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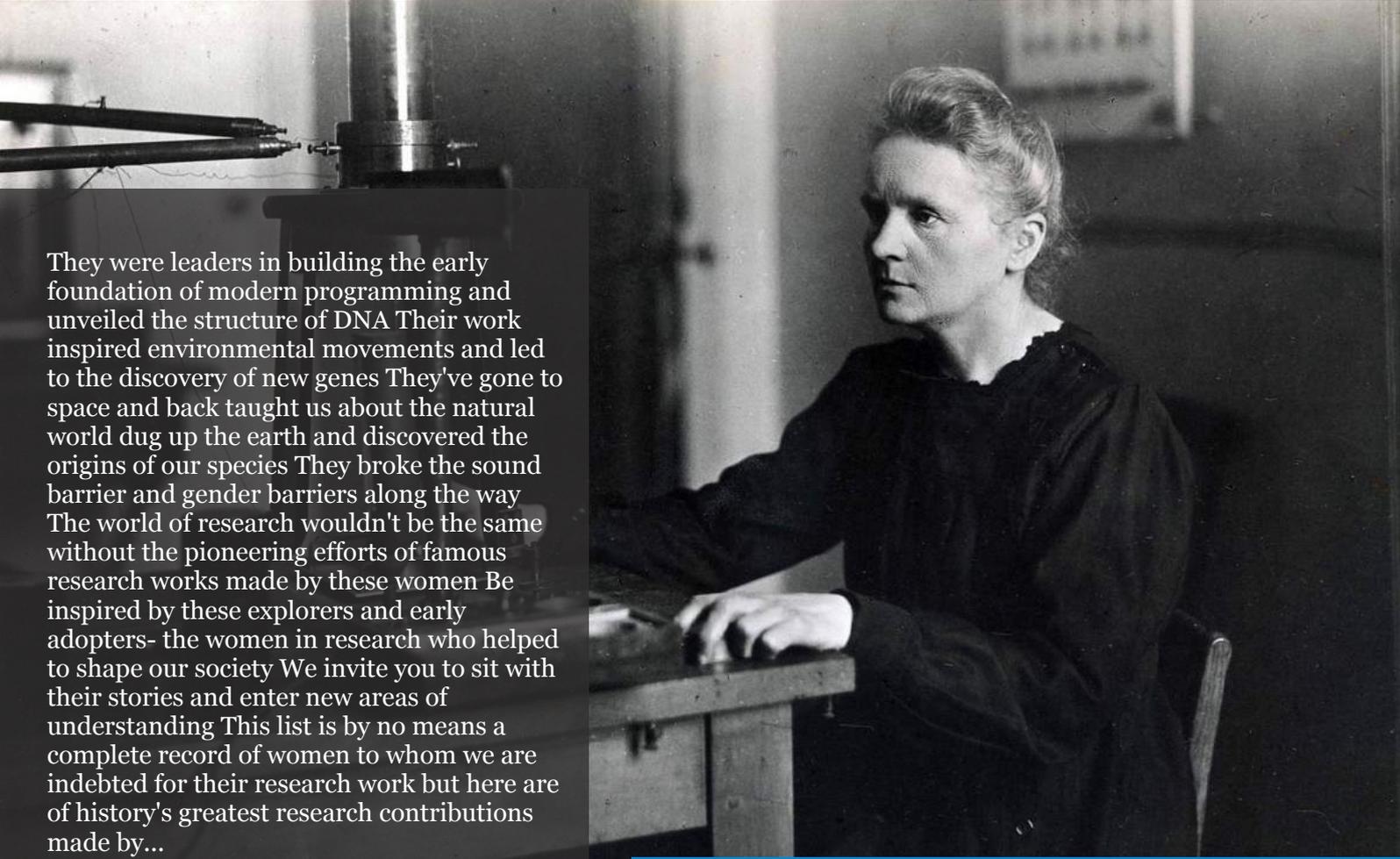
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# Amazigh Literature: Between World Literature and Europe

*Gibran Banhakeia & Didier Francfort*

## ABSTRACT

A work enters into world literature by a double process: first, by being read as Literature ; second by circulating out into a broader world beyond its linguistic and cultural point of origin. A given work can enter into world literature and then fall out of it again if it shifts beyond a threshold point along either axis, the literary or the worldly.

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# Amazigh Literature: Between World Literature and Europe

Gibran Banhakeia<sup>a</sup> & Didier Francfort<sup>o</sup>

## ABSTRACT

*A work enters into world literature by a double process: first, by being read as Literature ; second by circulating out into a broader world beyond its linguistic and cultural point of origin. A given work can enter into world literature and then fall out of it again if it shifts beyond a threshold point along either axis, the literary or the worldly. Over the centuries, an unusually shifty work can come in and out of the sphere of world literature several different times: and at any given point, a work may function as world literature for some readers but not others, and for some kinds of reading but not others<sup>1</sup>.*

*Author* α σ: doctoral school of new humanities – fernand braudel, cercle - research center on european cultures and literatures.

## I. INTRODUCTION

Amazigh literature has historically been demolished in order to take its peripheral place in the sphere of marginalization. Imazighen have faced a slew of an identity crisis: writers, the public, and even the Berber community are all in obscurity. This literature is presented in two modes of aesthetic production: oral literature and written literature. In the past, the latter was regarded as prestigious, having been included in world literature – the universal novel, *The Golden Ass*, written by Apuleius<sup>2</sup> in his masterpiece book of *Metamorphoses*. This literature is currently in the minority. It is distinguished by a vacuum at the levels of literary criticism, literary creation, and community. Amazigh literature exists and survives in the space between existence and non-existence, the present and the past, oblivion and memory.

