers' teaching practices are influenced by their attitudes. For instance, Kaleli-Yilmaz (2015) claimed that teachers with a negative attitude towards ICT are less confident and less skilled with technology; as a result, they are less willing to accept and adapt to it, often avoiding using ICT in their teaching practices. In contrast, the scenario is reversed for teachers with positive attitudes (Mundy, 2021).

In a recent study, Sokku and Anwar (2019) stated that ICT integration is directly linked to teachers' attitudes and perceptions of ICT. They reported that teachers who positively perceive the effectiveness of ICT in learning and view learning with ICT as interesting are more inclined to use ICT in their teaching practice. In another study, Davis (1989) claimed that teachers show a positive attitude towards using ICT if they perceive it as easy to use and effective for students. Afshari et al. (2009) argued that their positive attitudes toward ICT will develop when teachers become comfortable with ICT and are well-informed about its implications. Additionally, most research on ICT integration has indicated that teachers' views on technology depend on how individuals evaluate ICTs' role in education (Zinger et al., 2017). The extant literature showed that teachers' and students' interest in technology influences ICT integration in the teaching and learning process. In a study, Deryakulu et al. (2008) claimed that students' interest in learning with technology affects the incorporation of ICT in teaching. Furthermore, several researchers (Cope & Ward, 2019; Parker et al., 2008) stated that the effectiveness of ICT-supported teaching depends on how students perceive the importance of ICT for their learning. In a recent study, Lin and Muenks (2023) argued that students' mindset about technology is somewhat shaped by their family members' perception of technology.

While teachers' perception is a significant predictor of technology integration (Miranda & Russell, 2011; Ottenbreit-Leftwich et al., 2010), it can sometimes constrain teachers from integrating ICTs. For instance, one teacher might believe that direct instruction is the most effective method, rather than embracing the open nature of (some) technological solutions (Donnelly et al., 2011). In another study, Hennessy et al. (2005) found that teachers use technology only when they perceive it will enhance learning compared to other approaches. In an experiment, Cedillo and Kieran (2003) initially found that despite having strong mathematical knowledge, most experienced teachers did not exhibit positive attitudes toward teaching with technology, as they believed that incorporating ICT in teaching would not benefit students. Nevertheless, over time, those teachers began to view the use of ICT in teaching more positively and noticeably changed their practices as they witnessed the positive impact of ICT on their students.

Schiller (2003) claimed that personal characteristics such as age, gender, educational level, experience, familiarity with technology, and attitude toward technology significantly affect the integration of ICT into teaching practice. Several studies have shown that gender influences ICT integration in teaching. Research revealed that male teachers use ICT in their teaching practice more than female teachers (Wilson et al., 2015). Furthermore, research identified that experienced teachers are more reluctant to use technology in their classrooms than their younger counterparts (Mertala, 2019). This hesitance stems from various factors, including anxiety about technology use, a perceived loss of control over the teaching environment, hardware and software limitations, insufficient technical support, the time-consuming nature of acquiring and maintaining ICT proficiency, and the challenge of choosing suitable technology for the classroom setting. In contrast, younger teachers are more open to adopting new teaching strategies and actively engage in training workshops.

b) Pedagogical Aspects

Research consistently highlights the crucial role of teachers in determining the effectiveness of ICT integration in classrooms (Sutherland et al., 2009).

In a study, Turgut and Aslan (2021) claimed that teachers' and students' ICT competence dominates ICT integration in the teaching-learning process. The Technological, Pedagogical, and Content Knowledge (TPACK) framework is a model for developing teachers' knowledge of ICT integration in education (Mishra & Koehler, 2006).

Existing literature show that despite the sheer existence of ICT facilities in the classroom, the class will not be effective due to the lack of teachers' preparedness to integrate ICT into teaching (Gikundi, 2016). In addition, teachers' self-efficacy and competency with ICT are two major predictors of the integration of ICT in their practice (Buabeng-Andoh, 2019). The extant literature depicted that teachers with stronger technological pedagogical content knowledge (TPACK) are more willing to work with technology in their classrooms (Tang et al., 2021).

Though existing literature illustrated the importance of training to develop teachers' professional development (Mwendwa, 2017; Sokku & Anwar, 2019), Li et al. (2019) stated that training is not the prime solution for effectively integrating ICT in the classroom. They suggested that the training program should focus on using ICT in the pedagogical aspect rather than on technical issues and technical support. Existing literature revealed that a professional training program will be excellent if it helps teachers shift their traditional teaching practice into a new paradigm and implement technology appropriately (Li et al., 2019). While professional development programs are widely

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recognized as tools for enhancing teachers' ICT proficiency (Serin, 2015), Cox and Marshall (2007) argued in a study that teachers' training programs should not only emphasize the development of teachers' skills with ICT and support teachers to choose and utilize appropriate ICT tools in their classrooms. Instead, it must " challenge teachers' fundamental beliefs about how to teach their subject and how specific ICT resources can enhance and fundamentally change how their students learn" (p.68). Thus, addressing any underlying perceptions hindering ICT adoption during initial and ongoing training is essential. For instance, research has shown that teachers may resist change due to insufficient training, low self-esteem, and frustrations (Hartman et al., 2019).

Existing literature showed that, along with the necessary competencies for technology integration, teachers must possess and maintain a comprehensive understanding of the curriculum (Mwendwa, 2017). In the ICT integration-supported curriculum, Tay et al. (2013) suggested that schemes of work with ICT should be specified in the curriculum plans. The key themes that emerge from the study of Ghavifekr and Rosdy (2015) indicate the multifaceted benefits of technology in classroom teaching, encompassing academic performance, generic skills, socioemotional skills, societal preparation, metacognition, and creative development. These key themes underscore the promise of effective technology integration in classroom teaching, provided that comprehensive planning and strategies are established and implemented within the school curriculum (Ghavifekr & Rosdy, 2015).

c) Institutional Aspects

Existing literature demonstrated that the successful implementation of ICT in classroom teaching hinges on school support, including provision of up-to-date infrastructure and dedicated support staff during the application phase (Mwendwa, 2017). In a study, Lawrence and Tar (2018) stated that technology accessibility is one of the primary issues when integrating technology into teaching practice. Additionally, technical support for teachers is a crucial component of ICT integration in education. They revealed that if teachers do not receive adequate technical support, they can become frustrated and, as a result, may be reluctant to use ICT. Similar findings are reported in several studies where sufficient classroom access to technology, a supportive technology philosophy, technical support, and the reliability of technology infrastructure are identified as influential factors for integrating ICT into teaching practices (Ramírez-Rueda et al., 2021; Tang et al., 2021). Furthermore, teacher workload (Min, 2019) and the time allocated for teaching are consistent factors influencing technology use in the classroom (Ramírez-Rueda et al., 2021). Recently, Turgut and Aslan (2021) identified several challenging factors, such as a shortage of available ICT resources, educational materials, inadequate technical support, and an unsupportive attitude from school authorities, which hinder the incorporation of ICT in education.

In addition, various levels of leadership, including principal, administrative, and technology leadership, play a crucial role in successfully integrating ICT in schools (Razak, 2019). Zinger et al. (2017) found that schools with higher socioeconomic status adopt technology more readily due to teachers' confidence in students' access to ICT at home, enabling them to complete technology-based homework assignments easily. The school's pedagogical culture can also shape teachers' attitudes towards the types and frequency of technology use in the classroom.

By reviewing literature under three intertwined aspects—*personal, pedagogical, and institutional*—a conceptual framework (Figure 1) of the study has been developed, which guides me to explore the influential factors that affect urban teachers' integration of ICTs in their practice.

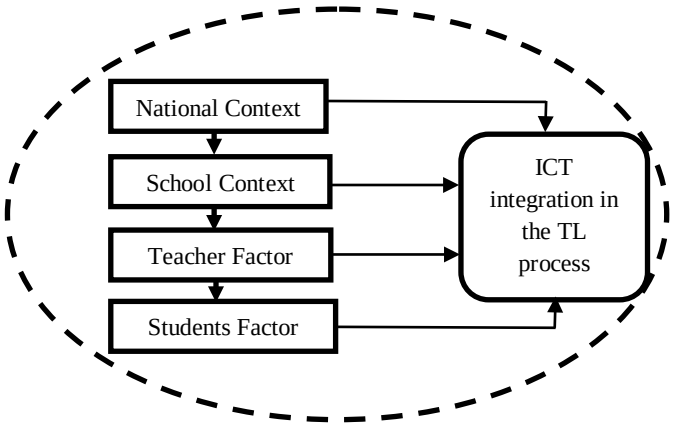


Figure 1: Conceptual Framework of the Study

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III. Method

a) Research Design

The study employed a case study research design. According to Creswell (2012), it is essential to consider a few individuals or cases to gain an in-depth understanding. Two cases were selected to gather detailed information about factors affecting the integration of ICT in the mathematics teaching-learning process, one from a government school and the other from a private school in Dhaka. The units of analysis included the ICT-facilitated classroom, the mathematics teacher, and the head teacher of that classroom. The participants in the study totalled four, comprising one mathematics teacher and one head teacher from Case I, along with one mathematics teacher and one head teacher from Case II. The researcher purposively selected the participants to collect data from teachers who have experience conducting classes with the support of ICTs and possess knowledge about mathematical software for teaching and learning purposes.

b) Data Collection Tool

The data were collected from classroom observations and semi-structured interviews. Six classes taught by each mathematics teacher were observed, and a semi-structured interview was conducted after completing the six classes. Additionally, head teachers' opinions were gathered through semi-structured interviews. In total, 12 classes were observed, and four semi-structured interviews were conducted (2 with mathematics teachers and 2 with head teachers). Data collection occurred from January 2023 to March 2023. During the classroom observations, field notes were taken to clarify the interview sessions. Each interview lasted about 50 minutes. The researcher prepared open-ended questions to allow the interviewees to express their opinions on the best approach to address the research problem. During the interview sessions, she also included probing questions to understand the situation better. A digital audio recorder was used to record the interviews.

c) Data Analysis

Data were analyzed using a didactic thematic approach (Caulfield, 2020), where themes were predetermined and derived from the study's conceptual framework. The conceptual framework's four distinct components (e.g., teacher factor, student factor, school context, and national context) were regarded as the themes. Each data source was analyzed independently to identify factors affecting teachers' ICT integration in their practice and was coded. After a thorough and repetitive observation within and across the data set for each participant, the researcher identified patterns among the factors and grouped the factors with similar patterns into themes. Cross-triangulation of various participant data sources was conducted to gain a clear picture of the study.

d) Trustworthiness of the Study

To maintain the validity of this study, the researcher considered several techniques. She used multiple data sources and data-gathering methods for data triangulation. Additionally, a response validation technique, which involved checking the data transcriptions with the participant teachers, was employed to validate the data. In this study, the researcher aimed to provide detailed descriptions of each case to present a clear and enthusiastic picture. According to Yin (2014), one of the strengths of case studies is that they allow readers to gain a robust experience by providing rigorous and rich descriptions of the phenomena. Furthermore, how the researcher presented the results of the study could assist other researchers in adapting them to their contexts, which ultimately serves to generalize the results more (Gravemeijer & Cobb, 2001). However, the limiting effects of sample selection and the setting posed threats to generalizability. Nevertheless, the researcher's prolonged engagement in the research setting and keen and persistent observation, note-taking, and interviews may enhance the findings' validity.

e) Ethical Considerations

A letter of consent was provided to the participants. The consent letter addressed all ethical issues. Before commencing the data collection process, concerns about anonymity were discussed with the participants, and the researcher assured them that their identities would remain confidential.

Thus, the researcher used T1 and H1, respectively, for the teacher and head teacher of Case I, while for Case II, they were termed T2 and H2. Additionally, permission was sought to use the recorder.

IV. Results and Discussions

The study's findings show that several enablers and inhibitors influence the integration of ICTs in the mathematics teaching and learning process. This section discusses these enablers and inhibitors under four distinct themes—teacher factors, student factors, school context, and national context—in line with the extant literature.

a) Teacher Factors

My analysis indicates that ICT integration in mathematics teaching is influenced by various factors related to teachers. Eight factors are identified and categorized under the theme of Teacher factors, which are discussed below.

i. *Teachers' Attitude*

It is found that teachers' attitude is a prime factor in integrating ICTs into the TL process. If teachers have a positive attitude toward ICTs, they will be more

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willing to use them in their practice. On the contrary, if they hold a negative view, they will not be interested in applying ICTs in their practice. Regarding this issue, T1 expressed, "[…] teachers should have the attitude to love the technology. […] It is unlikely to use ICT properly if teachers are unwilling to accept it." This finding is consistent with the findings of Kaleli-Yilmaz (2015), where he discussed that teachers with an adverse attitude toward ICT are less confident and skilled in technology; as a result, they do not accept or familiarize themselves with technology willingly and try to avoid using it in their teaching practice.

ii. *Teachers' Perceived Usefulness and Interest*

The study shows that if teachers perceive that using ICT in teaching enhances students' learning, they are interested in using ICT in their practice. One of the teachers (T1) argued, "If the teacher feels that conducting class with ICTs is helpful for students' learning, then he/she will be interested to use it". This finding is consistent with the study by Davis (1989), where he discussed that if teachers believe that the use of ICT in teaching is effective for students' learning, they feel interest in working with technology. The study also found that teachers' interest in ICTs is vital for ICT integration in teaching. From the classroom observation, it was found that teacher T1 was very enthusiastic about conducting class using ICTs, and he tried to apply different ICT tools (e.g., spreadsheet, graph plotter, etc.) effectively to clarify the mathematical concepts for the students. This observation conforms to the works of Sokku & Anwar (2019), where they reported that teachers with a good vision and perception of the use of ICT in TL believe that learning with ICT is interesting and are interested in using ICT in their teaching-learning process.

iii. *Teachers' TPACK*

The study also reveals that to integrate ICTs into the teaching-learning process, teachers must have a solid understanding of content, technology, and pedagogy. It is found that teachers' interest in using ICTs is influenced by their TPACK. If teachers have limited knowledge of content and technology, they become confused and cannot effectively utilize ICT tools. As a result, they are not motivated to use ICTs in their classroom practice. Similar findings were reported in a study (e.g., Tay, 2013) indicating that teachers need pertinent technological, pedagogical, and content knowledge to perform their teaching practice with the help of ICTs.

iv. *Teachers' Confidence*

The study shows that teachers' confidence directly influences ICT integration in their practice. This finding is consistent with the findings of Kaleli-Yilmaz (2015), who argued that if a teacher lacks confidence, they seem reluctant to use ICT. The study shows that if teachers are confident in performing classes with the help of ICTs, the class becomes productive. The study also finds that teachers' confidence depends not only on their TPACK but also on other factors, such as their preparedness, skills, and experiences with technology. Regarding these issues, the teacher of Case I argued, […] when teachers are experienced and skilled in TPACK, they seem very confident while conducting ICT classes. […] he (the teacher) comes to the class well-prepared; he can confidently conduct the class, which is very important for teaching.

v. *Teachers' Preparation and Experience*

The study found that to conduct classes using ICTs, teachers need very sound preparation and plan the lessons systematically; otherwise, the class will be ineffective. From the classroom observation, it was found that teachers T1 and T2 conduct almost every class systematically with sound preparation, and the students in their classes seem interested in learning. However, in one class, teacher T2 does not appear well prepared to conduct the lesson with ICTs, making the class ineffective. Emphasizing the importance of teacher preparation, the head teacher of Case I claimed that a teacher must perform a dual role to execute a class with the help of ICTs. He or she has to deliver the lesson; on the other hand, he or she has to operate the ICT tools. Thus, teachers' sound preparation is a must. She stated,

> *While balancing two jobs, he will attend class and utilize ICT. If he does not prepare adequately, he will struggle to understand the children, and consequently, they will not be attentive in class.*

This finding aligns with the observations of researcher Gikundi (2016), who argued that teachers cannot fully utilize the benefits of technology in their classes due to inadequate preparation.