Berber culture has gone through an identity crisis, which can be attributed to the historical cycle of Arab invasions. The literary movement towards Amazighization, as new and modest as it is, is still negotiating the status of discipline at Moroccan universities; yet, it has been labeled as a literature of nothingness<sup>3</sup> in the sense that it lacks literary theories and analytical tools. Further to that, it suffers from a scarcity of readers and producers. The Berber community has selected Europe as their "country of origin" since it is a region of democracy, human rights, and literary delight. As a result, Berber compositions and songs can freely circulate in France and throughout Europe.

It must be assumed that the globalization of Amazigh literature would come from Europe. For Berber speakers such as authors, Amazighs, singers, poets, and political immigrants, the notion of Eurocentrism is a utopian goal. In other words, with the *Mondialism*<sup>4</sup> of Literature, Amazigh Literature would have a new horizon of anticipation in Europe.

<sup>1</sup> David Damrosch, through his theory of world literature, in his text *What is World Literature*, p.7.

<sup>2</sup> Millar, Fergus. "The world of the Golden Ass." *The Journal of Roman Studies* 71 (1981): 63-75.

<sup>3</sup> Nasalsky, Ignacy. "Unwanted Literature. A Case of the Moroccan Writer Muhammad Šukrÿ." *Studia Litteraria Universitatis Jagellonicae Cracoviensis* 11.1 (2016): 15-26.

<sup>4</sup> D'haen, Theo. *The Routledge concise history of world literature*. Routledge, 2013.

## II. HISTORICAL BACKGROUND

This section highlights North Africa's historical stakes. The fundamental issue is politically organized in the form of a Berbers' past being forgotten. The Berbers are very skeptical due to the lack of political involvement. Similarly, at the level of scientific study, scholars are forbidden from critiquing the sacred text "Koran" since this constructed model violates anthropological research criteria. The Koran's presence contradicts Berber identity. The latter is a mission aimed at eradicating North African Berber culture. Researchers in Morocco are reluctant to deconstruct anthropological topics in order to uncover the demise of Berber civilization.

Europeans are well aware of this concept of universal Arabization, which is why Paulette-Galand-Pernet<sup>5</sup>, David Hart, Hassan Banhakeia<sup>6</sup>, Daniela Merolla, and Salim Chaker<sup>7</sup> labored for years to make scholarly products of Berber literature. In order to spread this philosophy in North Africa, the terrorist invasion of Arabs into Berber kingdoms was regarded in Islam as "the opening of any culture" to make peace. The famous Koranic phrase "either you become Muslims or we will rape your daughters and women and burn you" exemplifies the harsh Arabization drive aimed at the Berbers. Nonetheless, we will see that they simply came to kill, rape, and conquer Berber country, and especially to impose their religion on Berber regions.

In brief, we shall deconstruct historical Berber figures in order to confront the East's faulty estimations. Furthermore, we will discover to what degree Islam has been a poison of treachery for the Berbers. I'd rather highlight some of the Berber World's lost figures.

What exactly are the Berbers? Where are the major figures from Amazigh history?

### 2.1 Berber Writers in Latin

- 1) Terence
- 2) Apollonius
- 3) Florus
- 4) Lucius Annaeus Cornutus
- 5) Fronton
- 6) Minucius Felix,
- 7) Terentianus, end of the second century
- 8) Fulgence, 5<sup>th</sup> century

### 2.2 Pagan Berber Writers

- 1) Apuleius, his famous work, *Metamorphoses* or the Golden Ass.
- 2) Florus, historian
- 3) Fronton of Cirta, writer, teacher of the wisest emperor Marcus Aurelius
- 4) Manilius, Latin poet and astrologer
- 5) Maximus of Madaure, orator and grammarian

### 2.3 Christian Writers

- 1) Minucius Felix, Latin writer

<sup>5</sup> Galand-Pernet, Paulette. *Littératures berbères: des voix, des lettres*. FeniXX, 1998.

<sup>6</sup> Banhakeia, Hassan. "Histoire de la pensée nord-africaine." *Histoire de la pensée nord-africaine* (2016): 1-676.

<sup>7</sup> Chaker, Salim. "Un standard berbère est-il possible? Entre réalités linguistiques et fictions sociolinguistiques." *Actes du colloque «L'aménagement linguistique du berbère: La standardisation du berbère à la lumière des évolutions récentes dans le Nord de l'Afrique et en Europe» organisé par le LACNAD-CRB: 6 et 7 octobre 2008*. 2008.

- 2) Arnobius, writer, author of *Adversus Nationes*
- 3) Lactantius, Christian rhetorician, pupil of Arnobius,
- 4) Possidius, bishop at Calama (present Guelma in Algeria), biographer of Augustine of Hippo.
- 5) Martianus Capella, writer
6. Aurelius Victor Afer, writer, historian

#### 2.4 *The Resistance to the Muslim Invasions*

- 1) Firmus, Moorish general, the revolt against the Roman Empire.
- 2) Gildon, Moorish leader, brother of Firmus, he led a revolt against the Roman Empire.
- 3) Aedemon, freedman of Ptolemy of Mauretania, leading the revolt of Aedemon against the Roman Empire.
- 4) Tacfarinas, also called "Takfarin's man", former Roman soldier, then warlord in revolt against the Roman Empire under the reign of Tiberius.
- 5) Garmul, king of Altava and military leader who launched several raids in the territory under Byzantine control.
- 6) Cabaon, military leader of Tripolitania who defeated the Vandals heavily.

### III. RESEARCH OBJECTIVE: EUROPE, FRENCH LITERATURE AND AMAZIGH LITERATURE

This academic study seeks to examine the issues surrounding Berber literature in North Africa, where the Amazigh language is seen as a minor language, if not inferior to the Arabic language. This point of view corresponds to a failure to recognize the existence of an Amazigh identity. According to this viewpoint, the Amazigh-Berber language would lack true literature, resulting in the difficulties that the Amazigh writer has in his own region. In this respect, the relocation of Amazigh literature to world literature<sup>8</sup> appears to be an attainable ambition, however incongruous at first glance. Many works have received worldwide recognition before receiving local appreciation. Mohamed Choukri<sup>9</sup>, a self-taught Berber writer, is an ideal candidate.

The distribution of Berber products in France will bring new life to Amazigh literature in the European society. It is the desire of the Imazighen in Europe to create a world literature out of their cultural fusion. In the course of our research, we will demonstrate how the otherness, in this case European, is critical to the transmission of Berber culture in Europe. In other words, we will emphasize the function of the marriage of two cultures, European culture and Berber culture, by demonstrating that this one is linguistically and even historically close to that one, allowing us to get past the reception difficulty.

There will be a type of acculturation for any writer who transcends egocentrism, leading us to predict a world Amazigh literature in Europe, which will develop its European community and new literary products. To fill the historical hole in Amazigh literature, there will be a marriage of French literature and Amazigh literature. Furthermore, the fundamental purpose of this research is to provide a reflection on the possibilities of Amazigh literature spreading beyond its community of origin to reach a broader readership at the worldwide level, with assistance from reception theory and translatology.

#### 3.1 *Literature Review*

Before dissecting the difficulties of Amazigh literature, it is prudent to define the country. So, what exactly is the nation? Will there be literature without the national world? Is it true that the nation and

<sup>8</sup> Damrosch, David. *How to read world literature*. John Wiley & Sons, 2017.

<sup>9</sup> Hassane, Oudadene. "Memoir of a Berber: Brian Jones of the Rolling Stones in Jahjouka and the Beat Generation in Morocco: by Hassan Ouakrim, Meadville, Fulton Books, 2017, 120 pp.(paperback), ISBN 978-1-63338-145-2." (2021): 285-288.

culture define literature in general? Can we think of the people as a mirror of the nation, and vice versa? The topic of nation-building is firmly rooted in the historical experience of such a civilization X. Nonetheless, the presence of communities is reflected in the nation's reflection. This mingling of meanings poses a fundamental challenge in understanding Culture's essence. According to Pascal Ory, the concepts of nation, community, culture, people, and globalization create psychological uncertainty in heterogeneous identities.

This uncertainty of identity is the result of the challenge of political religion and globalization, which has replaced the culturally nurtured.

According to Pascal Ory<sup>10</sup>, the American "Cultural Studies"<sup>11</sup> method no longer traces the scientific study of man in connection to his homeland. Because the historical cultivated has vanished with the notion of American federalism, it merely depicts the interaction between man and society. The French "Cultural History" approach, on the other hand, calls into question all of man's historical transformations in connection to the outer environment since the beginning of time. Culture, according to the French, is an immovable thing that does not alter despite political changes and historical warfare. Political religious concerns are not the same as cultural issues.

Political religious concerns are no longer accessible in the French perspective. The *hominem* marks the heart of the French culture's cultivation. Pascal Ory's thesis returns us to the basic topic of Berber literary presentation. Amazigh literature is a writer's fantasy since it does not exist in reality. In other words, it is a celestial dream in the form of a utopian dream.

In the fundamental structure of Berber identities, the politicization of Islam is utilized. There is exploitation of Berber populations. "We are citizens to protect the fatherland, but we are no longer citizens when it comes to human rights." 18. The Berber is a cultivator of his culture that does not alter religiously. The *hominem* is decentralized from his nation in this case. He must stay at the heart of his country. According to French ideology, the Amazigh being requires historical acknowledgement in order for Berber identities to be respected. He must be the Moroccan culture's essence. The individual will have to maintain his employment as a cultivator.

The American "Cultural Studies" method has been unable to explain scientifically the historical ramifications in regard to the Berber world. It solely refers to the past.

The French approach demonstrates that the Berber guy is seen negatively by power brokers. It is abused by political and religious forces. If the Berber is a slave to an imagined nation, he will never have a definition of his literature or the nation.

In general, Amazigh literature is seen negatively as a barbaric identity, posing a barrier to its inclusion in the realm of international literature. One example is Mohamed Choukri's Berber book *Le Pain Nu*, which was panned by Moroccan intellectuals due to its usage of the Berber/Moroccan vernacular. They determined that this novel had nothing to do with Moroccan languages or culture. However, because Choukri's novel was translated into English by American writer Paul Bowles, this marginalized corpus circulated in the American community, and the success of the English translation allowed Choukri's novel to enter the so-called "World Republic of Letters"<sup>12</sup>, as it was later translated into Spanish, Italian, and French.

<sup>10</sup> Ory, Pascal. "L'histoire culturelle de la France contemporaine question et questionnement." *Vingtième siècle. Revue d'histoire* (1987): 67- 82.

<sup>11</sup> Johnson, Richard. "What is cultural studies anyway?." *Social text* 16 (1986): 38-80.

<sup>12</sup> Casanova, Pascale. *The world republic of letters*. Harvard University Press, 2004.

Following this enormous success, Moroccan authorities and intellectual circles eventually acknowledged Choukri's book as a founding text of Moroccan-Amazigh literature. Despite the fact that the author's

imagination is drawn from a Berber space, the language of writing "the letters" is merely a manifestation of his creative imagination.