On the other hand, while several studies (Gorder, 2008; Lawrence & Tar, 2018) claimed that teaching experience influences the successful use of ICT in classrooms, this study complements those literature by showing that not only does a teacher's teaching experience matter, but the teacher's experience with technology also influences the integration of ICT in the teaching and learning process. One of the participant teachers (T1) argued that a teacher with many years of experience does not necessarily teach effectively. Instead, when conducting classes with ICTs, they need to be technologically skilled, experienced, and knowledgeable about effectively using technology to achieve the learning goal.

vi. *Teachers' Class Load*

The study found that teachers' preparation is affected by their class load. From the classroom observation, one class of T2 appeared haphazard. During the interview session, she claimed she was overwhelmed with many classes that day, so she could not adequately prepare. It was also found that since the integration of ICT in teaching practices requires extra

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time for proper preparation and teachers are burdened with numerous classes, they are not enthusiastic about accepting ICTs in their teaching and learning process. Thus, this study suggests reducing teachers' workload to integrate ICTs into the teaching and learning process effectively. Similar findings were reported in the study by Fullan (2007), where the researcher argued that it is necessary to lessen teachers' workload to implement new initiatives.

From the above discussion, it can be argued that some factors (e.g., teachers' interest, attitude, TPACK, and confidence) directly influence teachers' use of ICTs. In contrast, other factors (e.g., perceived usefulness, preparation, experience, and class load) indirectly affect the integration of ICTs in the TL process. The factors related to "Teacher factors" affecting the integration of ICTs are shown in Figure 2.

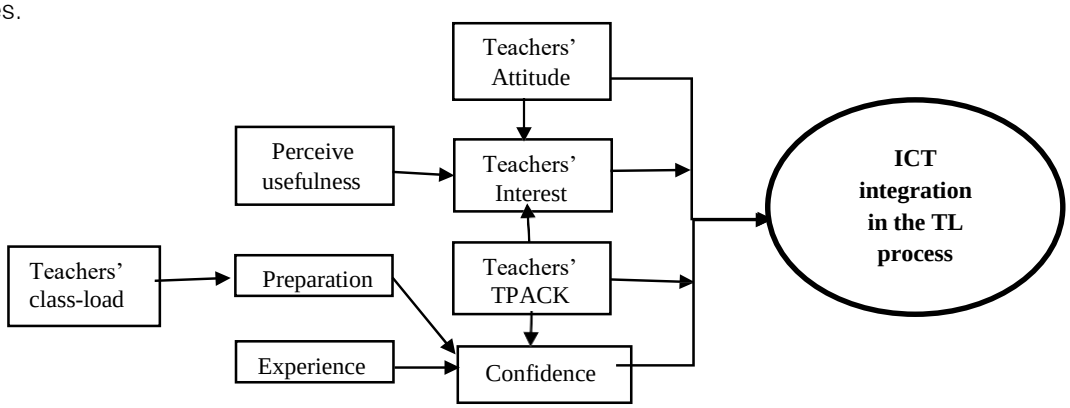


Figure 2: Factors Affecting ICT İntegration Related to Teachers

b) Student Factors

This study found that students' attitudes towards ICTs, their interest in learning with the help of ICTs, misuse of ICTs, and home support (i.e., parents' attitudes towards technology and the home environment) are the influencing factors associated with students.

i. *Students' Interest*

The study reveals that when students are interested in learning with ICTs, it is much easier for teachers to continue the class with the assistance of ICTs. Classroom observations found that while both teachers showed mathematical graphs using software instead of paper and pencil, students seemed excited and enthusiastic to learn what would happen if the input were changed. Regarding this issue, T2 stated, "You see, students were interested to learn with technology and umm… so I can run the class smoothly." Since students are already enthusiastic about learning with ICTs, teachers do not need extra effort to motivate them regarding ICT. This finding is consistent with the findings of Deryakulu et al. (2008), who reported that the satisfying aspects of ICT teaching depend on how interested students are in learning with technology.

ii. *Students' Attitude*

The study found that students' attitudes toward learning with technology are also crucial factors. It revealed that when students believe using ICT in teaching enhances their learning and maintain a positive attitude toward learning with ICT, they show interest in working with technology and are willing to engage in the session. Regarding this issue, T2 stated,

> *[…] I think students' positive mindset regarding technology is vital. When students believe that using technology will be helpful for their learning, they show interest in learning with it.*

Similar findings were reported in several studies (Cope & Ward, 2019; Parker et al., 2008) that suggested students' perceptions regarding ICT-supported teaching influence the effective use of ICTs in education.

iii. *Students' Home Support*

It is found that students' home environment affects ICT integration. If the family atmosphere is not supportive of learning with technology, students are not interested in working with it. The study also reveals that the attitudes of family members somewhat influence students' negative attitudes. It is found that if family members, such as parents, hold negative views about integrating ICT for teaching and learning purposes, it ultimately affects students' beliefs. In support of this issue, T2 claimed,

> *[…] parents' negative views about technology sometimes influence students. […] though there is enormous potential of ICTs in learning, parents often hold negative thoughts about it as they believe that this environment misguides students rather than helps them learn.*

This finding complements the earlier findings of Lin and Muenks (2023), which claimed that family members (parents and siblings) contribute to shaping students' mindsets.

It has also been found that the positive effects of integrating ICTs in education outweigh the adverse effects; therefore, it is essential to create awareness among parents about this issue. One of the teachers (T1) suggested holding a discussion meeting with

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parents at the school so that school authorities can explain the benefits and necessity of ICTs for students' learning. Along with the parents' attitudes, the study found that an adverse home environment for students using technology is another reason for their lack of interest. One of the participants (H2) stated, "[…] the environment students are coming from; they do not get that support at home. So, sometimes students are less interested."

iv. *Students' Misuse of ICT Tools*

The study found that students may misuse ICTs, which influences parents to develop negative attitudes and constrains teachers in their teaching and learning process. Therefore, teachers and parents should closely monitor students while they work with ICTs to prevent misuse of the technology. Regarding this issue, T2 claimed,

> *[…] Because there is an opportunity to misuse technology, I think teachers and parents are responsible. When children use technology, teachers and parents should observe whether they use it for learning or abusing it.*

This study recommends that school authorities organize a discussion meeting to raise awareness among teachers, students, and parents regarding the benefits of using ICTs in education so that their negative thoughts diminish. This is consistent with the study by Tedla (2012), who suggested a public awareness campaign about the importance of ICT as a catalyst to facilitate the teaching-learning process.

Analyzing data on student-related factors shows that a few factors (e.g., students' interest, attitude) directly affect ICT integration. In contrast, others (e.g., home environment, parents' attitude, and misuse of ICTs) indirectly influence it. Figure 3 illustrates the factors influencing the integration of ICTs related to students.

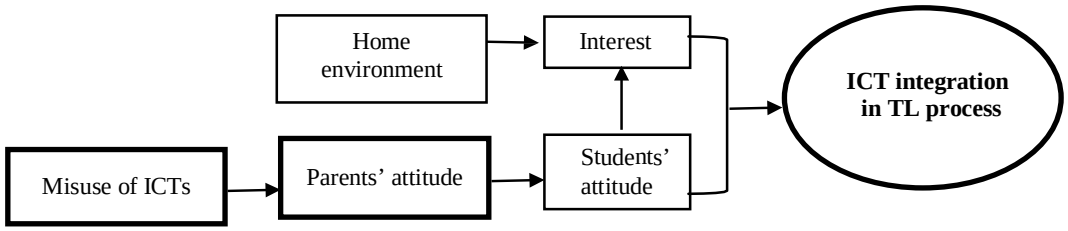


Figure 3: Factors Affecting ICT İntegration Related to Students

c) *School Context*

By analyzing the data, several factors related to school context are identified and classified under the theme "School context", and they are discussed below.

i. *Departmental Ethos*

The study reveals that departmental ethos, such as the attitude of the head of the institute and other teachers, is another vital factor to integrate ICTs in the TL process. It is found that if the head of the institution holds a positive attitude regarding ICT use and encourages teachers to use it, all the institute's teachers will be motivated to apply ICTs in their practice. Regarding this issue, T1 stated,

> *The head of the institution should have a positive attitude toward ICT, which should be transmitted to other teachers. […] The school authorities should be encouraged to use ICT tools to conduct classes and provide adequate support.*

The classroom observation also revealed that teacher T2 could not engage students in one-to-one interaction with ICT, and she seemed disturbed about this issue. During the interview, she stated that she could not conduct her class as intended due to the unsupportive behavior of the school administration. She argued, "We planned to do the graph with GeoGebra in the lab. However, […] the authority did not permit us to install GeoGebra software on the computers." Additionally, the study indicates that teachers may hesitate to use ICTs due to negative behavior and discouraging attitudes from their department head and colleagues. This finding aligns with the results of Razak et al. (2019) and Turgut and Aslan (2021), who asserted that school leadership and authority significantly influence the successful integration of ICTs in schools. On one hand, this study asserts that teachers' practices with ICTs depend on the attitudes of institutional authorities; on the other hand, it shows that despite a positive attitude from school authorities, challenges arise due to resistance from teachers and parents' negative mindsets. Regarding this issue, T2 claimed,

> *In many cases, teachers do not take the matter lightly. Sometimes, they doubt whether the teacher is conducting the class properly under the guise of using ICT tools.*

ii. *Large Size Class*

Class size is recognized as an influencing factor in introducing ICTs in the TL process. While Davis (2018) found that class size does not affect the quality of classroom interaction in the context of developing countries (e.g., Ghana), this study demonstrates that when classes are conducted using ICTs, class size influences the quality of the TL process. This may be attributed to the fact that different approaches must be employed in ICT-enabled classrooms to make TL engaging and fruitful, which can be challenging in a

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large classroom. Both teachers and head teachers agreed on this issue. T1 argued,

> *Currently, our teacher-student ratio is 1:70, which makes it impossible to conduct classes effectively using ICT with such a large number of students. If the ratio were 1:40 or 1:30, I believe the teacher could effectively conduct the class using various ICT techniques.*

This finding is consistent with Bate's (2010), which showed that a large class size (students above 25) is a barrier to implementing ICT in the classroom.

iii. *Physical Facilities*

The study found that physical facilities, such as the availability of resources, appropriate classroom setups for teaching and learning (TL) with ICTs, uninterrupted internet facilities, etc., are other factors for integrating ICTs. The study reveals that if the overall classroom infrastructure is unsuitable for utilizing ICTs, the teacher will not be interested in incorporating them into their practice. It was observed that during the last class of the six experimental classes, teacher T1 planned to conduct the session with the assistance of the Desmos apps, which required stable network support. As the internet faced issues during the class, the teacher had to rely on mobile data through a hotspot to carry out the class activities. Although the problem was temporarily resolved, the teacher argued that school authorities must ensure reliable internet access since using mobile data incurs costs. There is no available network option for the students in that scenario. He claimed,

> *[...] To take multimedia classes, setting up the room correctly is crucial. For example, having access to electricity, various resources, and internet facilities is essential. It can be easily gathered with internet facilities, tutorial classes, and information.*

Besides, the study found that sometimes teachers seem to avoid technology due to its unreliable functionality. One of the participant teachers (T2) noted that she encountered various technological problems while conducting classes. For instance, sometimes computers do not function properly; sometimes it takes a while to log on or off the computer or other application programs; sometimes the network creates certain issues. Similarly, T1 stated that some of his colleagues lack confidence in using technology due to its unpredictable functionality and try to avoid it. He said, "Some of my colleagues try to avoid using technology as they think it is unreliable. They fear it may fail to function in the middle of instruction."

iv. *Technical Support*

The study found that teachers may face technical problems (e.g., adjusting aspect ratio, proper configuration, troubleshooting, etc.) while operating technology in the classroom. During the classroom observation, it was noted that the teacher (T1) had difficulties turning on the power of the multimedia, as it was positioned too high, and the remote was not functioning correctly. Consequently, he asked a student to help by standing on a chair to perform this operation. In the interview session, he mentioned that sometimes technical issues arise (e.g., connection issues related to multimedia, software installation issues, etc.) in the classroom that require technical support. He argued, "Sometimes multimedia connections create problems, Umm.. to install software in each computer, it is necessary to have a technician." The head teacher (H1) also discussed the necessity of having an assistant or computer operator to support the teachers. She argued, "If I can have an assistant or a computer operator with him as soon as he goes to the classroom. If I can provide a person who can operate the computer, it will be easy for him to take the class." Thus, the study's findings emphasize the importance of technical support or technical operators in assisting the teachers. The challenges identified conform to the findings by Tay et al. (2013), which pointed out that technological infrastructure and support are vital for integrating ICTs into teaching. They argued that a technical team to set up and assist with technical requirements and troubleshooting, along with the technological infrastructure, directly affects the usage rate of ICT in the classrooms.

The factors that influence the integration of ICTs related to the school context are shown in Figure 4.

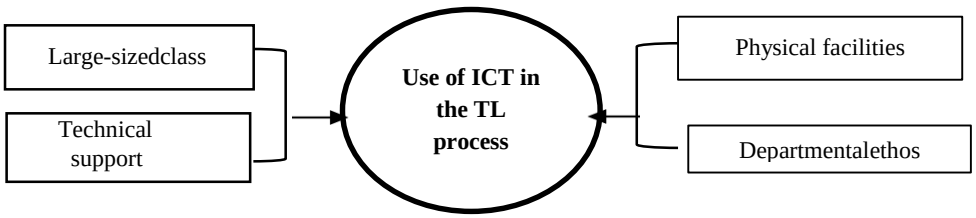


Figure 4: Factors Affecting ICT İntegration Related to the School Context

d) National Context

This study identified other factors affecting ICT integration besides teachers, students, and the school context. These factors include curriculum, professional development, financial support, course duration, and assessment policy, which fall under the 'national context' theme.

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i. *Curriculum*

The study found that the curriculum is one of the crucial factors in incorporating ICTs into the TL process. Although there are mixed opinions among the participants regarding the appropriateness of the existing math curriculum for ICT use, the study indicates that the curriculum should contain adequate content linked to ICTs and clear guidance on how teachers can use technology. Furthermore, there should be a specific requirement for teachers and students to integrate technology into their teaching and learning. Regarding this issue, T1 stated, "The current mathematics curriculum is not fully supported for classroom teaching using ICT. That is, there is no direct instruction in the curriculum." In addition, T2 expressed that while preparing the class routine, the classes where ICTs will be used are mentioned to inform students and teachers in advance. She stated, "In that case, we indicate in our routine that these classes will use ICT, the students also know, and the teachers know." This viewpoint is well reported in a study by Tay et al. (2013), where they suggested that the use of ICT needs to be explicitly outlined in the curriculum plans and schemes of work concerning how ICT would be used in the classroom.

The study found that course duration and assessment policy should be thoroughly discussed in the curriculum. It has been noted that teachers are often pressed for time with their class schedules, making it somewhat challenging to manage classes where they can apply ICTs for teaching and learning purposes. Thus, while preparing the class routine, there could be a specific schedule for classes where ICTs will be utilized, ensuring that teachers and students are encouraged to incorporate ICTs for teaching and learning purposes. Additionally, despite receiving training, teachers often resist using ICTs due to the traditional examination structure. A blended approach to examination, incorporating both traditional methods and technology-assisted examinations (e.g., the use of Google Forms), could be implemented to assess students.

ii. *Financial Support*

The financial issue is a significant concern in implementing ICTs in the teaching and learning process. The study shows that despite teachers' and school authorities' very positive attitude toward using ICTs in education, successful execution is hindered by a lack of adequate financial support. According to the participants, funding poses a significant challenge for integrating ICTs in education, as all logistical support relies on financial resources. The teacher T1 claimed that there is a lack of resources, such as insufficient computers and supporting tools required for an ICT classroom environment. He stated, "There is a financial aspect to room arrangement. Apart from this, logistic support, for example, various tools for using ICT, are not available in sufficient quantity." The head teacher (H1) also asserted that if adequate financial support were available, teachers interested in integrating ICTs into their classes could use them effectively. Additionally, she believes the interactive whiteboard, a valuable ICT tool for teaching and learning, requires funding. She also emphasizes the importance of maintaining the ICT tools. She argued,

> *[…] The use of ICT requires financial support.[…] If an interactive board is provided or an ICT room is created, the institution will take responsibility for its maintenance.*

iii. *Professional Development*

Different professional development programs, such as ICT training, in-house training, and training abroad, are essential for integrating ICTs into education. Since teachers' TPACK and confidence are two primary factors for integrating ICTs into education, participating in ICT-based training programs can enhance these skills. The study shows that teacher T1 applied several innovative pedagogical approaches due to his experiences and skills gained from multiple national and international trainings related to pedagogy and ICT. This indicates that training programs significantly impact teachers' professional development. T1 argued that teachers are more inclined to use ICTs in their practice if they are skilled in technology. Additionally, their competencies can be improved by providing professional development training programs. Thus, he claimed, "Government should give importance to that issue." Every participant emphasized the significance of in-house training for teachers' professional development, especially for becoming experts in applying ICT in their practice. Head teacher H1 explained that the teachers at her school participated in several trainings both within and sometimes outside of Bangladesh. She organized in-house training where teachers who had received training acted as trainers for other teachers in the school. She argued,

> *Teachers should be provided with the necessary training to use ICT proficiently. If someone takes the training, I arrange in-house training and give them the classes later so that the students benefit.*

The study suggests that the main criteria for training should be to enhance teachers' knowledge of content and pedagogy with the aid of ICTs rather than to support technical issues. Besides, enhancing teachers' confidence should be another focus of the professional training programs. These findings above are similar to the findings of several researchers where they depicted that professional training program will be an excellent program if the training program focuses on use of ICT in the pedagogical aspect rather than technical issues and technical supports and helps teachers to shift their traditional teaching practice into a new paradigm (Diehl, 2005) and to gain confidence in ICT usage (Peralta & Costa, 2007).