### 3.2 Research Questions

Why is Amazigh literature suppressed in North Africa? How can we increase the distribution of Amazigh literature in Europe? Can we truly expand Europe's expectation horizon? Why are Amazigh productions underappreciated? Will the French language play a universal role in the development of Amazigh literature? Will translation, the French language, and French literature play an important part in the development of Berber literature in order to build an Amazigh poly-system<sup>13</sup>?

## IV. METHODOLOGY

There are two research perspectives used. The first, "World Literature," enables us to explore Amazigh's literary architecture. It is both a progress indicator and an instrument for the dissemination of literary products in North Africa and Europe. This method also urges us to analyze the significance of "Comparative Literature" in order to tackle the problem of Amazigh production circulation. Both methods seek to expand the Amazigh culture's range of expectation in literary universalism. Even though Berber literature has been regarded a local literature, it now has the potential to become a worldwide literature as a result of this research.

### *Theoretical Framework*

*The Evolution of Berber Literature via David Damrosch's World Literature Theory and Pascal Casanova's The World Republic of Letters*

This study is both practical and theoretical in nature, since it is concerned with the mundialism of Amazigh literature in Europe:

### *The General Public*

- 1) In France, for example, there is a sizable Kabyle/Berber population; concerts, celebrations, and even translations are held in Amazigh. The acceptance of Amazigh literature in France is a historical progression that provides opportunities for future Amazigh authors.

### *Productions and the Question of Circulation*

- 1) *An erased literature*: the inability to classify written works "the problem of classification"; orality and writing, the inability to categorize literary works "the problem of categorization"; "the problem of having a Berber anthology"; the problem of imitation "mimesis theory" created by the filling of universal literature We have no Amazigh literary products; instead, we have Amazigh compositions created in the paradigm or style of foreign literature. Why are there no literary works that integrate narrative aspects from Amazigh literature? Can we have an Amazigh novel like Apuleius' "The Golden Donkey"? Why is it so difficult to create an Amazigh style like Terence's?

### *Gisel Sapiro, How Do Literary Works Cross Borders (or Not)?*

<sup>14</sup>Gisel Sapiro's theorization is important since it will demonstrate the effectiveness of a literary

<sup>13</sup> Even-Zohar, Itamar. "Polysystem theory (revised)." *Papers in culture research* (2005): 38-49.

<sup>14</sup> Sapiro, Gisèle. "How do literary works cross borders (or not)?: A sociological approach to world literature." *Journal of World Literature* 1.1 (2016): 81-96.

circulation in a foreign nation. She invokes three analytical processes to comprehend the anatomy of a marginalized culture or literature: literary sociology, translation sociology, worldwide circulation of literary creations, and literary theory. The techniques stated are crucial, but they can only be implemented if we have comprehensive information on the irreversible "Mapology Factors" that are opposed to the global circulation of Transnational Literature: politics, ideology, religion, economy, education, and culture.

On a practical level, Gisel Sapiro's literary notion will help to tackle the problem of Amazigh circulation in Europe in a scientific method. We'll explore how far Gisel Sapiro's analytical processes can get at the problems of global circulation. She will ask us to consider how we may produce what is known as transnational literature.

### *Polysystem Studies*<sup>15</sup>

Polysystem is a critical phase in Berber literature. This notion enables us to comprehend the operation of literary systems by taking into account the various external influences with which they are in close or distant contact. Polysystem, according to Evan-Zohar, is opposed to the formalist "Falsacies of the Traditional Aesthetic Approach," which critiques literature in general. He highlights the importance of literature and translation as a system. In this section, we will go through both the theoretical and practical aspects (Amazigh literature)

#### *The system is*

- 1) How the target culture selects translations: Literature in Amazigh and literature translated into foreign languages.
- 2) The effect of other systems on a system (co-systems): External co-systems are required for Amazigh literature: literary theory, French literature, literary criticism, linguistics, universal literatures, narratology, translation, and so on.

According to Evan-Zohar<sup>16</sup>, literature is mechanically controlled by two positions: According to Evan-Zohar, two attitudes mechanically govern literature:

1. basic position: a literature requires other systems, such as the translation system, as in the case of Berber literature.
2. secondary position: a strong literature that does not necessitate the use of other systems It is already powerful: French literature as an example

#### *The Fundamental position of the Amazigh Literature*

*Literature in "Amazigh" Construction:* The Amazigh literature is being built with the goal of reaching a global audience and producing literary works that are comparable to those of other cultures. It bears a void at the national level since it is regarded as a minority language. In antiquity, it was vulnerable to historical erasure (its literary products). The ideas of Amazigh literature are still being developed, the classification of literary genres is complicated, and its literary trends cannot be identified. The issue of standardizing Amazigh grammar is still seen as a key stumbling barrier in the realm of Amazigh literature. Its authors are largely exiled. It requires translations from other languages into Amazigh. To end this identity issue in European countries, circulation is required. The European system will act as a savior.

Tifinagh<sup>17</sup> is a weird alphabet that conveys a sense of savagery about the Amazigh civilization. The Latin

<sup>15</sup> Gillespie, Gerald. "Polysystem Studies." (1993): 374-377.

<sup>16</sup> Even-Zohar, Itamar. "Polysystem theory." *Poetics today* 1.1/2 (1979): 287-310.

<sup>17</sup> Soulaïmani, Dris. "Writing and rewriting Amazigh/Berber identity: Orthographies and language ideologies." *Writing Systems Research* 8.1 (2016): 1-16.

alphabet has traditionally been preferred for fast developing the horizon of expectation of Berber literature.

All of the Greek-Amazigh writers (Terence, Apuleius) used the Latin alphabet. The European system will serve as a savior.