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By analyzing the data with a focus on national context, several factors, such as curriculum, financial support, and professional development programs, are critical for integrating ICTs into the teaching and learning process (Figure 5).

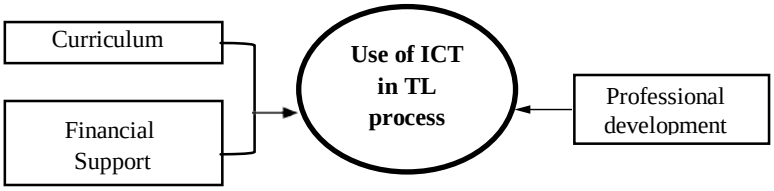


Figure 5: Factors Affecting ICT İntegration Related to the National Context

V. Implications and Conclusion

The study explores several factors related to teachers, students, schools, and national contexts that affect ICT integration in teaching and learning. It shows that some factors relate directly to teachers and students, while others indirectly influence the use of ICT in teachers' practices. Additionally, the study also identifies some influential factors related to school and national contexts.

The findings of this study have some implications for educationalists and policymakers. The study recommends that policymakers should take the necessary initiatives to redesign the curriculum and provide adequate financial support to create an ICT-friendly teaching-learning environment, such as providing specific mathematics software (e.g., GeoGebra, MATHEMATICA, FORTRAN, etc.) and necessary resources (e.g., Graphics tab, IWB, internet facilities, etc.) in the mathematics classrooms. Similarly, the number of computers needs to increase in every school so that the teachers can conduct their mathematics class in a one-to-one setting when necessary to ensure students' development both in content and technology. Besides, the findings of the study might be helpful to policymakers to take necessary steps to enhance teachers' capability of teaching with ICTs, such as providing adequate training to the teachers and monitoring intensely whether teachers can apply their gained knowledge in actual teaching-learning settings after getting the training. Since a large class size and teachers' class load are two vital factors to implement ICTs in TL, policymakers should consider these issues and bring notable changes in the policy to make teaching mathematics with ICTs feasible for all the teachers and students. Curriculum developers can consider these findings when revising the mathematics curriculum by aligning each possible content with ICTs and providing proper guidelines to use ICTs in the mathematics teaching-learning process effectively.

Teacher trainers can utilize this study to develop teachers' ICT-based professional skills. Training should be focused on appropriate pedagogy with ICT and developing teachers' positive mindset regarding the use of ICT in mathematics teaching. With the study's findings, the school authority and the head of the institute can be well informed about their responsibility to be aware and develop a positive mindset among teachers, parents, and students regarding using ICTs in teaching and learning and for instance, organizing meetings with students, parents, and teachers to inform about the possible benefits of the use of ICT in the teaching-learning process, creating awareness to prevent abuse and misuse of technology, and encouraging teachers to use ICTs in their practice (e.g., providing incentives, ensuring physical facilities, etc.).

To get deep insights, this study considers four samples, while more samples can be used to generalize the findings. Besides, only two schools (government and non-government Bangla medium schools) from the urban area of Bangladesh are considered for this study. Thus, further research can be conducted in various settings (e.g., schools in rural areas, high-tech or low-tech schools, English-medium schools, etc.) across this country.

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The Mythical, Political, and Poetic Crossroads: The Ethnographic Writing of Itamar Vieira Junior in *Torto Arado*

By Vanessa Ramos da Silva
Universidade Federal de Pernambuco

Abstract- This article proposes a reflection on the literary writing of Itamar Vieira Júnior in the novel Torto Arado (2019), based on the concept of ethnographic writing and articulating contributions from Lélia Gonzalez (1984), Clifford Geertz (1989), Walter Benjamin (1994), Antonio Candido (2004; 2006), Braun (2012), Nesimi (2019), among other authors. The analysis focuses on the construction of a "diasporic literary phenomenon," in which mythology, politics, and poetry intersect within a narrative that translates the listening to racialized and territorialized bodies in the Brazilian hinterlands (sertão). The discussion is guided by the hypothesis that the textual construction represents a subjective-objective process in which the author acts as an ethno–translator. From this perspective, the crossroads is explored as a symbolic and epistemological category, and literature as a form of social mediation. The crossroads, in this sense, materializes the entanglement of multiple temporalities, identities, and knowledge systems present in the narrative, reinforcing the author's role as a mediator between the lived experience of sertão communities and their literary representation.

Keywords: *torto arado, ethno–translation, amefrican crossroads, diasporic literature.*

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The Mythical, Political, and Poetic Crossroads: The Ethnographic Writing of Itamar Vieira Junior in *Torto Arado*

A Encruzilhada Mítica, Política e Poética: A Escrita Etnográfica de Itamar Vieira Junior em Torto Arado

Vanessa Ramos da Silva

Resumo- Este artigo propõe uma reflexão sobre a escrita de Itamar Vieira Júnior no romance Torto Arado (2019), a partir do conceito de escrita etnográfica, articulando contribuições de Lélia Gonzalez (1984), Clifford Geertz (1989), Walter Benjamin (1994), Antonio Candido (2004; 2006), Braun (2012),Nesimi (2019), dentre outros autores. A análise enfoca a construção de um "fenômeno literário diaspórico", no qual se entrecruzam mitologia, política e poesia, em uma narrativa que traduz a escuta dos corpos racializados e territorializados do sertão brasileiro. A discussão perpassa pela hipótese da construção textual como um processo subjetivo-objetivo em que o autor é um etno – tradutor e estabelece a partir da encruzilhada como categoria simbólica, epistemológica e da literatura como mediação social, o seu campo de atuação e reflexão. A encruzilhada, nesse sentido, funciona como uma categoria simbólica que materializa o entrelaçamento de múltiplas temporalidades, identidades e saberes presentes na narrativa, reforçando a posição do autor como mediador entre a experiência vivida das comunidades do sertão e a representação literária.

Palavras-chave: torto arado, etno – tradução, encruzilhada amefricana, literatura diaspórica.

Abstract- This article proposes a reflection on the literary writing of Itamar Vieira Júnior in the novel *Torto Arado* (2019), based on the concept of ethnographic writing and articulating contributions from Lélia Gonzalez (1984), Clifford Geertz (1989), Walter Benjamin (1994), Antonio Candido (2004; 2006), Braun (2012), Nesimi (2019), among other authors. The analysis focuses on the construction of a "diasporic literary phenomenon," in which mythology, politics, and poetry intersect within a narrative that translates the listening to racialized and territorialized bodies in the Brazilian hinterlands (*sertão*). The discussion is guided by the hypothesis that the textual construction represents a subjective-objective process in which the author acts as an ethno–translator. From this perspective, the crossroads is explored as a symbolic and epistemological category, and literature as a form of social mediation. The crossroads, in this sense, materializes the entanglement of multiple temporalities, identities, and knowledge systems present in the narrative, reinforcing the author's role as a mediator between the lived experience of *sertão* communities and their literary representation.

Keywords: torto arado, ethno–translation, amefrican crossroads, diasporic literature.

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I. Comentários Iniciais

O escritor e o seu texto formam uma estrutura indissociável. Aquele que aprendeu, além de oralizar (falar sobre algo ou alguém), a se empoderar da codificação e da decodificação da escrita, habilitou-se em diversos letramentos, conforme os contextos das práticas sociais em que está inserido. Aquele ou aquela que conseguiu criar uma obra material ou intelectual e a disponibilizou para apreciação pública, também autorizou que essa criação se tornasse objeto de análise.

Nesse sentido, a obra Torto Arado (2019), de Itamar Vieira Junior, é escolhida para ser discutida por se tratar de uma criação literária com fins estéticos, cuja essência repousa em uma intenção comunicativa autoral. Propomos, portanto, uma leitura analítica que estabelece uma ponte entre a Teoria da Literatura e as Ciências Sociais, investigando a escrita do autor como a construção de um "fenômeno literário diaspórico", um texto que articula o real e o verossímil, tendo a etnografia como parte estruturante do seu processo criativo.

De modo sintético, a etnografia pode ser compreendida como um estudo cultural intersubjetivo entre pesquisador e pesquisado(s), que busca descrever, compreender e narrar o cotidiano de indivíduos ou grupos sociais em seu ambiente natural. Trata-se de um método baseado na observação prolongada, na escuta atenta e na valorização do ponto de vista dos próprios sujeitos (os “nativos”) sobre seus modos de vida e suas práticas culturais. É, portanto, uma escrita sobre a cultura do outro. Nas palavras de Clifford Geertz, “fazer a etnografia é como tentar ler (no sentido de “construir uma leitura de”) um manuscrito

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estranho, desbotado, cheio de elipses, incoerências, emendas suspeitas e comentários tendenciosos, escrito não com os sinais convencionais do som [...]" (GEERTZ, 1989, p. 7 – grifo nosso).

O conceito de Geertz ilumina com precisão o tipo de escrita construída por Itamar Vieira Junior em *Torto Arado*, uma obra que recusa a linearidade da história oficial e aposta na fragmentação, na oralidade, na espiritualidade e na materialidade dos corpos como fontes legítimas de conhecimento. Assim como o manuscrito descrito por Geertz, a narrativa do romance exige um leitor capaz de ler nas entrelinhas, de decifrar silêncios, de captar memórias subterrâneas e gestos esquecidos — aquilo que Lélia Gonzalez chama de escuta das vozes amefricanas. Nesse sentido, a obra não apenas tematiza práticas etnográficas, mas encarna uma forma de etnografia literária que traduz, sem domesticar, os saberes das comunidades negras rurais brasileiras, resgatando histórias que foram historicamente desbotadas ou distorcidas pelos registros oficiais da modernidade colonial.

Em chave decolonial, especialmente ao abordar a figura de Santa Rita Pescadeira e sua presença espiritual na vida do povo de Água Negra, trata-se aqui de uma etnografia amefricana (Gonzalez, 1984)[1], como anteriormente foi mencionado, porque refere-se a uma etnografia que ouve o corpo, os silêncios, os gestos e as memórias coletivas, e não apenas os discursos formais, eurocentrados, historicamente impostos aos povos colonizados e racializados.

Em Torto Arado, o autor constrói sua narrativa articulando dimensões geográficas, históricas, sociais, econômicas, políticas, religiosas e antropológicas. A literatura torna-se aqui etnoliteratura, e seus personagens — especialmente Belonísia, Bibiana e Santa Rita Pescadeira — atuam como narradoras e informantes, traduzindo experiências e cosmologias locais. Contudo, essas vozes não atuam isoladamente: há no romance o fenômeno da polifonia, em que múltiplas vozes e perspectivas convivem, tensionam e se entrelaçam. Tudo no texto é compreendido a partir de quem informa. O autor, Itamar Vieira Junior, nesse contexto, atua menos como o "nativo" e mais como um etnógrafo-tradutor, responsável por transformar essas vozes e experiências em narrativa literária, sem silenciá-las nem substituí-las.

De forma abreviada, nesses primeiros comentários, a ideia é propor a construção de um olhar forjado a partir do que chamamos de uma encruzilhada mítica, política e poética de modo a reconhecer *Torto Arado* não apenas como uma obra literária de grande valor estético, mas como um artefato cultural que tensiona as fronteiras entre literatura, etnografia e crítica social.

A escrita de Itamar Vieira Júnior desloca o olhar do centro para as margens, revalorizando epistemes silenciadas pela colonialidade do saber e do poder. Ao assumir o papel de etnógrafo-tradutor, o autor constrói um projeto narrativo que se compromete com a escuta dos sujeitos historicamente subalternizados — em especial, das mulheres negras do sertão — fazendo da literatura um espaço de testemunho, denúncia e resistência. Essa escolha estilística e ética reposiciona o papel do escritor enquanto agente de memória e de tradução cultural, reafirmando que toda criação literária, ainda que ficcional, carrega em si marcas do vivido, do coletivo e do político.

Assim, *Torto Arado* se configura como um texto que, ao mesmo tempo em que narra, interpreta e dá a ver, também convoca à escuta — não apenas das palavras ditas, mas dos silêncios herdados, dos corpos marcados e das histórias que insistem em resistir. Logo, as próximas reflexões e apontamentos buscam elucidar a partir de um aporte teórico fértil, um discussão que parte da hipótese de que *Torto Arado* pode ser lido como uma forma de escrita etnográfica, na medida em que reconstitui mundos culturais a partir da escuta sensível e do convívio com as comunidades retratadas. A escrita de Itamar se inscreve numa encruzilhada entre mito, política e poesia — o que chamaremos aqui de uma encruzilhada mítica, política e poética.

Notas sobre o autor – Itamar Vieira Júnior - etnógrafo-tradutor e a recepção de Torto Arado enquanto obra literária no mundo e no Brasil.

O geografo, funcionário público do Instituto Nacional de Colonização e Reforma Agrária (INCRA) a mais de 10 anos e escritor, Itamar Vieira Junior, teve, dentre outras inspirações para escrever o Romance Torto Arado (2019), contato com comunidades quilombolas da Bahia e nesse sentido, o que nos interessa não é só o resultado metafisico, mas científico social construído pelo autor, o seu texto.

Dentre outras referências e dados secundários, cientes de que as primeiras linhas da obra foram escritas na adolescência do autor, mas é na sua tese de doutorado - *Trabalhar é tá na luta:* vida, morada e movimento entre o povo Iuna (2017) – que é possível encontrar particularidades sobre os ritos do Jarê,

[1] No ensaio "Racismo e sexismo na cultura brasileira" (1984), Lélia Gonzalez desmonta a ideia de que a cultura nacional é mestiça, harmônica e democrática. Ao contrário, ela mostra que a brasilidade é marcada por um racismo estrutural e um sexismo fundacional, que operam tanto no cotidiano quanto nas instituições — especialmente sobre os corpos negros e, em particular, das mulheres negras. Nesse contexto, Gonzalez constrói uma crítica profunda ao modo como os saberes e as práticas dos povos afrodescendentes foram invisibilizados, exotizados ou apropriados pela cultura hegemônica branca, inclusive dentro da academia. É justamente aí que sua reflexão se cruza com a etnografia: ela propõe um reposicionamento radical da escuta etnográfica, que vá além da descrição do "outro exótico" e se comprometa com uma escuta sensível, crítica e politicamente implicada.

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religião de matriz africana que mescla-se com elementos de culturas indígenas que existe (e resiste) apenas na região da chapada Diamantina na Bahia - Brasil, assim como o rio Utinga da mesma região, dentre outros elementos não fictícios que são parte importantes da narrativa.

Como um dos exercícios da oralidade, a escrita elimina a distância entre o pensamento e a linguagem, tornando-se também um objeto analítico. Nesse sentido, a escrita etnográfica de Itamar Vieira Júnior em Torto Arado é provocativa na busca por elucidar sobre, também, os bastidores de redação da criação da obra, não só por revelar a posição social do escritor, mas devido a unir o que sinalizamos fazer parte da etnografia, ou seja, o 'incontestável' (não ficcional, não literário, real) com o *littera*, isto é, arte de criar e compor textos com uma linguagem voltada (intencionalmente) para provocar diversas emoções.

Narrativa e descrição são dois gêneros distintos, assim como um texto ficcional e não – ficcional, contudo, a narrativa é a arte da palavra do narrador, componente estrutural em um romance, quanto a descrição, tem em sua essência, a tradução em sua comunicação e quando está ocupa o *hall* da ciência, em especial no caso em tela, a escrita etnográfica é identificada através da pluralidade de vozes (polifonia), tanto no discurso direto como indireto e variantes das personagens, chegando, inclusive, ao próprio romancista que termina denunciando-se em sua escrita e, é justamente nesse momento que a nossa investigação se inicia, pois, conseguimos perceber aspectos da escrita dos outros papéis sociais da vida do autor e não apenas o de escritor.

Itamar Vieira Júnior pode ser compreendido como um etnógrafo-tradutor, figura que atua na interseção entre a observação participante e a criação artística, buscando preservar a voz e o ponto de vista dos informantes, sem reduzir sua complexidade ou exotizar suas práticas. Sua escrita em Torto Arado (2019) promove uma mediação simbólica entre a oralidade tradicional e a linguagem literária contemporânea, configurando uma narrativa polifônica que incorpora múltiplas temporalidades, perspectivas e regimes de verdade.

A recepção crítica da obra evidencia sua relevância no panorama literário brasileiro contemporâneo. Premiado com importantes reconhecimentos — entre eles, o LeYa (2018), Jabuti (2020) e o Oceanos (2020) —, o romance é celebrado por dar visibilidade a temáticas centrais como o racismo estrutural, a espiritualidade afro-brasileira e a resistência quilombola, articulando-as de forma indissociável. Críticos e acadêmicos destacam a força da polifonia narrativa e a inserção de saberes ancestrais como elementos estruturantes do texto, o que reforça o caráter decolonial e identitário da obra.

À vista disso, a escrita de Itamar Vieira Júnior em *Torto Arado* evidencia uma ética da escuta e da tradução cultural, situada na encruzilhada entre o rigor etnográfico e a liberdade poética. Essa conjugação reafirma a potência da literatura enquanto campo de produção de sentidos e resistência, ao dar voz a histórias historicamente marginalizadas e silenciadas no Brasil profundo.

II. O 'Fazer-Se' Literário

"Todo ponto de vista é a vista de um ponto."

- Leonardo Boff -

O autor é indissociável de sua obra e carece do público para ser reconhecido e reconhecer-se, em outras palavras, "isto quer dizer que o público é condição para o autor conhecer a si próprio, pois esta revelação da obra é a sua revelação." (Candido, p. 84, 2006) e nesse sentido, a obra é quem estabelece a ponte entre os dois âmbitos e nessa perspectiva, assumimos a ideia de que a narrativa lida pelo leitor é resultado da transcrição de um processo qual apenas o autor teve acesso.

Em Torto Arado (2019), apesar de haver três principais narradoras - Belonísia, Bibiana e Santa Rita Pescadeira -, as vozes na trama são polifônicas, ou seja, temos *as narrativas das narrativas* que também são lidas pelo leitor e é nesse sentido que percebemos que a proposta do autor foi escrever sobre a realidade de um povo em seu meio social e a partir dos seus (nativos) pontos de vista, marginalizando um pouco a ficção, 'com toda vênia' a literatura, mas utilizando essa para amplificar as vozes dos anônimos reais que assumem no gênero romance a esfera de personagens.

Identificamos em diversos fragmentos da obra literária, também, uma escrita de cunho etnográfico e não só apenas literário, evidenciando assim o não-ficcional no ficcional, conectando a Antropologia Social e o fazer etnográfico a Literatura. Por isso, a hipótese da discussão em tela tem como cerne a análise de aspectos da escrita etnográfica de Itamar Vieira Júnior, o autor da obra e também o que Candido (2004), considerou como observador literário, algo refletido por ele na obra de mesmo nome da seguinte maneira: "a essa altura a personalidade literária já ia amadurecendo, concatenando melhor os elementos que integram um universo fictício, compondo o dado existencial e passando, em matéria de estilo, do registro à organização" (Candido, 2004, p. 36).

Tanto em Literatura e Sociedade (2006) quanto em o Observador Literário (2004), Antonio Candido ressalta em alguns trechos dessas duas obras, o fazer literário como um reconhecimento do eu em relação ao mundo emoldurado por um cânone estético, pois, tudo que é artístico, extrapola as próprias regras de um panteão, mas sem desobedecê-lo, algo que posteriormente explicaremos melhor, mas ainda nessa

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perspectiva e em especial, sobre o escritor romancista, ele diz que

> há no romance (mas de modo algum na poesia) dois ângulos principais que regem a visão do escritor, condicionando a sua arte de escrever: ou investiga a realidade como algo subordinado à consciência, - que envolve tudo e fica em primeiro plano, - ou põe a consciência a serviço de uma realidade considerada algo existente fora dela. Um ângulo de subjetivismo, outro de objetividade, que se combinam segundo os mais vários matizes, mas não passam essencialmente de dois. *Tertius infictione non datur...* (Candido, 2004, p. 33).

Um escritor é antes de tudo um ser humano que se desenvolve em um meio social. Logo, ao salientar a arte de escrever e os condicionamentos - subjetivo ou objetivo – da própria consciência ao fazer literário, esse, por mais ficcional que seja, o romancista imprime em seu texto a combinação de ambos os condicionamentos, sem "*tertius infictione non datur*" (Candido, 2004, p. 33), isto é, sem admitir uma terceira via. Como exemplo disso, Vieira Júnior, autor de Torto Arado (2019), em entrevista à Revista Versatille[2] e ao El País[3] em fevereiro e em abril de 2021, dentre outras entrevistas já realizadas, afirmou a escrita dessa obra específica começou em sua adolescência. Ele disse o seguinte:

> Escrevi a primeira versão aos 16 anos. Tinha terminado de ler obras de escritores do Nordeste, da geração de 1930 e 1940, e fui profundamente influenciado. Meu pai me deu uma máquina de escrever e comecei a construir a história. Cheguei a produzir 80 páginas, mas elas se perderam em uma mudança. A retomada do projeto aconteceu no meu reencontro com o campo, quando comecei a trabalhar na área e vi um Brasil contraditório. Cidades modernas e um campo tão arcaico, dominado pela violência dos senhores, dos proprietários de terra contra os trabalhadores. A história mudou muito nesse meio-tempo, mas o mote da relação de duas irmãs com a terra permaneceu, e o título também (Versatille, 2021).

E

> O baiano Itamar Vieira Junior tinha 16 anos quando começou a escrever Torto arado (Todavia), que ganhou nesta quinta-feira o Prêmio Jabuti de melhor romance, e suas protagonistas tinham outras identidades [...] "A gente fala do sertão, do semiárido, parece que se trata de uma coisa só, mas o sertão da Chapada tem uma regularidade de chuva, uma diversidade de paisagem, de mato, que salta aos olhos", conta Vieira Junior, hoje com 41 anos, ao EL PAÍS, por telefone (El País, 2021; grifo nosso).

De acordo com os fragmento das entrevistas, é possível ter a clareza que Torto Arado (2019) não possui apenas um teor verossímil e que essa verossimilhança, como qualquer outra, só foi possível com o próprio amadurecimento do autor e de sua escrita, ou seja, o observador literário e o seu fazer literário em formato de obra literária só alcançou tal consistência material a partir do geografo, servidor público do INCRA e posteriormente, doutorando em Relações Étnico Raciais pela Universidade Federal da Bahia, onde ele aprimorou os estudos etnográficos e estreitou em seu texto a relação entre Antropologia e Literatura, assim como o fazer etnográfico e o fazer literário, atingindo a sua grandeza literária (Candido, 2004), alcançada em seu romance realista pela redução a um dos ângulos condicionados a sua própria consciência e ultrapassou o que Candido (2004) também vai chamar de subjetivismo adolescente e adolescência literária.

A escrita etnográfica, segundo Nesimi (2019), "envolve um corpus textual mais amplo que a etnografia em si, produzida pelo antropólogo após determinado período da pesquisa. Nessa perspectiva, é fundamental evidenciar as modalidades escriturárias que compõem a etnografia direta ou indiretamente" (Nesimi, 2019, p. 109), em outras palavras, a autora esclarece que o corpus textual, isto é, a escrita etnográfica é algo muito maior que a própria etnografia, que por excelência é um método utilizado na Antropologia, mas que se estendeu a outras áreas das Ciências Humanas e Sociais Aplicadas, tecnológicas, chegando à Literatura.

Nesimi (2019) destaca ainda que para a realização da etnografia de modo a compor um corpus textual, a instrumentalização básica é o diário de campo e as notas do diário de campo e que a escrita da cultura do outro está correlacionada com a descrição e a narração da intersubjetividade construída a partir, sobretudo, da autoridade do antropólogo, da noção de ficção e de verdade. Logo, chamamos a atenção para a narrativa e para a descrição como elementos essenciais na estruturação do texto que culmina no corpus como um produto do etnógrafo. Não sendo esse ainda um produto final, mas parte consistente do mesmo que precisará de um refinamento científico. Uma vez que, de acordo com Benjamin (1985), a descrição identifica os fatos e a narrativa os organiza.

Walter Benjamin em 'O Narrador' (1985), afirma que "a experiência que passa de pessoa a pessoa é a fonte a que recorrem todos os narradores. E, entre as narrativas escritas, as melhores são as que menos se distinguem das histórias orais contadas pelos inúmeros narradores anônimos" (Benjamin, 1985, p. 198), e nesse sentido, o narrador, nas histórias que conta, recorre ao acervo de experiências de vida, tanto as suas, algo que, à luz de Émile Durkheim (1995), consideramos ser a consciência individual e consciência coletiva, como as experiências relatadas por outros (escritas sobre a cultura do outro).

Em síntese, por ora, *o 'fazer-se' literário* segue em busca de mais referenciais e confessamos até que tal tópico não fazia parte de nossa intenção, mas vimos

[2] Ver entrevista completa em: https://versatille.com/torto-arado-e-uma-historia-sobre-o-desejo-de-liberdade-diz-itamar-vieira-junior/

[3] Ver entrevista completa em: https://brasil.elpais.com/cultura/2020-12-02/tudo-em-torto-arado-ainda-e-presente-no-mundo-rural-brasileiro-ha-pessoas-em-condicoes-analogas-a-escravidao.html

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pertinência em construí-lo devido ser indissociável a obra de quem a fez e ao mesmo tempo, por estarmos buscando aprofundar sobre o que não é literário em uma obra literária algo que no próximo tópico ampliaremos a reflexão.

III. Literatura e Etnografia (Ou Vice-Versa) em Torto Arado

A obra depende estritamente do artista e das condições sociais que determinam a sua posição.

– Antonio Candido -

Do latim littera (letra), literatura pode ser compreendida como um conjunto de habilidades em que o ler e o escrever estão alinhados a um determinado padrão social da oralidade - escrita. Havendo diversas definições e tipologias de literatura. Em suma, pode ser compreendida como a arte de compor textos.

Compor um texto antropológico, é compor um texto cientifico. Um texto não-ficcional, contudo, intersubjetivo, em que se descreve e narra sobre a cultura do outro através de um trabalho de campo prolongado e tendo como método a etnografia, do grego ethnos, (povo) e graphein, (escrever, registrar, dentre outros sinônimos), que de acordo com Nesimi (2019) ao citar Peirano (2014), esclarece que:

> A etnografia não se resume a um método ou detalhe metodológico que antecede a teoria, mas trata-se de um empreendimento teórico da antropologia. A etnografia no campo é a própria teoria antropológica. Na verdade, seu posicionamento é resultante de uma reflexão sobre o status científico da antropologia, pois acreditava-se que a formulação de hipóteses não poderia anteceder o início da pesquisa (Nesimi, 2019, p. 111).

Assim como um escritor - literário, o etnógrafo tem um ponto de vista privilegiado. Posicionamento este que termina fazendo com que selecionem os seus personagens, no caso do primeiro e dos seus/as informantes, no caso do segundo.

Em ambos os casos, o que percebemos é o poder (privilégio) da escolha e a autoridade da escrita. Contudo, são os nativos de um determinado lugar (um texto literário e um texto etnográfico) que informam sobre si próprios, suas sociabilidades ou não, suas funções sociais, seus modos vida, dentre outros aspectos (históricos, econômicos, políticos, geográficos, literários, etc.) ligados ao grupo ou grupos sociais de pertença que faz com a intersubjetividade ocorra e a partir do fazer literário e do fazer etnográfico não em seu estado bruto (anotações, esboço, diário de campo e notas de diário de campo, dentre outras formas armazenas informações), mas após refinamento das informações, o que se caracteriza em alguns procedimentos científicos como 'coleta dos dados, tratamento dos dados, refinamento dos dados', chega-se ao produto final: uma obra literária e/ou texto científico.

Em Torto Arado (2019), Itamar Vieira Junior seleciona como informantes principais de seu texto literário, duas nativas habitantes da fazenda Caxangá em Água Negra, são elas, Bibiana, narradora - protagonista do capítulo 1 e Belonísia, narradora - protagonista do capítulo 2, e uma 'nativa' do Jarê[4] (Banaggia, 2015), Santa Rita Pescadeira, narradora – protagonista do capítulo 3.

Dentre tantas reflexões do ponto de vista teórico entre literatura e etnografia que pode ser feita, com base na apresentação das personagens – informantes, é possível levantar os seguintes questionamentos:

1) São elas narradoras - protagonistas ou protagonistas – narradoras?
2) Qual a diferença entre ser uma nativa do Jarê e uma nativa de Água Negra praticante do Jarê?
3) Quais são os tipos de histórias que podem ser contadas a partir de relacionamentos entre indivíduos provenientes de sistemas culturais diferentes?

Para responder as três questões, parece viável seguir um dos conselhos de Candido (2006) e,

> adotar as indicações de Malinowski quanto à importância do conjunto de uma situação social, para entender qualquer dos seus aspectos particulares, pois só assim poderemos apreender a integridade do fato literário na sua manifestação entre os grupos primitivos. Mas é bom lembrar que já superamos a fase em que era preciso ou conceber a arte primitiva como jogo gratuito, ou concebê-la como atividade pragmática no sistema das funções sociais. A arte, e, portanto, a literatura, é uma transposição do real para o ilusório por meio de uma estilização formal, que propõe um tipo arbitrário de ordem para as coisas, os seres, os sentimentos. Nela se combinam um elemento de vinculação à realidade natural ou social, e um elemento de manipulação técnica, indispensável à sua configuração, e implicando uma atitude de gratuidade. (Candido, 2006, p. 62).

Ao mencionar o pai da Antropologia Social, o polonês Bronislaw Kasper Malinowski, Candido (2006), enfatiza o trabalho desenvolvido pelo antropólogo que via a cultura como uma totalidade, sendo ele inclusive o pioneiro no método da observação – participante, que além dos diários de campo e notas de diários de campo, passou a utilizar fotografias das situações 'reais' dos nativos investigados, contrapondo a chamada 'Antropologia de gabinete', isto é, uma Antropologia realizada a partir das informações coletadas em campo por outro antropólogo.

[4] Gabriel Banaggia, em sua obra *As forças do Jarê: religião de matriz africana da Chapada Diamantina* (2015), oferece uma análise aprofundada do Jarê, uma prática religiosa afro-brasileira presente exclusivamente na região da Chapada Diamantina, Bahia. O autor destaca o Jarê como uma religião sincrética, resultante da fusão de elementos de cultos africanos, especialmente das nações Bantu e Nagô, com aspectos do catolicismo rural, da umbanda e do espiritismo kardecista.

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É sobre o conjunto das situações sociais e particularidades de Água Negra que o leitor é informado a partir de 'Fio de Corte' (capítulo 1), que selecionada pelo escritor, uma nativa com um pouco mais de 7 anos, Bibiana, protagoniza uma situação e é capaz de narrar sobre a mesma. Fenômeno que vai se repetir nos outros dois capítulos de Torto Arado (2019). Respondendo assim a primeira questão sobre as mesmas serem primeiro protagonistas e posteriormente narradoras do que vivenciaram em suas situações sociais.

Em 'Fio de Corte', na primeira pessoa do singular, as primeiras linhas do texto são iniciadas por uma descrição de fatos em que a posição de quem informa, revela, além de seu ponto de vista, a sua identidade e o que se vivenciou, conforme fragmento abaixo:

> quando retirei a faca da mala de roupas, embrulhada em um pedaço de tecido antigo e encardido, com nódoas escuras e um nó no meio, tinha pouco mais de sete anos. Minha irmã, Belonísia, que estava comigo, era mais nova um ano. Pouco antes daquele evento estávamos no terreiro da casa antiga, brincando com bonecas feitas de espigas de milho colhidas na semana anterior. Aproveitávamos as palhas que já amarelavam para vestir feito roupas nos sabugos. Falávamos que as bonecas eram nossas filhas, filhas de Bibiana e Belonísia. (Vieira Júnior, 2019, p. 9).