There are individuals who write in Latin and those who are forced to write in Tifinagh by the state. In other words, we have two contradictory images that are impeding the growth of Amazighization. A marginalized "Amazigh" literature: the presence of colonial ideology in the creation of Amazigh literature; it is viewed as a minority literature; it is relegated to the margins.

Amazigh Literature on the Vacuum: It is vital to fill the void by translating, organizing dialogues, and teaching the Amazigh language. It is also vital to spread Amazighization throughout Europe and to create a global library of Amazigh literature.

The Case of Mizian Rahou<sup>18</sup>, a retelling of John Steinbeck's "Of Mice and Men" in the Amazigh language, is an example of Universal Literature Translated into Amazigh.

Amazigh literature is becoming a literary specialty at academic institutions. We might turn to Mezian Rahou, a translator-writer who translated the American novel *Of Mice and Men* into Amazigh from English. His literary translation takes place within the context of foreign literature translated into Amazigh; yet, the translator's approach attempts to Amazighize the novel's space. It makes sense to use David Damrosch's theory on Amazigh literature and other texts of Amazigh literature as a first step toward "global literature" since it is relevant in the rehabilitation of forgotten, neglected, and erased literatures, such as the medieval works of Amazigh culture. So, in this study, we will show how foreign writers may help to grow Amazigh literature. David Damrosch's theory of World Literature is based on three crucial points: production, circulation, and translation, to which we must add a fourth factor - reception - in order to comprehend Berber readers' perspectives of the work.

### *The Hypotheses*

#### *1st. The production theorem*

The development of Amazigh texts is both a production of Amazigh identity and its dissemination, regarded as a measure of Amazigh literary universalization. Theorists, translators, educators, and authors do it. Here are a few examples:

- 1) *Ussan Indreyen Sadu Lalla turtut*. de Mustafa Kadawi et Hassan BANHAKAIA.
- 2) *Les épopées rifaines (Dhan u Barran )*
- 3) *Les histoires tragiques, les contes amazighes (Abdelkader Bezzazi),*
- 4) *Le Pain Nu* de (Mohamed Choukri)<sup>30</sup>
- 5) *Tasrit N Wezru* de Samira Yadjji
- 6) *L'Histoire de la Pensée Nord-Africaine* de Hassan banhakeia.
- 7) *Ighadayen d Miden* de Mizian Rahou,
- 8) *La Littérature Rifaine d'Hassan Banhakeia*
- 9) *Traduction poétique Amazighe et Littérature de Voyage en Afrique du Nord d'Hassan Banhakeia.*
- 10) *Marx di Arrif* de Mohamed Farisi et Hassan Zarraoui
- 11) *Kaligula n Albert Camus* de Mohamed Farissi et Hassan BANHAKAIA (*traduction en langue amazighe*)
- 12) *Abuhali ( de Gibran Khalil Gibran )*, Mohamed Farisi
- 13) *Tabibliuygrafit* de Mohamed Farisi et Mohamed Ineisa

<sup>18</sup> RAHOU, MIZIAN. "traduction littéraire: problème et enjeux dans les romans de jhon Steinbeet trduits vers l'amazigh." (2019).

- 14) *D Amsadaf Aked Idennad de Mohamed Farisi*
- 15) *Udem n Tallest de Hassan BANHAKEIA et Hicham Hemmuti*
- 16) *Timedditin Innuryen de Naima Farisi*
- 17) *Tabridt n Uyyul de Hassan Aourid et Mohamed Farisi*
- 18) *D Anqar zzat i Wakud de Mohamed Farisi*
- 19) *Tala Iffuden, Abdelhamid ELYandouzi*
- 20) *La traduction, de Tortilla Flat, de John Steinbeck en amazigh – Mizian Rahou*

#### 4.1 Theorem of Circulation

The dissemination of Amazigh writings is a means of entering the international literature. Because Europe is a true cultural melting pot, the Amazigh language will evolve. Despite the fact that there are a large number of Amazigh speakers in North Africa, there are few Amazigh readers. The formation of readers is a cultural as well as a political battle. We shall dismantle a collection of historical misconceptions regarding the Amazigh language and literature in Moroccan society:

- 1) The Amazigh language is extinct or extinct.
- 2) The Amazigh language is a minority language in schools.
- 3) In the courts, Berber/Amazigh is subjected to a sworn interpreter as if it were a foreign language: the difficulty of speaking Berber in court.

#### 4.2 Theorem of the Public

The public [Amazigh] has a "vacuum" at the literary and even linguistic levels. The Amazigh populace no longer likes its own language; instead, it chooses foreign language propaganda. Pascal Casanova's and David Damrosch's theories will universalize Amazigh identity, allowing it to circulate throughout Europe and reach a worldwide audience. They will put an end to this sociopolitical dilemma and ensure that Amazigh literature has a position among world literatures. It will also develop its own literary philosophies. The Amazigh literature's daily situation is bleak. It differs from the old Amazigh literature. There is a conflict between the past and the present. Berber literature had a global significance during antiquity because. During antiquity, Berber literature had a universal place because it had a large Berber community. The cultural mingling and movement of Amazigh creations in Greek culture was crucial in the development of ancient literature. While there is a generation gap in current Amazigh writing.

It is a politically erased literature, and the Berber is confronted with the marginalization of his culture, with his literature. Because the Amazigh language is no longer available on the labor market, the Berber is obligated to watch films in Arabic or foreign languages, and he is obligated to study the Arabic language in order to acquire a job. It has been removed from the present tense. Today, there is no Amazigh public, and there are no Berbers who desire to read novels in Amazigh. The majority of voters want the strength of "dominant" languages to be recognized and to exist in the shadow of a European.