Na sistematização da narrativa (Benjamin, 1985), demonstrada em Torto Arado (2019), uma criança de um pouco mais de 7 anos, Bibiana, informa, e não um narrador onisciente, que estava com sua irmã, um ano mais nova (6 anos), Belonísia, quando retirou uma faca da mala de roupas, dentre outras particularidades da situação. Isto é, ela se identifica e nos fala sobre si mesma, sobre elas e sobre detalhes do que experienciaram.

Em suma, na ausência do narrador onisciente no romance em tela, é possível identificar o que refletimos, à luz de Nesimi (2019) e Peirano (2014), isto é, o escritor, assim como o etnógrafo, possuem vista privilegiada e poder de escolha para selecionar os informantes.

A segunda questão que levantamos: qual a diferença entre ser uma nativa do jarê e uma nativa de Água Negra praticante do jarê?, para essa resposta transcrevemos da obra os seguintes fragmentos que poderão nos ajudar a refletir sobre o assunto, são eles:

a) Dona Miúda, viúva que morava sozinha num descampado no final da estrada para o cemitério da Viração e que sempre acompanhava as brincadeiras em nossa casa, foi quem recebeu o espírito. Quando ela se anunciou como Santa Rita Pescadeira, os tambores silenciaram e uma comoção tomou conta dos presentes. Era possível distinguir os questionamentos no meio da audiência, se a encantada de fato existia ou não, e por que até então não havia se manifestado, já que aquele jarê era tão antigo quanto a fazenda (Caxangá) e os desbravadores daquela terra (Água Negra) (Vieira Junior, 2019, p. 69 - grifo nosso).

b) Naquele momento, com a roupa rota que vestia, mas com um véu antigo e esgarçado cobrindo sua cabeça, *ouvimos sua voz fraca, quase inaudível, entoar uma cantiga, «Santa Rita Pescadeira, cadê meu anzol? Cadê meu anzol? Que fui pescar no mar»*. A encantada, apesar da idade de dona Miúda, dava giros hábeis na sala, ora como se jogasse uma rede de pesca no meio de todos, ora correndo em evoluções como um rio em fúria. Alguns pareciam estar perplexos e querendo desvendar o mistério da aparição. Outros sorriam, talvez incrédulos, achando que a velha Miúda havia enlouquecido e precisasse dos cuidados de meu pai. (Vieira Junior, 2019, p. 70).

Os fragmentos transcritos fazem parte do capitulo 1. Capítulo em que a protagonista e narradora dos fatos é Bibiana, que inclusive, no fragmento 'a' em sua descrição, faz um resgate sobre a existência do jarê como algo ancestral, "tão antigo quanto a fazenda (Caxangá) e os desbravadores daquela terra (Água Negra)" (Vieira Junior, 2019, p. 69 - grifo nosso), assim como também descreve o anúncio que é feito por uma outra informante que se anuncia como Santa Rita Pescadeira.

No fragmento 'b', Santa Rita Pescadeira ganha um volume ainda maior, pois, segundo diz Belonísia, "ouvimos sua voz fraca, quase inaudível, entoar uma cantiga, «Santa Rita Pescadeira, cadê meu anzol? Cadê meu anzol? Que fui pescar no mar»" (JUNIOR, 2019, p. 70).

Nos dois fragmentos pode ser percebido, em relação a questão em tela, que alguns praticantes do jarê não conseguem atestar a existência ou não da 'encantada', contudo, a escutam com base na prática ancestral do próprio jaré, fazendo jus ao que Candido (2006) destacou sobre adotar um conjunto de uma situação social e suas particularidades, além de ser "justamente neste ponto [que] intervém uma diferença entre a literatura do primitivo e a do civilizado" (Candido, 2006, p. 62 - grifo nosso).

Tanto os 'perplexos' quanto os 'talvez, incrédulos', segundo a narradora, por serem *praticantes* de tal crença, conhecem os processos dos rituais, assim como a própria Santa Rita Pescadeira, que como nativa de uma outra esfera, atesta-se e, em 'tese', também é atestada por quem descreve o seu comportamento e diálogo com ela, sobretudo, no seguinte fragmento:

> a simples presença de um encantado que eu não conhecia não seria capaz de me intimidar, fosse uma real manifestação do encanto ou da loucura. Os olhos de dona Miúda estavam turvos por trás do véu, cinzas, quase brancos. Talvez fosse a catarata. *Mas ela disse algo muito íntimo, que eu não podia explicar, mas sabia bem o que poderia ser.* Ela falou sobre um filho, mas era uma frase sem nexo que não recordo com exatidão, algo como «vai

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> de filho». Falou também que eu estava para correr o mundo a cavalo, animal que nossa família não tinha, o que me deixou ainda mais atordoada. Que tudo iria mudar. *E a sentença que permaneceu mais exata em minha memória e resistiu aos golpes que minha vida sofreria nos anos vindouros foi que «de seu movimento virá sua força e sua derrota». A voz estava tão fraca que só eu pude escutar o que dizia* (Vieira Júnior, 2019, p. 70).

No fragmento exposto, também se encontra a resposta da terceira questão, isto é: quais são os tipos de histórias que podem ser contadas a partir de relacionamentos entre indivíduos provenientes de sistemas culturais diferentes?, tanto os praticantes do jarê quanto os encantados, tem espaço na literatura e na etnografia, ainda que para esta segunda, não seja possível de explicar (mensurar) da forma como o não ficcional coloca, uma vez que ao utilizar a etnografia para pesquisar sobre o jarê, Banaggia (2015), em sua tese 'As forças do Jarê: religião de matriz africana da Chapada Diamantina', se recusa a coletar dados dos próprios 'encantados' e explica o porquê,

> mais do que se postular a irredutibilidade de determinados fenômenos, o princípio de irredução ao qual faço referência pode ser melhor definido como uma alternativa ao recurso à transcendência, sugerindo "um recuo frente a essa pretensão de saber e de julgar": o princípio de irredução é assim duplo, já que pode recusar o automatismo tanto das redutibilidades ligeiras como das impossibilidades de comparação, das tentativas de reduzir dois termos à incomensurabilidade (Stengers 1993: 26-27; Serra 1995: 85; Latour 2005: 107, 137). (Banaggia, 2015, p. 284).

O autor afirma ainda que

> [...] não se trata simplesmente de existirem ou não existirem, mas de existir com mais ou menos intensidade, num gradiente que vai das forças mais potentes e perenes às que terminam por desaparecer, quiçá por completo [...] aproximar a composição do texto à estrutura de um altar de jarê, uma construção da qual fazem parte elementos a princípio díspares, mas que acabam sendo postos em contato de forma criativa e com determinados objetivos. (BANAGGIA, 2015, p. 253 - 300).

O que Banaggia (2015) coloca em tela é que na etnografia como um método científico, a ética e o rigor cientifico, sobretudo indistinta do pesquisador, limita e delimita a composição de um texto etnográfico, uma vez que tal texto, é o resultado de todo o processo de coleta, tratamento e refinamento de dados, ou seja, um documento científico, algo distinto de um texto literário que a partir da 'licença poética' permite ao o escritor o livre arbítrio de criar. Algo acentuado inclusive por Matte Braun (2012), quando afirma ser

> a etnografia, enquanto campo de estudo de outras culturas, de certo modo sempre esteve presente na história da literatura ocidental. Pode-se dizer que tais relações acentuam-se especialmente a partir do século XV, quando os europeus passaram a circular por todos os continentes habitados do planeta. O ato de deparar-se com um sujeito proveniente de um sistema cultural completamente estranho, observá-lo e, a partir dessa experiência, escrever um texto, pode ser considerado tanto etnografia quanto literatura: a diferença estaria, justamente, no fato de a etnografia não poder ser um relato ficcional. (Matte Braun, 2012, p. 121-122).

Para a etnografia, de acordo com Matte Braun (2012), apenas Histórias, em outras palavras, o não ficcional e para a literatura 'Histórias, histórias e estórias', ou seja, o livre-arbítrio. Algo que pretendemos explorar melhor nos próximos momentos do texto.

IV. O Não - Ficcional em Torto Arado

"A cultura pode ser vista como um texto."

- Clifford Geertz -

Com a perspectiva de analisar elementos não - ficcionais etnografados identificados na obra, ou seja, as evidências etno – literárias que tiveram como ponte Itamar Vieira Júnior enquanto tradutor – escritor, que é o que para nós, ocupa o espaço do não literário em Torto Arado (2019), propomos continuar algumas de nossas reflexões dando um relevo maior aos fragmentos do texto literário intercalados à referenciais específicos.

A compreensão realizada até agora é a de que, ainda que o autor derive a forma literária de sua experiência subjetiva imediata, está só se constitui sobre o esqueleto social que a encerra e nesse sentido, segundo o próprio autor, Itamar Vieira Júnior em entrevistas concedidas, conforme fontes já citadas, ressalta que tanto sua tese de doutorado e como pesquisador do INCRA, ele utilizou o método etnográfico e esses dois momentos serviu de *inspiração* para a composição de Torto Arado (2019).

Como pesquisador de campo do INCRA, conhece a chapada Diamantina a mais de 10 anos e das 293 páginas de sua tese, o jarê é citado 226 vezes, que ele define, em nota de rodapé, como "um conjunto de micro crenças que possui elementos do catolicismo rural do Nordeste Brasileiro, da umbanda e do espiritismo kardecista" (Vieira Júnior, 2017, p. 64) e complementa na mesma nota ressaltando que

> um dado importante é que o jarê ocorre quase que exclusivamente na região da Chapada Diamantina (BANAGGIA, 2015, p. 292) e "trata-se de uma variante do "candomblé de caboclo", culto no qual os deuses yorubas ou orixás foram em grande medida assimilados a uma classe genérica de entidades nativas, os caboclos, considerados como índios ou descendentes de índios. Nesse sentido, o jarê representa uma vertente menos ortodoxa do candomblé, resultante de um complexo processo de fusão onde à influência dos cultos Bantu-Yoruba" (Vieira Junior, 2017, p. 64).

O etno – literário, Itamar Vieira Júnior (2019), ao selecionar a narradora Bibiana, dentre outras vozes de nativos de Água Negra, 'habitantes' da Caxangá e adjacências, região do sertão da chapada (velha) para falar pela primeira vez sobre o jarê - citado 50 vezes ao longo da obra - em nosso ver, assim o faz porque o *esse academcvs* (ser acadêmico) conhece o limite da

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ética científica e como um não praticante da crença, é um ser delimitado. Delimitação está que nos parece ter levado para o seu *esse literatvs* (ser literário), que tem licença poética, mas não assumiu a função de um personagem. Por isso, dentro de sua vista privilegiada, semelhante à de um etnógrafo, vista que ele também conhece bem, 'criou – selecionou' informantes e, intersubjetivamente, construiu um texto literário.

Nos fragmentos ('a' e 'b') a seguir, narrados por Bibiana, chamamos a atenção para dois momentos da escrita do autor, qual elucidaremos mais à frente, são eles:

> a) Eram famílias que depositavam suas esperanças nos poderes de Zeca Chapéu Grande, curador de jarê, que vivia para restituir a saúde do corpo e do espírito aos que necessitavam. b) Desde cedo, havíamos precisado conviver com essa face mágica de nosso pai. (Vieira Junior, 2019, p. 27).

O primeiro momento a ser elucidado, o 'a', possui uma descrição de quem conhece bem do ponto de vista interno a função de um curador de jarê, algo confirmado pelo fragmento 'b' e o mesmo exercício reflexivo pode ser feito nesse outro fragmento:

> foi na noite de Santa Bárbara, em dezembro, e meu pai, apesar de suas obrigações nas brincadeiras do jarê, havia acordado mal humorado, com respostas lacônicas às perguntas que lhe faziam. Só os mais próximos, como nós, sabíamos o porquê do desconforto visível em seus gestos. No fim da tarde, dona Tonha trouxe, numa caixa antiga, adornos de encantada que meu pai vestiria à noite, depois da ladainha, e à medida que os espíritos chegassem e lhe tomassem o corpo para se fazerem presentes. Na caixa estavam guardadas as roupas de Santa Bárbara, Iansã, a dona da noite, lavadas e passadas desde a última vez em que Zeca a havia vestido. A repulsa pelas vestes era tanta que a roupa não era guardada no quarto dos santos como as demais, mas na casa de Tonha, ela mesma cavalo para a encantada nas noites de jarê. (Vieira Júnior, 2019, p. 53).

A descrição densa (Geertz, 2008) sobre os fatos narrados de uma crença que não é fictícia denuncia o etnógrafo Itamar Vieira Junior, o *esse academicvs*, em nosso ver, porque para a Antropologia, as etnografias são bens preciosos (Peirano, 1995) pois são nelas que estão reflexões experienciadas e intersubjetivas sobre a cultura do 'outro' e que assim como Malinowski (Candido, 2006), Bosi (2015) também via a cultura como uma totalidade conectada diretamente com a experiência do viver, sentir e refletir sobre as próprias experiências e dessa vez, no relato de experiência de Belonísia, é descrito um ato de intolerância religiosa, mas dessa vez, a mesma narrativa informa que Santa Rita Pescadeira, uma nativa dos encantados, foi vítima de tal violência. Eis o que consta na narrativa:

> muitos filhos da casa o haviam colocado para fora depois de uma bebedeira. O motivo era a encantada de dona Miúda, a tal Santa Rita Pescadeira, *a mesma que de vez em quando surgia no jarê de meu pai*. Depois de chegar à casa de Valmira, a encantada passou a ouvir ofensas de Tobias, duvidando de sua existência, incitando que mostrasse seus poderes, dizendo que a própria Valmira era uma farsa, que nada daquilo existia. Por várias vezes a curadora havia intervisto para fazer com que cessasse de dizer as asneiras. Sem recuar ou se desculpar, Tobias recebeu uma única sentença, proferida pela própria encantada montada no corpo de dona Miúda. Palavras que ninguém escutou, nem mesmo Valmira, somente ele. «Mas ele continuou a desfazer da encantada», disse Maria Cabocla, «e agora não se espante se alguma desgraça se abater sobre sua casa». (Vieira Júnior, 2019, p. 121).

Citada treze (13) vezes em toda obra, Santa Rita Pescadeira, uma das vozes que aparecem no romance polifônico, ganha um volume ainda maior no terceiro e último capítulo do livro - Rio de Sangue - pois assume ali a função de protagonista – narradora, por isso que mais uma vez ressaltamos que o universo literário trabalha com a verossimilhança e a Antropologia é uma ciência que trabalha com uma escrita não ficcional, sobretudo no texto etnográfico, seu bem maior.

Logo, a terceira narradora, Santa Rita Pescadeira, não é, para a Antropologia, apenas um ser literário, mas um fenômeno real, enraizado nas crenças e práticas de um povo. Na perspectiva de Banaggia (2015), trata-se de uma experiência imensurável, que escapa às categorias formais da escrita científica. No entanto, para a Literatura, Santa Rita encontra abrigo no campo das possibilidades graças à licença poética, que permite a inscrição do sagrado, do mítico e do invisível. Essa inscrição literária, porém, não é neutra nem gratuita — ela depende do gesto literário que emerge, como propõe Lélia Gonzalez (1984), de uma encruzilhada epistemológica onde se cruzam o ser, os saberes, as experiências subjetivas e as materialidades objetivas do mundo.

V. A Encruzilhada Como Categoria Simbólica, Epistemológica e a Literatura Como Mediação Social

A *encruzilhada* se afirma como uma categoria simbólica e epistemológica fundamental, especialmente nas tradições de matrizes africanas, onde representa o espaço do encontro entre mundos, saberes e temporalidades.

Para Lélia Gonzalez (1988), a encruzilhada é um lugar de interseção e transformação, um espaço onde o diálogo entre opostos — como o masculino e o feminino, o ancestral e o contemporâneo, o material e o espiritual — possibilita a criação de novos sentidos e práticas de resistência cultural. Essa categoria não é apenas simbólica, mas profundamente epistemológica, pois revela modos de conhecer e estar no mundo que desafiam a lógica hegemônica ocidental, propondo

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uma epistemologia afrocentrada que valoriza a mestiçagem, a pluralidade e a historicidade dos saberes.

Como sugere Clifford Geertz (1989), compreender uma cultura exige mergulhar em seus sistemas simbólicos e em suas formas próprias de dar sentido ao mundo. Nesse sentido, a encruzilhada funciona como um dos nós simbólicos mais potentes, onde se entrelaçam diferentes temporalidades, ontologias e epistemologias.

A literatura, nesse contexto, atua como uma forma de mediação social — ela captura, traduz e reconfigura essas experiências, funcionando como uma espécie de "descrição densa" (Geertz, 1989), que não apenas retrata o que se vê, mas também expressa o que se crê, se sente e se vive. Essa capacidade mediadora da literatura torna-a essencial para a transmissão e ressignificação de saberes ancestrais que, muitas vezes, escapam às categorias rígidas do conhecimento científico.

Benjamin (1994), por sua vez, já advertia que a narrativa verdadeira é aquela que sabe acolher a experiência em sua totalidade, incluindo o invisível e o subjetivo. A presença de Santa Rita Pescadeira, portanto, não pode ser reduzida a um mero símbolo fictício; ela é uma expressão legítima de um imaginário coletivo e uma ontologia em encruzilhada. Sua voz carrega aquilo que Antonio Candido (2004) identifica como a função social da literatura: tornar legível o invisível, dizer o indizível e dar forma àquilo que, no campo da ciência, frequentemente é silenciado.

Nesse sentido, a escrita etnográfica-literária de Itamar Vieira Júnior, especialmente em Torto Arado (2019), exemplifica a potência dessa encruzilhada. Itamar mobiliza uma escrita que é ao mesmo tempo etnográfica e poética, onde a prosa não apenas narra, mas encarna as experiências dos sujeitos do território — sua relação profunda com a terra, os saberes tradicionais, as práticas religiosas e as tensões sociais. Sua narrativa é um convite para uma leitura que ultrapassa a mera descrição, aproximando-se de uma "descrição densa" que integra memória, oralidade e a historicidade dos sujeitos.

Ao fazer isso, Itamar Vieira Júnior atua como um mediador social, dando voz a coletivos muitas vezes marginalizados, revelando as contradições de um Brasil rural e afrodescendente e propondo uma epistemologia que dialoga com os modos de ser e conhecer do povo do campo. Sua escrita reafirma a literatura como espaço de encruzilhada — um lugar onde o real e o simbólico se entrelaçam para produzir conhecimento que não se reduz ao acadêmico, mas se abre para a experiência vivida e para as múltiplas temporalidades do tempo.

Assim, pensar Santa Rita Pescadeira e a escrita de Itamar Vieira Junior é reconhecer a literatura como um terreno fértil para a produção de conhecimento híbrido e para a revalorização das epistemologias periféricas. É, enfim, um convite para atravessar encruzilhadas e ouvir aquilo que o silêncio científico muitas vezes não permite expressar.

VI. Comentários Finais

A obra Torto Arado, de Itamar Vieira Júnior, se configura como um poderoso entrelaçamento entre mito, política e poesia, revelando uma escrita etnográfica que ultrapassa a mera descrição para se tornar uma construção simbólica de resistência e memória social. A partir das contribuições dos autores que dialogamos — Lélia Gonzalez, Clifford Geertz, Antonio Candido e Walter Benjamin — é possível compreender a profundidade e o alcance dessa do que chamamos de encruzilhada para a construção de um texto como a obra utilizada para as nossas reflexões nesse trabalho.

A encruzilhada, nesse sentido, funciona como uma categoria simbólica que materializa o entrelaçamento de múltiplas temporalidades, identidades e saberes presentes na narrativa, reforçando a posição do autor como mediador entre a experiência vivida das comunidades do sertão e a representação literária.

Ao assumir o papel de etno–tradutor, Itamar Vieira Júnior realiza um gesto de escuta sensível e ética, que transcende a mera descrição para se configurar como uma escrita etnográfica poética e política. Essa escrita permite a emergência de um fenômeno literário diaspórico, no qual os corpos racializados e territorializados ganham voz e subjetividade, revelando as tensões históricas e sociais que marcam o sertão brasileiro. A influência de Lélia Gonzalez é fundamental para compreender a articulação da identidade negra e quilombola na narrativa, enquanto Geertz contribui com o entendimento do texto como sistema simbólico interpretável, que traduz as significações culturais das comunidades.

Candido oferece a perspectiva do compromisso social da literatura, destacando a função da narrativa de denunciar injustiças e reexistir o campo como espaço de luta e memória. Nesimi (2019) e Braun (2012) ampliam o diálogo ao considerar as dimensões de território e gênero, enriquecendo a análise das formas de opressão e resistência presentes na obra. Finalmente, a poética da memória e da história crítica de Walter Benjamin inspira a leitura da escrita de Itamar como uma prática que tensiona o passado e o presente, revelando possibilidades de transformação a partir das experiências marginalizadas.

Assim, a escrita etnográfica de *Torto Arado* não apenas descreve o sertão e seus habitantes, mas recria mitos, conflitos e sonhos, inscrevendo-se como uma literatura engajada que mobiliza a potência da palavra para reexistir as vozes silenciadas. Essa encruzilhada mítica, política e poética reforça a importância do romance para a compreensão das dinâmicas culturais e

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sociais brasileiras, posicionando o autor como um etnógrafo-literato que atua na mediação social por meio da linguagem, da memória e da imaginação.

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The Task as a Basis and Foundation in the Teaching and Learning of Philosophy

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Abstract- This paper describes the method of teaching philosophy, considering the "Homework" as the fundamental axis of this strategy, as a basic nucleus in the teaching of philosophy, also adapted to virtual, distance or remote teaching. To this end, it identifies the two aspects of the teaching of philosophy, the content formed by the concepts and the method as the "Doing of philosophy"; this Doing is the "philosophical act"; in such a way that, the students exercise, prepare or train themselves in the philosophical act, without excluding the content of philosophy. The "task" in the teaching of philosophy is fundamentally centred on the analysis of the philosophical text, developed by the student during his classes or lessons; the "text" of the analysis contains the philosophical concept, and its execution develops the method of philosophy; thus, the Task in the teaching of philosophy addresses the content and the method in parallel or simultaneously as consubstantial and inseparable aspects of philosophy.

Keywords: teaching philosophy, method of philosophy, didactics of philosophy, philosophy homework, philosophical thinking, philosophical thinking, the doing of philosophy.

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The Task as a Basis and Foundation in the Teaching and Learning of Philosophy

Lucas Palacios Liberato [α] & Mónica Alvarado Paucar [σ]

Abstract- This paper describes the method of teaching philosophy, considering the "Homework" as the fundamental axis of this strategy, as a basic nucleus in the teaching of philosophy, also adapted to virtual, distance or remote teaching. To this end, it identifies the two aspects of the teaching of philosophy, the content formed by the concepts and the method as the "Doing of philosophy"; this Doing is the "philosophical act"; in such a way that, the students exercise, prepare or train themselves in the philosophical act, without excluding the content of philosophy. The "task" in the teaching of philosophy is fundamentally centred on the analysis of the philosophical text, developed by the student during his classes or lessons; the "text" of the analysis contains the philosophical concept, and its execution develops the method of philosophy; thus, the Task in the teaching of philosophy addresses the content and the method in parallel or simultaneously as consubstantial and inseparable aspects of philosophy.

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I. Introduction

This paper assumes that the 'homework' is the cell of instruction and as such constitutes the basic axis and nucleus of all teaching and learning processes, including the teaching of philosophy, because it makes it possible to develop the 'doing of philosophy', rather than the simple transmission of knowledge. The purpose is to describe and explain the importance of developing the "method" of philosophy, the doing, the act, rather than just relating the history, theory or science of philosophy, allowing the student to develop his or her capacity to do philosophy. As the problem of teaching philosophy arises from the abandonment of the method of philosophy; almost all didactics in the teaching of philosophy insist on the need to know philosophical concepts, to relate the history of philosophers, or to dialogue on the themes of philosophy, in such a way that in almost all cases students abandon or develop a negative attitude towards philosophy, when in reality it could be meaningful, functional and necessary to "do philosophy". Therefore, the present work considers that, the "Homework of the learner" should be the focus of classes and lessons, as opposed to expositions, lectures or dialogues about philosophical topics; that is our defence. The importance of developing the method does not mean abandoning the content of philosophy, but rather attending to the development of the capacity to do philosophy by the student himself, before indicating rules or procedures; this will mean definitively transforming the nature and character of classes and lessons, centred on the task of the student. This innovation or actuality is due to the new trends in pedagogy which indicates the need to develop capacities, abilities and skills, potentialities, processes, human faculties and aptitudes, or simply competences in terms of work strategies or problem-solving methods[1]. Finally, this is the systematisation (methodology) of the pedagogical experience of teachers developed in basic school, university and postgraduate education. This reminds us of the concern developed by Gutierrez-Pozo[2], in that the didactics of philosophy must be centred on the student, on learning.

If we relate the concept of philosophy to the teaching-learning process, we ask ourselves: Is philosophy a way of thinking or a way of thinking, is it only enough to know the concepts when we teach philosophy, does the study of philosophy imply the development of thinking? If we consider philosophy as "love of wisdom"[3], it seems that, on the one hand, we are only interested in wisdom itself and not in the act of thinking; thus, the teaching of philosophy overvalues the content as wisdom, against the method, against the act of thinking or the doing of philosophy. Transmitting concepts would imply leaving aside knowing how to think, the act of reflection, analysis and criticism, as true philosophy. Under this concept, the teaching of philosophy focuses on the transmission of "wisdom": science, theory or history, aimed at giving content and not at developing the method, the concepts and not the philosophical act, so that the teaching of philosophy results in an encyclopaedic knowledge as "love of wisdom".

The same reasoning happens when we define philosophy as a "conception of the world", aimed at

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[1] Palacios, Desarrollo de las competencias por el sistema de tareas (2018)

[2] Revista Sophia Nro. 34 (2023)

[3] Gilson (2015)

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"imagining" the world or "reconstructing" the cosmos by mere speculation. and then the teaching of philosophy ends up being a process of endless chattering by the teacher while the student is limited to asking questions or having a dialogue, as it is considered to be the exclusive method of philosophy. But how can we reorganise the world mentally if we do not have the necessary scientific information, let alone our students? In this precise case, philosophy lessons should allow the student to appropriate this methodical thinking as did the precursors of philosophy, the pre-Socratics, for example. We need our students to learn to reflect, analyse and criticise or interpret general or universal problems for themselves, with the help of the teacher, as a method of good philosophising, including dialogue or discussion, philosophical doing; that would be the true purpose of philosophy teaching. Otherwise the subject of philosophy is reduced to vulgar, speculative and metaphysical thinking, where modern and fashionable myths are discussed, distorting the true content of philosophy, completely abandoning the method, rational thinking. Philosophy needs not only reading but also writing, not only remembering norms or rules of thinking, but thinking itself, the production of philosophical texts, the ability to analyse, reflect or criticise in a productive way. Philosophy classes or lessons should be used to develop real tasks of discussion, interpretations, formulation of judgements, otherwise students may end up ridiculing philosophy as it happens today in many schools.

In summary, whatever the definition of philosophy[4], we observe that it demands a process of reflection, analysis or criticism as ways of thinking, a certain rationality or methodical thinking, unlike any other discipline of knowledge; nothing opposed to science or research, but it demands a singular and specific method or logic of thought, otherwise it would end up as mere literature. Moreover, the teaching method must not separate the concept from its logic, nor the content from its method, the philosophy from the philosophical doing; with which we transform the idea of the philosophical teaching method, where the doing of philosophy is the fundamental task. As philosophy is an activity similar to scientific reflection; according to Hawking (2010) philosophy is the overcoming of myth, religion or esotericism, when "since the dawn of civilisations, we have not been content to contemplate unconnected and inexplicable events, but have forged an understanding of the underlying order of the world" (Hawking, 2010, p. 16), teaching philosophy is not "the same as teaching philosophy" (Hawking, 2010, p. 16), but "the same as teaching philosophy" (Hawking, 2010, p. 16). 16), teaching philosophy is not 'wondering' or speculative 'contemplation', but the development of methodical thinking, a true philosophical doing, a rigorous act of philosophising. Teaching philosophy cannot be an unimportant task undertaken by just anyone, but by a teacher of philosophy, who is able, as Nietzsche (1980)[5] demands, to prevent these foundational distortions. The method of philosophy is not "pure thinking" in the abstract or speculative sense, but productive, methodical thinking that requires a certain protocol, a norm or rule of "good philosophising" as Nietzsche calls it.

Therefore, the teaching of philosophy does not separate the content from the method, the concepts from the philosophical act, it is necessary, as Nietzsche (2003)[6] says, to learn to philosophise with the concepts because philosophy is "thinking that operates with concepts", where the main aspect is the method to learn to develop the concepts and not the other way around; there is a need to prepare the student in the method of philosophy, it cannot be reduced only to the content or the transmission of concepts; it is necessary to develop philosophical thinking, the method. Thus, the teaching and learning of philosophy will be more meaningful by the method it develops to solve the problems posed by knowledge, philosophy or science.

II. Fundamentals

The need to develop the method in the teaching of philosophy based on the Task comes from the study of the Cuban school, which indicates the task as the cell of instruction (Goyzueta, 1999)[7], in our case the task is the philosophical doing, the analysis of the philosophical text by the student himself, as a true act of philosophising, as a pedagogical foundation, as opposed to only transmitting and assimilating the philosophical content by passive means; Here, philosophy and pedagogy agree that homework develops the method, the philosophical act, as the foundation and the basis of the teaching of philosophy; so that the student acquires, appropriates, the method, the act, the strategy of philosophising, develops the capacities of analysis, reflection and criticism. The task revises, rectifies and re-impulses the teaching of philosophy, in order to fulfil this purpose, as we observe it in face-to-face classes and in distance, virtual or remote education. Fundamentally, the task sponsors, promotes and ensures analysis, reflection and criticism; the analysis of the concepts of philosophy does not separate the object from the process, unlike traditional teaching that is concerned only with content, with theory, even if it develops motivating activities for the discussion of anecdotes and cases; these only allow the teacher's disciplinary mastery to be demonstrated, with very little interest in developing the capacity for the act of philosophising in the students. As Comenius (2012)

[4] Gortari (1979)

[5] Nietzsche, "Sobre el porvenir de nuestras escuelas"

[6] En "Los filósofos preplatónicos"

[7] La habilidad deportiva: su desarrollo (1999)

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stated, "in schools they must learn to write by writing, to speak by speaking, to sing by singing, to reason by reasoning, etc." (Comenius, 2012, p. 95).