They have a distorted view of foreign languages. Speaking French or Spanish, for example, signifies belonging to the bourgeoisie in Morocco. On the other side, the Berber, who speaks just his own tongue, is seen negatively in Moroccan culture, as though he is inferior. Postcolonial theorists are opposed to this ideological viewpoint, which condemns past preconceptions and stereotypes. The ruling culture, Arabic, has upended the underlying structure of Berber identity by changing the history of Amazigh literature via the process of Arabization. Because everyone has a place on our globe, universal literature opposes inferiority and supremacy.

## The first philosophers of North Africa<sup>19</sup>

### *School of Cyrene*

- 1) Aristippus of Cyrene
- 2) Theodore of Cyrene
- 3) Hegesias of Cyrene Major ancient writers:
- 4) Callimachus of Cyrene; the African anti-Homer
- 5) Terence, slave dramatist
- 6) Apulée, author of the metamorphoses of the being
- 7) Marcus Cornelius Fronton, writer of variety
- 8) Macrobius, African reader of the Greco-Latin tradition The ancient minor writers :
- 9) Juba II, assimilated travel-king
- 10) Marcus Manilius, astronomer and poet

## V. CONCLUSION

The goal of this study is to dispel misconceptions, misunderstandings, and biases about Amazigh literature. Although it is simple to marginalize Amazigh culture, the most difficult undertaking is to bring the Amazigh world into broad circulation. Writing or creating works in Amazigh is a vital step, but belief in Amazighness is also required. We shall also dismantle the notion that Amazigh literature has always been "a discontinuous history." This schism will help us grasp the subsequent statements:

*The identity of literature:* Why are Amazigh products so scarce? What is the status of literary genre recognition? Why is Amazigh literature regarded as orality literature?

Its antecedents: Who were the ancient Amazigh authors who left their imprint on the history of African thought?

*Its subject:* What are the subjects of Amazigh literature? Why are Amazighs so committed to militancy? Is there an Amazigh public out there? Who reads the writings of Amazigh? What role do translation and international literature have in the reception of Amazigh works in Europe?

*Its development:* How does an Amazigh writer get immersed in literary creation? What are some of the foundational works of this literature?

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# Methodology for the Development of Intervention Projects in the UPAEP Organizational Communication Terminal Line

*Eva María Pérez Castrejón & Carmen Karina Torrescano de la Peña*

*Universidad Popular Autónoma*

## ABSTRACT

In this article shows the methodology that has been used for the development of intervention projects in the terminal line of organizational communication of the Universidad Popular Autónoma del Estado de Puebla (UPAEP), in addition there are different theoretical contributions that serve as support to argue the model applied in the different intervention projects carried out by the students of this house of studies in public and private organizations as as a way to link their training in line with their professional practices and work experience, in addition to reinforcing theoretical development consistent with university practice.

*Keywords:* organizational communication, intervention project, terminal line.

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# Methodology for the Development of Intervention Projects in the UPAEP Organizational Communication Terminal Line

Metodología Para El Desarrollo De Proyectos De Intervención En La Línea Terminal De Comunicación Organizacional De La UPAEP

Eva María Pérez Castrejón<sup>α</sup> & Carmen Karina Torrescano de la Peña<sup>σ</sup>

## RESUMEN

*El presente artículo muestra la metodología que se ha utilizado para el desarrollo de proyectos de intervención en la línea terminal de comunicación organizacional de la Universidad Popular Autónoma del Estado de Puebla (UPAEP), además se presentan diferentes aportes teóricos que sirven de apoyo para argumentar el modelo aplicado en los diferentes proyectos de intervención que realizan los estudiantes de esta casa de estudios en organizaciones públicas y privadas como una forma de vincular su formación en la línea con sus prácticas profesionales y experiencia laboral, además de reforzar el desarrollo teórico en congruencia con la práctica universitaria.*

**Palabras Clave:** comunicación organizacional, proyecto de intervención, línea terminal, UPAEP.

## ABSTRACT

*In this article shows the methodology that has been used for the development of intervention projects in the terminal line of organizational communication of the Universidad Popular Autónoma del Estado de Puebla (UPAEP), in addition there are different theoretical contributions that serve as support to argue the model applied in the different intervention projects carried out by the students of this house of studies in public and private organizations as a way to link their training in line with their professional practices and work experience, in addition to reinforcing theoretical development consistent with university practice.*

**Keywords:** organizational communication, intervention project, terminal line.

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## I. INTRODUCCIÓN

La comunicación organizacional se ha ido fortaleciendo a través del tiempo como una disciplina cuyas directrices han variado, las cuales se han sustentado y argumentado desde la investigación y las diferentes propuestas teóricas.

Dentro de la comunicación organizacional se cuenta con una riqueza de aportaciones que han permitido la construcción del campo de la comunicación y por tanto el diseño, aplicación y evaluación de proyectos de intervención que buscan contribuir positivamente en las organizaciones públicas y privadas mejorando los procesos de comunicación.