The purpose and nature of the Task in the teaching of philosophy is the philosophical doing or the act of philosophizing, as the basis or foundation of the didactics of philosophy, because it allows the student to exercise, prepare, practice or train in the method or strategy of philosophy in school; as Kant indicates, "the first period of the pupil is that in which he has to show submission and passive obedience; the other is that in which he is already allowed to make his reflection and his freedom, but subject to laws. In the first there is mechanical coercion; in the second, moral coercion" (Kant, 2003, p. 31). The task is oriented towards developing the habit of philosophising as well as the treatment of its concepts, one by "mechanical coercion" in relation to the disciplinary foundation; thus Kant affirms, by "moral coercion" in relation to the pedagogical foundations, since "habit is a pleasure or an action that has become a necessity by the frequency of repeating the same pleasure or the same action" (Kant, 2003, p. 42). 42), i.e. these are the philosophical and pedagogical foundations, which indicate the need for a constant practice or exercise of the act of philosophising, as Kant would say: "because repeated pleasure produces a change in the functions of our body" (Kant, 2003, p. 57), all this to develop philosophical attitudes, capacities or faculties in our students, as a development of thinking, which "has to be directed properly to the higher faculties" (Kant, 2003, p. 80).

a) Philosophical or Disciplinary

The current form of philosophy teaching, of the traditional school, denies any possibility of philosophical doing, of method, of the ability to think; as an unproductive activity in relation to the essential aspects of life, since we will achieve "a man of much memory, but without any judgement" (Kant, 2003, p. 51)[8], a teaching reduced to content and without method; mechanically separating method from content, without considering that "memory is very necessary, but it is worth absolutely nothing, when it is made a mere exercise" (Kant, 2003, p. 51). 51), a teaching reduced to content and without method; mechanically separating method from content, without considering that "memory is very necessary, but it is worth absolutely nothing, when it is made into a mere exercise" (Kant, 2003, p. 42); it is not enough to read to the students, but it is not enough to read to them. 42); it is not enough to read philosophers, but above all to learn to reflect, analyse and criticise, as a capacity of the philosophical method, i.e. "by reading and writing, but by exercising them reflexively and not by spelling" (Kant, 2003, p. 83), since reading should be the impulse for consistent thinking. As Hegel states[9], philosophy is content and method, the "method" is the Doing, as opposed to the indisputable content that already exists a priori, and then, "the philosophical content has in its method and in its soul three forms: 1. it is abstract, 2. dialectical, 3. speculative" (Hegel, 1998, p. 139); that the method of philosophy is to think, to operate with concepts, the "dialectic" of content and method, the unity of theory and practice, in it the task of teaching philosophy is sustained by the "dialectic" of content and method. 139); that the method of philosophy is thinking, operating with concepts, the "dialectic" of content and method, the unity of theory and practice, the task of teaching philosophy is based on it, to develop the act of philosophising or philosophical doing; since, philosophy classes or lessons should be places where "one learns to think abstractly by means of abstract thinking" (Hegel, 1998, p. 139); just as Nieto Nieto Nieto Nieto Nieto Nieto Nieto Nieto, 1998, p. 139, affirms that philosophy is a method that is based on the "dialectic" of content and method, the unity of theory and practice, in which the task of teaching philosophy is sustained. 139); as Nietzsche states, combining method and content, the art of philosophising or philosophical doing with concepts, destined "to acquire that habit and to seize the secret of the form" (Nietzsche, 1980, p. 86), that is the task of the true teachers of philosophy, since students or pupils "need those great guides and those great teachers, and must entrust themselves to their tutelage" (Comenio, 2012, p. 96) Didáctica magna. Editorial Akal Porrúa. (Nietzsche, 1980, p. 122) for such developments.

As Carletti (2015)[10] indicates, we must seek in the didactics of philosophy, "the minimum of a teachable philosophy, which privileges the philosophising of the students" (Carletti, 2015, p. 29), that students learn to philosophise in the first instance and above all, it is not possible that the subject of philosophy is reduced to transmitting the theory, science or history of philosophy, being considered strictly memoristic or traditional; without a strategy or method that develops the capacities of the student and that it serves as a tool for life. Thus, the didactics of philosophy must take into account "the places of those who teach, those who learn, what is taught/learned and its contextualisation" (Carletti, 2015, p. 31), because the teaching of philosophy without ignoring the postulate indicated by Engels[11]: "the great cardinal problem of all philosophy, especially of modern philosophy, is the problem of the relation between thinking and being" (Engels, 1979, p. 15). 15), it needs to focus on "thinking", as the human faculty that allows us to answer "what

[8] Todas las referencias se remiten a "Pedagogía" de Kant (2003)

[9] Las referencias de Hegel se remiten a "Escritos pedagógicos"

[10] Didáctica filosófica, didáctica aleatoria de la filosofía.

[11] Ludwig Feuerbach y el fin de la filosofía clásica alemana.

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relation do our thoughts about the world around us bear to this same world? Is our thinking capable of knowing the real world? Can we, in our ideas and concepts about the real world, form an exact mirror image of reality?" (Engels, 1979, p. 15); we need to enable in the school the students' ability to think, so that he correctly establishes "the relation of thought to the world around us" (Nietzsche, 2003, p. 17). 17) The didactics of philosophy should be a permanent doing of thinking, which develops the "theory of knowledge", the "logic" of thinking, as being the essence of philosophy from its origin, as when "the ancients tried hard to understand the universe, but then they did not have our mathematics and our science" (Hawking, 2010, p. 14). The school has the obligation to contribute to the development of strategies and methods of thinking, of operating with concepts, to solve the universal and more general problems posed by philosophy.

Assuming the postulate defined by Hegel, and quoting him, "the study of philosophy constitutes the authentic foundation of all theoretical and practical training" (Hegel, 1998, p. 59), the philosophical training has two consubstantial aspects: the philosophical content, results of the evolution of philosophy: the concepts, the theoretical aspect, and the practical aspect the capacities of reflection, analysis, criticism, interpretation, intuition, speculation, concretely the act of thinking, that this is the difference in philosophy, which "distinguishes a philosophical system with its particular sciences and the philosophising itself" (Hegel, 1998, p. 60), philosophy is first of all a philosophical system with its particular sciences and the philosophising itself. 60), philosophy is above all knowing how to think as the act of philosophising itself, distinct from the philosophical content, the Doing: the "act of philosophising", the doing of philosophy as method or practice. However, Hegel does not separate the theoretical from the practical as aspects of the same process, they are opposites, but they are never separate; in our case we demand to emphasise the practical aspect very clearly. Hegel reinforces the idea: "one should not instruct so much in the content of philosophy, when one should try to learn to philosophise without content" (Hegel, 1998, p. 62), one should not separate the method from the content, the doing from the concepts, they are the opposites of the dialectic. In this respect, teachers in schools have completely divorced and separated content from method, first and foremost by misrepresenting the concept of philosophy as a discipline, of learning philosophy, of philosophical thinking as the purpose of teaching.

From all of the above, it follows that philosophical thinking has a method, rules or norms as an act of philosophising or doing philosophy, which the traditional school focused on the content has ignored and postponed; as we have rescued it to turn it into the content of the classes or lessons, as the student's Task; since the Task is the cell and basis of education, of the teaching-learning process. Consistent with this custom, Kant asked, "Should rules precede in abstracto? should they be learned as a consequence of usage? should rules and usage go in equal steps? The latter is the only suitable thing" (Kant, 2003, p. 75), that is what it is about, to develop reflection, analysis and criticism already, in the class or lesson, to make them and not to postpone them, not to separate the rules from their use, to train the student in their use, to exercise and practice their use, only in this way the students develop, assume or take possession of the rules. The philosophy classes and lessons are not to deliver or indicate the rules, but to make, develop, use, experiment, experience, experience, the rules should not be separated from their real and concrete use, this is the purpose and the task of the class or lesson, the use of the rules of philosophising in the classroom, in the school, with the guidance of the teacher.

Philosophical doing or the act of philosophising, as a task and method of the student's work, does not separate the content from the process, from Doing; the task links the method with the concepts; text analysis, for example, develops both aspects. The method activates the content, the method develops the concepts. Only in this way does philosophy serve to educate the spirit, since "the faculties of the spirit are best educated by doing for oneself all that is intended" (Kant, 2003, p. 76), inasmuch as "the best means of understanding is to produce" (Kant, 2003, p. 73), in our case to produce is to produce. 73), in our case to produce is to analyse, reflect and criticise, it is the act of philosophising or philosophical doing, operating with concepts, with duly selected and chosen texts, when the student exercises in thinking with concepts; uniting content with method, analysing with concepts, that is the task of philosophy in the classroom. The homework ensures that students become familiar with the concepts and exercise in the method of philosophy, the doing of philosophy happens with philosophy homework.

The teaching of philosophy cannot and must not be pure speculation, as Bacon (2003)[12] affirmed, "all other notions that men have hitherto made use of, are ravings and have been drawn and abstracted from reality by inadequate methods" (Bacon, 2003, p. 63). 63), cannot be sustained by the Aristotelian "logic" of the play of notions, of syllogistic operations, devoid of the content of the material world, as opposed to the true logic designated by concepts, discovered in the investigation of objective reality, in the knowledge of natural phenomena. The teaching of philosophy has to combine content and method, like learning to philosophise like the philosophers, with their own texts, only in this way "you are accustomed to philosophise independently, when in fact, you should be forced to

[12] En Novum organum.

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listen to the great thinkers" (Nietzsche, 1980, p. 60); the philosopher, the content, the concept in the texts of analysis, in the format of analysis. In this process, the teacher is the guide, the mediator, the support, the conductor of the philosophical act or the act of philosophising, as Nietzsche states, "just as the great guides need those who must be guided, so those who must be guided need the guides" (Nietzsche, 1980, p. 62).

b) Pedagogical and/or Didactical

More than two hundred years ago, Comenius (2012)[13] discovered and formulated the pedagogical principles of didactics in relation to the need to develop philosophical DOING or the act of philosophising without neglecting and abandoning the philosophical content, as indicated above; however, the traditional school is still stuck in the Middle Ages, with a scholastic method, speculating about the abstract content of philosophy. Today, pedagogy has taken up again the need to develop the DOING of the learner, in that "what is to be done, must be learned by doing it" (Comenius, 2012, p. 95), i.e. the "doing of what is to be done, must be learned by doing it" (Comenius, 2012, p. 95). 95), i.e. 'philosophical doing' as a foundation, as a necessity; thus, the tasks of face-to-face classes or virtual lessons must contain DOING as a foundation, as opposed to listening, memorising, transmitting or accumulating knowledge; the present task is to ensure that students can do philosophy, because 'in schools they must learn to write, by writing; to speak, by speaking; to sing, by singing; to reason, by reasoning, etc.' (Comenius, 2012, p. 96); they must learn philosophy by philosophising.

The task is the foundation of the teaching of philosophy because it defines the process of the class, it turns the lesson into real workshops for the work of the students, as Tolstoy (2003, p. 30) indicated, the classes are authentic workshops or laboratories of philosophical work, and it is the same that is reproduced in the lessons of distance, virtual or remote education; since "there must always be a determined form and norm for what must be done. The disciple will try to imitate it by examining it and as if following in its footsteps" (Tolstoy, 2003, p. 41); the purpose of the class is to develop the task, no rules or norms are given on how to do the task, but to develop the task itself, to do the task; in such a way that the teacher guides, mediates, helps and facilitates such work, as Tolstoy states, "he has to be directed so that he does not make mistakes in the operation and correct it if he does. And finally, that he does not cease to err and correct his error until he comes to work with certainty and ease without any error" (Tolstoy, 2003, p. 92). During the task the teacher must take care that the form to be done is as perfect as possible, (Tolstoy, 2003, p. 89), to achieve good philosophising, whose "errors must be corrected by the teacher himself; but noting in passing multiple observations" (Tolstoy, 2003, p. 90).

On the other hand, the pandemic has forced us to change the modality, but not the principles of didactics; the ways of teaching have been modified, but not the purposes of learning: the philosophical doing or the act of philosophizing, the task remains the source and basis of learning, whether in person or at a distance, remotely or virtually; our objective is not the transmission and assimilation of knowledge but the development of skills, of the method of philosophy. The elements of the teaching-learning process have not changed at all, they remain the same, the nature and character of the classes or lessons remains the task, the exercise or practice of doing philosophy, without obviating or excluding the philosophical content, the philosophical concepts. The lessons or classes are now true forms of "Socratic dialogue", of questions and answers, not oral but written, of the production of texts, of the construction of thoughts. The task is really meaningful for each of our students, much more so thanks to technology or computer technology, it overcomes the auditorium discourse, where the subjective and mental phenomenon of the learner is totally ignored. Technology and distance do not eliminate philosophical work as a 'task'; on the contrary, they ratify it because they force its development, requiring the teacher to set the tasks so that the student can develop it autonomously and independently. As Salazar Bondy affirmed, in the teaching of philosophy "it is necessary, then, to learn to philosophise" (Salazar, 1967, p. 49); the time and the means do not matter, be it face-to-face or virtual, the opportunity to do so is propitious, that is the purpose: to do philosophy. As Ruiz also states,

> being the method a procedure, it is essentially a means, an instrument to be used as it best suits; not with rigidity but rather with a certain elasticity, in accordance with the variability of the subject to be taught, and with the diversity of circumstances (Ruiz, 1968, p. 38).

Adapting to the new methodology does not mean abandoning the purpose and method of philosophy in general; the task makes everything possible. Of the elements of the teaching-learning process, the aim is to philosophise, the content the concepts and method of philosophy, the methodology reflection, analysis and critique, and the evaluation the task of philosophy; these are fulfilled and present in distance education through technology, with other means and tools. The purpose of the classes or lessons is the task to "Learn to philosophise", to develop the capacities of analysis, reflection and criticism, the philosophical Doing; it is the answer to the crisis and bewilderment, according to Ruiz, the "teaching of philosophy in this time of disorientation is nothing other than orienting adolescents and young people" (Ruiz,

[13] En Didáctica Magna.

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1968, p. 30) through the task of philosophy, the act of philosophising, with reflection, analysis and criticism through the tasks.

Be it face-to-face classes or distance lessons, the principles and aims of teaching philosophy remain the same, the purpose and the fundamental task is to develop the act of philosophising, as Salazar Bondy says, 'philosophical education must be based on action, that is to say, on the performance of acts. These acts must become habits in order to be really effective" (Salazar, 1967, p. 7). 7) The tasks set by the teacher must allow students to exercise in the act of philosophising; Since, one learns by doing, by philosophising, as the pedagogical principle indicates, and the task is the cell of the instruction, not the subjects of the expositions, not the subjects of the speculations, not the contents to be transmitted as many suppose, forcing the students to be passive listeners of theory, history or "science", from which the philosophical act is excluded; the task must make possible the act of philosophising. In a "knowledge society", saturated by information and data, insofar as there are thousands of means of accessing them, the school cannot waste its time in such an everyday and immediately accessible task; even worse in a distance, remote or virtual education when the contact with information is direct with it, by natural and spontaneous act.

Modern or contemporary pedagogy demands the development of processes, strategies, methods to process information, to analyse, evaluate or criticise the knowledge provided by diverse and multiple media; philosophy is needed as a method, as a strategy, to analyse, interpret or process such data; philosophy is a tool to build critical judgement, to analyse and/or process knowledge, information, that is the task of philosophy. Nowadays, the teaching of philosophy must happen through "tasks", as Palacios, Salazar and Fung indicate: "the integrating and articulated process of work, its unity and dynamism is presented and observed in the task" (Palacios, 2018, p. 199); this happens when "the teacher, when organising the activity, must orient his action in such a way that the learner can convert the acts into repeated reinforcement of habits" (Salazar, 1967, p. 7) The school must develop the habits of reflection, analysis and criticism, because "learning also means to engage, to act, to train, to transform oneself, and above all, to transform oneself" (Fung, 1999, p. 23), the task is the core and the issue of the teaching of philosophy, it must be sponsored, promoted and organised by the teacher through the classes or lessons, by "establishing a logical order in the teaching of the exercises of the activity object of learning" (Fung, 1999, p. 45).

The teaching of philosophy, according to our experience, is based on the reading of the text of philosophy, not as a literary fact, not as a reason for discussion and/or philosophical speculation, but as a necessity of philosophical work, reading the concepts of philosophy, in order to understand the text, the author's concept, by itself, independently or autonomously. As Tolstoy indicates, philosophical reading must be done in the following order: "1st, reading with the teacher; 2nd, mechanical reading; 3rd, reading by rote; 4th, common reading; 5th, reading with intelligence of what is read" (Tolstoy), the latter being the purpose of learning to philosophise. Thus happens the process of development of analysis, reflection and criticism in the task of the "analysis format", verified, observed, recorded and regulated in our experience, in order to achieve "a critical reflection that puts rationality and universal truth above all norms" (Salazar. 1967), 1967) The format of analysis is the centre and core of the task of philosophy, and it happens as Salazar indicated, when "the philosophy teacher must cultivate critical reflection, rigour, order and systematism of thought, the capacity of penetration and illumination of reality, which are essential features of philosophising" (Salazar, 1967, p. 38). 38)

It is not possible for us to continue to believe in rote encyclopaedism, no matter how much dialogue or discussion we engage in, it only serves as an enlightened cultural veneer. As Mastache[14] stated, "the curriculum and programmes are overloaded, encyclopaedic and inadequate to the abilities of schoolchildren" (Mastache, 1966, p. 108). 108) It does not respond to the development of competences, to the method of philosophy, to philosophical doing, to the act of philosophising, to the strategy of learning, since, "in the case of competences, this is defined by the logical sequence of tasks that determine it" (Palacios, 2018, 23); classes or lessons establish a "logical sequence of tasks", of activities, procedures, forms, operations, where the norms and rules of philosophical doing are reproduced. of the philosophical act. Our concern is to propose, organise and direct these tasks, so that our students can develop, execute, carry out these actions, follow their logical sequence of analysis, reflection and criticism in a real and concrete way, when they construct their own learning. The key to the teaching task lies in the understanding of the teaching of philosophy, in the task as the foundation of doing philosophy, of the act of philosophising; that the method of philosophy is developed by overcoming the stigma of the traditional school, by which "children rebel against abstract classes, far from reality, verbalistic and monotonous" (Mastache, 1966, p. 129). 129) The task of philosophy implies making possible the autonomous and independent work of the student since "reflection can be exercised in two quite different directions: towards the analysis of the operations and the instruments of the cognising subject, or towards the

[14] En Didáctica general (1966)

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possession of the self in its intimacy" (Santuiste and Gómez, 1984, p. 33), since the execution of philosophy is not only a task for the student, but also a task for the teacher. 33), because the execution of the task is a real space for philosophising, a place for doing philosophy, and thus "philosophy will be eminently reflexive, so that man will be able to understand the global consequences of individual behaviour" (Santuiste and Gómez, 1984, p. 27). The Doing of the task is the Doing of philosophy "it is not, then, the biographical significance of the issues that counts in the teaching of philosophy but the analysis and interpretation of them and the exercise of thinking that is achieved under their protection" (Salazar, 1967, p. 16). 16), that is why, fundamentally, the task of the classes or lessons does not deal with themes, problems or concepts to be exposed or discussed in a speculative way, but as real works that allow to verify a true act of philosophising, because "the teaching of philosophy supposes the exercise of philosophising as a previous condition, because only this gives sense to philosophical learning" (Salazar, 1967, p. 31).