La metodología que se aplica en los proyectos de intervención que diseñan estudiantes de la línea terminal en Comunicación Organizacional (CO) de UPAEP es a partir de diferentes bases teóricas que han dado caminos adicionales hacia la

investigación aplicada con el propósito de que sus esfuerzos de reflexión ayuden a la solución de problemáticas y/o áreas de oportunidad que hay en los diferentes sistemas organizacionales. De acuerdo a lo que establecen Tanius Karam y Andrés Cañizales (2010), la comunicación organizacional necesariamente debe percibirse de manera integral y no de manera reduccionista como medios de comunicación internos. Es necesario que el especialista de la CO haga una reflexión y crítica permanente de las circunstancias internas y externas e investigue cuáles son las necesidades reales y así diseñar y proponer las mejores estrategias de comunicación. La comunicación organizacional posibilita que las organizaciones tanto públicas como privadas cumplan con los objetivos que se establecen, la línea terminal de UPAEP propone que esto sea posible a través de un diagnóstico, posteriormente una propuesta estratégica y para concluir una evaluación de resultados. Es necesaria la innovación en las organizaciones como un tema de gran interés en el espacio académico, donde su percepción conceptual se aborda de maneras diferentes (Rodríguez, R., Albuquerque y Contreras, 2013). Los estudiantes del programa académico en Comunicación, de la línea terminal en CO de UPAEP desarrollan competencias y obtienen los conocimientos necesarios que posibilitan analizar las organizaciones públicas o privadas, y así decidir las acciones de comunicación organizacional que puedan incidir favorablemente en los públicos internos y externos.

El trabajo presenta cronológicamente cómo se aplican en organizaciones públicas y privadas desde la metodología los proyectos de intervención con una perspectiva cuantitativa, lo que ha permitido el diseño, aplicación y evaluación de proyectos de intervención que llevan implícitos planes estratégicos soportados por diferentes piezas de comunicación. Los estudiantes de UPAEP deciden qué línea estudiar desde el fenómeno de la comunicación, a partir del séptimo semestre, la incidencia y obtención de conocimientos de la disciplina es mayor; obtienen diferentes conocimientos y perspectivas,

examinan los contextos que prevalecen en los entornos organizacionales.

## II. SUSTENTO TEÓRICO

Esta investigación favorece a las instituciones de educación superior que ofertan la licenciatura en comunicación con línea disciplinar en comunicación organizacional y que están interesadas en que sus estudiantes combinen la teoría y la práctica a través de proyectos de intervención que pueden aplicar en organizaciones públicas y privadas. Esto, gracias al diseño de planes estratégicos, los cuales previamente tuvieron un proceso de diagnóstico que permite identificar las herramientas de comunicación necesarias. Así mismo, esta investigación impulsa a que a través de los programas académicos se propongan y elaboren contenidos teórico-prácticos que respondan a las necesidades organizacionales como una contestación social.

### *2.1 La Comunicación Organizacional, Disciplina Ineludible Para Las Organizaciones*

La comunicación en las organizaciones se ha propuesto desde su origen a dar una respuesta a la comunidad, por lo que se parte de una definición clásica como lo es la de Pasquali (1978), quien afirma que la comunicación aparece cuando la sociedad se estructura formalmente y sin esta no habría estructura. La comunicación se manifiesta como el máximo signo de expresión de los individuos, a través de la cual puede vincular relaciones humanas efectivas mediante signos que estructuran mensajes y que establecen significados en común a través de un proceso participativo de un emisor y un receptor. El objetivo principal de la comunicación es persuadir, convencer al otro a través del uso de la razón.

Por lo que la comunicación se convierte en un proceso importante para las organizaciones, de acuerdo a referentes teóricos se estudia como tal desde 1950, aunque para Charles Redding es desde 1972. Para las organizaciones, la comunicación se ha convertido en el canal que posibilita las relaciones interpersonales efectivas en las interacciones labores diversas.

Es importante hacer una pausa y definir a la organización como la “unidad social con objetivos específicos” (Ramíó y Ballart, 1993, pág.21) o como el contexto donde los seres humanos se pueden relacionar de manera solidaria y conformar sistemas que pueden responder ante las perturbaciones de los contextos. “La organización es un todo, en su dinámica, genera nuevos efectos a las partes que la constituyen” (Morín, 2005, pág.181).

Retomando el desarrollo histórico de la disciplina se menciona que en la década de los años 50 la comunicación organizacional era estudiada por los especialistas y la veían como un sistema general y abierto (Von Bertalanffy, 1995, pág.10).

Para 1960 Elton Mayo aporta nuevos estudios, en donde las organizaciones se ven como sistemas cerrados. El especialista implementa estrategias para defender la imagen de los líderes (Bland, 1992). En los años 70 para la comunicación organizacional, hubo un número considerable de investigaciones; el estudio se centraba en el clima organizacional. Federico Varona en 1993 comentó que fue crucial el desarrollo de las auditorías y que de acuerdo a Gerald Goldhaber (1987) estas incluían métodos de evaluación (cuestionarios, entrevistas, análisis de redes de información, experiencias críticas y un diario de comunicación) (Varona, 1994). En estos años, en América Latina la comunicación organizacional adquiere mayor relevancia ante los procesos de industrialización (León, 2011). En los 80, aparecen las primeras publicaciones de las auditorías de comunicación organizacional (Varona, 1994, pág.13), también de acuerdo a Thomas B. Jablin (1990) los investigadores se enfocan al estudio de los procesos de la comunicación y de los procesos organizacionales. Conjuntamente fueron años de centrar la atención en tratar de saber cómo y por qué los miembros de una organización crean significados compartidos, afectaciones de los sistemas y supra sistemas y la evolución y cambios a través del tiempo, todo ello por la comunicación (Eco, 2002). En 1990, las organizaciones se preocupan por orden y progreso, por un equilibrio entre la vida laboral y las familias. (Eisenberg y Goodall, 2003).