Finally, the task of philosophy also includes group work, which is not only an individual task, because in it one learns through collaboration and interaction with peers, although this is not so evident in the virtual classroom, here the teacher's instruction happens by "parallel pedagogical action", not by direct action, which would imply the face-to-face condition. Working in groups does not imply a direct action on the student but a parallel pedagogical action, the teacher guides and supports the group in every moment and act, and only by personal "necessity" attends to the students separately; the task of philosophy as an act, doing or method is always in groups or collectives. The student solves the task of the analysis format almost always in a group, although his evidence presents it individually, on the basis of dialogue with his peers, interacting and collaborating with his peers; in the virtual through the forums, or in small groups within the classroom, because "when two students or groups of students arrive at a solution to a controversy through discussion, they both accept new ideas and then learn something from them" (Roeders, 1997, p. 21). If we think that group activity is an aid to learning, we must understand that, "differences of opinion between individuals or groups could lead, under certain circumstances, to a kind of internal doubt, which motivates a person to seek a solution to the difference of opinion" (Roeders, 1997, p. 81), in this respect there is no contradiction or exclusion of any kind between group work and individual homework as well as in virtual forums. 81), in this respect there is no contradiction or exclusion of any kind between working in groups as in the individual task, as well as in the virtual forums; the important thing is that the task poses the complexity and demand, while collaboration and interaction between peers, with the help of the teacher, in person or by technological and computer means, resolve them.

III. Development

Having demonstrated the necessity of the method or the doing of philosophy, the act of philosophizing, as indicated by Hegel[15]; that Doing is the foundation of pedagogy, that one learns by doing, by philosophizing, as indicated by Comenius; it is up to philosophy teachers to demonstrate the method, the doing, the capacity for analysis, reflection and criticism; that is, to present and/or expose the task of philosophy in school. Describe its execution, its process, its implementation; in particular, explain the structure of the "philosophical text analysis form" as the core of the task, as the basis for the teaching of philosophy. The text analysis format as an instrument to verify the capacity for analysis, reflection and critique in philosophy classes or lessons, as opposed to theoretical exposition, dictation, lecture, speculative dialogue, which postpones the development of the rules or norms of good philosophising, as an act of the future, to be developed outside the classroom and the school. It is hoped that the task and the format will become the foundation and the basis of the tasks, of the classes or lessons, as an act and instrument that allows us to observe, record and demonstrate the didactic phenomenon, its evolution, progress and achievement. Insofar as the format of the analysis of the philosophical text makes it possible to externalise or materialise the philosophical act, the act of philosophising, of indirectly getting to know the intellectual, mental, internal or subjective process of the student. Here is its organization and structure, intended for face-to-face classes or lessons and for distance, virtual or remote education.

a) Task design

When designing the task we must ensure the development of content and method, understanding "content" as the philosophical concepts and "method" as the philosophical doing, already indicated and explained. In our case, the concept is the selected and chosen textual quotation, it is the object of the analysis, while the method is the development of the task performed by the student. The evaluation, selection and identification of the textual quotation for the analysis is of utmost importance, it must correspond to the original text of the philosopher, in his original work. In the virtual lessons, the corresponding link should lead to the primary source, to the original text. The content of the text is the object of the analysis. What follows are the procedures, operations or the protocol of the analysis, as the activity of the learner must be "observable", since the mental and internal activity of the individual subject

[15] En Escritos pedagógicos (1998)

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is impossible to know directly; pedagogy requires us to demonstrate the process of analysis through the logical sequence of the activities indicated in the task. The task evidences the learning process, in our case through the completion of the analysis form.

Like any analysis, a text must be (1) mentally broken down or separated into each of its words, terms, phrases, sentences or propositions; and then identified or (2) defined separately for each of them, from the context of their meaning or from the meaning given by the author; and then with them (3) described for each concept or concepts presented in the text. In our experience, this meant defining each concept in the text. From the previous indicated actions it is possible to understand and/or comprehend the author's thesis written and printed in the text, from (4) establishing relations between them, linking all the terms, sentences or propositions of the text; simultaneously to (5) reorganising the message of the text with our own understanding. At the end, (6) find the synthesis of our own learning, with criticism, reflection or personal interpretation, duly dialogued or discussed.

As can be seen in the analysis format below, the process of analysis as a process in general corresponds in our case to the analysis of the text in the following terms:

Order	Logical Process	Text Analysis	Order
I	Decompose mentally or by abstraction.	Enumerate terms, judgements or propositions.	I
II	Identify elements or parts.	Identify - Describe concepts in context and text.	II
III	Describe the characteristics of the object.		
IV	Relate and establish links.	Formulate the author's main idea.	III
V	Reorganise or recompose the object, the synthesis.	List the contradictions involved.	IV
VI	Find precisely and/or concisely the concept.	Formulate the proposition that designates the concept.	V

b) Analysis Format

Here is the format that we have used during the twenty years in our classes or lessons, in the institutions where we have worked, note its relevance, it was born as a necessity, now it is the most important tool and/or material of the task to develop reflection, analysis and criticism.

Philosophical text or content.

Read the following text carefully.

"... if we think that philosophy aspires to the discovery of truths and laws of a universal character, it is a process that translates into a progressive approach towards objective truth. In this case it is no longer possible to assign any national or continental label, because universal truths and laws cannot be American, European, Asian, Argentinean or Mexican, they are simply truths and laws that can be discovered in China or England, without the legal principle of jus solis being valid for them" Guardia Mayorga.

Structure of the analysis.

I. *Break down the text into its concepts and/or judgements. List the main terms and propositions in the text.*
II. *Identify / Describe: To understand the author, in the context of the text, define What is it?*
   a. *Philosophy as a science.*
   b. *Whether truths and laws are universal.*
   c. *Legal truth has a homeland.*
IV. *Relate: From the understanding of the above concepts, formulate the author's fundamental idea, re: Why philosophy has no homeland?*
V. *Rearrange: List the contradictions raised or evidenced by the author, how did you understand them.*
   1. *Premises; indicate two (2) or more premises.*
   2. *Conclusion: indicate the concluding statement that summarizes the stated concept.*
VI. *Find: Formulate your personal observations and/or critical judgment of the author's thesis.*

Here we can see the format of the content and method of philosophy, the text or concept and the protocol of analysis, planned and organised by the teacher for the philosophy classes or lessons, whether face-to-face or virtual. In face-to-face classes, this corresponded to two (2) teaching hours per week, and in virtual classes, it took place over the course of a week for each lesson: from the sending of the assignment to

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the return of the work by the student. Face-to-face teaching concentrated on direct and personal attention during class time, while distance, virtual or remote teaching meant extended time for individual work, assumed autonomously and responsibly by the student according to his or her needs and possibilities. In both face-to-face and virtual learning, interaction between the teacher and the student is assured, one directly and the other by technological or computer means. These are the elements of the teaching-learning process or the structure of the lesson plan.

Objective.	Content.	Methodology.	Evaluation.
Solve the philosophy task following the instructions given.	Philosophising: Analyse, reflect and critique. Philosophical concept embedded in the article and/or text of the analysis.	Describe the logical sequence of activities, procedures or operations of the task ✓ Free reading of the article. ✓ Development of the analysis format. ✓ Rules of participation in the dialogue.	Develops and presents the task. ✓ Checks indicators of achievement in the task. ✓ Records the quality of participation in the dialogue.

It describes the fundamental elements of the teaching-learning process, as a sequence of activities or tasks for each lesson, the essential part of which is the process of text analysis according to the format, either detailed or didactic. In the specific case of distance, virtual or remote education, the structure of the philosophy lesson was as follows;

Task.	Carry out the analysis of the concept of philosophy according to the attached format.
Objective.	To explain if it is possible the existence of a Latin American philosophy, according to Guardia Mayorga.
Duration.	One week.
Aimed at:	Students of the subject of philosophy.
Concept.	There is a national or Latin American philosophy.
Text and/or article.	"Is the existence of a national or Latin American philosophy possible?" by César Augusto Guardia Mayorga. Offprint of the Revista de la Facultad de Letras No. 3, 1963 - 1966 of the Universidad Nacional San Agustín de Arequipa, Peru.
Resource:	Format of analysis (the same as above

Then the timetable relevant to it:

Lesson Schedule		
Day.	Time.	Process and/or Development of the Task.
Monday.	8:00 AM	Lesson and/or assignment submission: lesson plan, indicating the process to be followed.
Monday and Tuesday.		Begin reading the article and developing the analysis format. Support: audio or video (real time or simultaneous contact).
Wednesday		Opening of the forum to collaborate in interacting.
Tuesday to Thursday.		Development of the task or lesson. Sending the outline of the "analysis format" for review and corrections.
Friday.		Sending/reception of the completed work for evaluation, after raising the observations.
Friday	23:59 PM	Final closing of the lesson and last moment to send the assignment.

We should note in this part the reading of the handout that runs parallel to the development of the whole lesson, from Monday to Friday, in reference to the need to reinforce the content of philosophy. Likewise, the forum for collaboration, exchange or dialogue, throughout the whole process of the lesson, in an open and direct communication between the students and the teacher, as well as between them and their peers, by technological means, questions and answers, comments and observations, among others to send the outline of the task, review and correct its elaboration, as many times as convenient, throughout the week,

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allowing the student to correct and raise the observations to their work.

c) *The Process of the Task*

The lessons or philosophy classes are the tasks that students develop, as an activity or work in itself, it allows them to develop the content and method of philosophy, the concepts of philosophy, the act of doing philosophy, the act of philosophising, it is the real purpose and content of the teaching and learning of philosophy. The student not only comes into contact with the texts, but fundamentally learns to analyse, to develop the method of philosophy: the philosophical doing or the act of philosophising. The role or role of the teacher is not to expound theories or dialogue as a philosopher, but to allow students to read, interpret, analyse, reflect on or criticise philosophical texts for themselves, to learn philosophy by philosophising, when the teacher teaches them to learn the method to be appropriated, so that they can then continue to learn philosophy for themselves outside the classroom.

The development of the task comprises the following moments, aspects and parts,

i. *Preparation of the Task:* The textual quotation is selected and chosen, insofar as the author expresses in a summarised form the desired philosophical concept for the corresponding analysis.

ii. *The Class or Lesson:* It includes the objective, the textual quotation, the instructions for developing the analysis, the "analysis format", the schedule of activities.

- ✓ *Presencial:* Students receive the textual quotation in physical or printed form at the beginning of the class.
- ✓ *Virtual:* The teacher sends the textual quotation as part of the lesson on the first day of the week. This includes the format of the analysis.

iii. *Reading the text*

- ✓ *Presential:* In teams and in the classroom.
- ✓ *Virtual:* Individual reading, independently and autonomously at home.

iv. *Homework Protocol*

- ✓ *Face-to-face:* The teacher instructs the steps of the task according to the development of the class.
- ✓ *Virtual:* The student follows the instructions or the protocol indicated in the lesson plan.

v. *Teaching Guide: To develop the task.*

- ✓ *Presencial:* When necessary during team work.
- ✓ *Virtual:* Receive support from the teacher via Messenger or WhatsApp.

vi. *Dialogue between Students*

- ✓ *Presential:* In their work teams.
- ✓ *Virtual:* Through the forums.

vii. *Assessment of the task:* Observation, recording and measurement of the quality of the student's work.

- ✓ *Presential:* The teacher records the work directly and immediately.
- ✓ *Virtual:* The teacher records the degree and level of student interaction in the forums and the submission of the assignment according to the timetable.

viii. *Correction and follow-up*

- ✓ *Face-to-face:* On the spot and when necessary.
- ✓ *Virtual:* When requested by the student via Internet link or mobile phone.

ix. *Product of the Assignment*

- ✓ *Face-to-face:* Students hand in the group work in physical or handwritten form at the end of the class.
- ✓ *Virtual:* Each student submits their completed personal work, at the latest on the last day of the week and at the indicated time.

IV. Discussion

In our experience, we have observed the development of the content and method of philosophy in an active or meaningful way; we have not abandoned the students in handing out 'homework', indicating the rules to follow; we have developed that 'homework': the act of philosophizing or doing philosophy during or through the philosophy class or lesson. Doing philosophy, the strategy or method that prepares the student to continue doing philosophy outside the classroom, has been sponsored, promoted and conducted. Applying the pedagogical principles of learning by doing, to philosophise by philosophising, doing philosophy, analysing, reflecting, criticising, reading and interpreting the philosophical texts of the classics, with their "own hands", words and mind. The purpose of teaching and learning philosophy at school is to learn philosophy, it is not reduced to the exposition of science, history or theory of philosophy, it is necessary that students learn to analyse, reflect and criticise at school and not outside of it, with the mediation of the teacher, developing the skills of philosophy with the real texts of philosophy, about its concepts, its abstractions, and above all its method.

Regarding the ideas formulated in the analysis, the students' answers about philosophical concepts have been produced with their own words, sentences or compositions, we teachers do not observe, qualify or censure their philosophical positions, we do not

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evaluate the philosophical sense of their thinking but the "grammar" of their writing; in them we expect to find coherence, sense or consistency of the ideas formulated by the participants; this is what the task of the philosophy teacher is reduced to, to evaluate the task of the corresponding analysis.

Reflection, analysis and critique are natural skills and/or capacities of philosophy, they are the elements of philosophical doing, processes that underlie and/or constitute the substantial part of the act of philosophizing, they are the meaningful and relevant activities of philosophical thinking, they are the strategies of thinking that philosophy students need to develop in philosophy tasks, classes or lessons; in other words, philosophical doing or the act of philosophizing means fundamentally analysing, reflecting and critiquing. In the particular case of our experience this process is developed when students carry out the analysis of textual quotations, it is the foundation of the teaching of philosophy, the method of philosophy about its content, it also constitutes the real learning of philosophy.

For us, the textual quotation analysis format does not exhaust the whole task of philosophy, but provokes and develops analysis, reflection and criticism through the set of judgements, propositions, statements or texts that the student produces; but above all, this task allows the learner to experience the act of philosophising or philosophical doing without ignoring or abandoning the content.

V. Conclusions

- ✓ To teach philosophy is to develop the content and the method, provided that the task is the axis and basic nucleus of the didactics of philosophy; since the task allows us to develop thinking, the act of thinking, the operation with concepts, as Nietzsche said; the task allows us to exercise and/or practise the act of philosophising, even if we have in hand the most complicated or unintelligible concepts; hence the importance of developing the method of philosophy through tasks.
- ✓ The teaching of philosophy is based on a set of tasks, on the analysis of philosophical texts, through philosophy lessons and classes. This is not a simple or straightforward task but a complex process that requires understanding.

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Career | Credibility | Financial

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Acknowledgments

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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Author details

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

Abstract

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

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

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

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

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

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

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

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

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

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

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

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

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

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Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

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- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

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

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

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

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

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

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

Approach:

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

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

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
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- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

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

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

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

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.
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- 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.
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- Do not present similar data more than once.
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- Never confuse figures with tables—there is a difference.

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- Recommendations for detailed papers will offer supplementary suggestions.

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

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