A partir de los años del 2000, la comunicación organizacional posibilita la contribución de mantener activas a las personas que integran las organizaciones, se da la apertura para el diálogo ante las áreas de oportunidad o problemas, tratando de dar una solución consensuada que beneficie la producción (Rebeil y Ruizsendoval, 2000). Otro aporte que enriquece esta época es la propuesta de Villafañe (2013) la comunicación para las organizaciones se puede percibir desde el lenguaje, ya que los signos de cada organización representan la identidad corporativa y la cultura organizacional. La identidad corporativa entendida como los aspectos que a través de la historia de la organización le han dado personalidad y carácter (Mayol, 2010). En otra postura Guillen y Espinosa (2014), refieren que es una manera de producir y hacer intercambio de significados que posibilitan el flujo de mensajes que dan sentido y orden de manera interna y externa en las organizaciones, esto fortalecerá la cultura organizacional y el logro de los objetivos.

Actualmente, ante los diferentes enfoques y percepciones de los investigadores y especialistas, es importante destacar que esta disciplina también se la ha denominado comunicación institucional, comunicación corporativa, comunicación interna, relaciones públicas, comunicación integral para las organizaciones, entre otros (Rebeil y Moreno, 2014). La comunicación organizacional, menciona Rebeil (2006), tiene tres dimensiones: comunicación institucional (imagen), comunicación interna (gestión) y comunicación mercadológica (ventas).

Estas dimensiones posibilitan que los colaboradores, las estrategias y líderes actúen en congruencia con la visión, los valores y la cultura como parte de la comunicación corporativa. Por otra parte, la comunicación organizacional actualmente no se puede concebir sin el uso de la tecnología, como una fortaleza que pone a las organizaciones a la vanguardia frente a otros sistemas que viven cambios de tipo social, económico y/o político. En este contexto, el especialista está obligado a saber percibir las áreas de oportunidades, comprender los cambios, prospectar los problemas, decodificar mensajes e

inducir la motivación y el silencio, según sea necesario (Rebeil, 2006).

## *2.2 El Uso De La Metodología De La Investigación Para Los Especialistas De La Comunicación Organizacional*

Los métodos de investigación hacen referencia a números y cualidades, sin embargo, cuentan con elementos que los complementan y van mucho más allá de esa expresión simplista, los elementos permiten descubrir el por qué y la razón de ser de los procesos en estudio. La metodología de la investigación es una herramienta que en algún momento de la vida académica del especialista de la comunicación organizacional tendrá que usar porque para la aplicación previa de herramientas de comunicación se necesita un estudio anterior con rigor científico que ofrezca resultados válidos.

También a la metodología de la investigación se le puede definir como el área del conocimiento que coordina las técnicas y pasos a seguir durante el desarrollo de un proceso de investigación que busca un objetivo y genera conocimiento. Así mismo, esta disciplina contribuye en focalizar lo que se quiere investigar y la forma en que se recolectan, analizan y clasifican los datos, que tendrán validez y pertinencia en la investigación que se realiza (Lafuente, Carmen & Egoscozabal, Marín, 2008).

No obstante, la investigación científica determina el método a utilizar, dependiendo del fenómeno a estudiar, de los objetivos a alcanzar y el tipo de análisis a realizar. Hay dos métodos más generales, el método cuantitativo y el método cualitativo; el primero busca dar una respuesta numérica a través del uso de encuestas, estudios demográficos, inventarios, análisis estadístico. El segundo método que da resultados desde diferentes perspectivas ofrece respuestas que son resultado de análisis, entrevistas, trabajo de grupos, observación, descripción de hechos (Nateras, 2005).

La metodología para el desarrollo de proyectos de intervención en la línea terminal de comunicación organizacional de la UPAEP que utilizan los estudiantes, puede ser cualitativa, cuantitativa o mixta, se induce a los universitarios a realizar un estudio de los procesos sociales que viven las

organizaciones públicas o privadas con la intención de que a través de la investigación comprendan de mejor manera a las personas y a sus contextos. Además de aprender a hacer uso de uso de todos los instrumentos y técnicas científicas que ocuparán en las organizaciones con la que podrán alcanzar los objetivos y conocer sus necesidades, áreas de oportunidad, la manera en que se deberá diseñar la comunicación que va dirigida a los colaboradores y a los sistemas externos, los efectos que tiene en ellos, así como la forma en que sus integrantes adoptan y viven la filosofía organizacional.

## *2.3 Proyectos De Intervención en La Línea Terminal De Comunicación Organizacional De La UPAEP*

La Universidad Popular Autónoma del Estado de Puebla, se fundó en 1973, el programa en Ciencias de la Comunicación se impulsó en 1983 ante la demanda de las necesidades sociales del estado de Puebla. Hasta la fecha seis han sido las actualizaciones que ha tenido el plan de estudios, la más actual es la de 2013, plan 02. En 2008 se modificó el nombre a licenciatura en Comunicación constituyéndose el plan 01. Ante los constantes cambios sociales y las transformaciones tecnológicas que día a día se experimentan en el mundo indujo a repensar el enfoque del programa de estudios sobre Comunicación en la UPAEP, por lo que en el año de 1995 se buscó ampliar la formación de los especialistas en comunicación mediante cursos complementarios sobre comunicación organizacional, comunicación educativa, mercadotecnia, entre otras. En el plan 01 (2008) se incorporan líneas terminales en la currícula: Comunicación Política, Comunicación Organizacional y Comunicación para el Desarrollo, con la intención de incidir en otros campos laborales. En el plan 02 se continúan las líneas terminales. Actualmente existe un programa con énfasis en el manejo del software y las plataformas digitales, para la realización de productos multimedia digitales, esto no exime que los estudiantes cuenten con una formación en teorías de la comunicación, conocimiento del contexto social, carácter reflexivo y análisis crítico, a fin de generar contenidos de calidad.

El interés de UPAEP porque sus estudiantes conocieran más acerca de la disciplina data del año 2000, donde la Dra. Margarita Argüelles impulsa a manera de formación extracurricular un Diplomado en Comunicación Organizacional, asesorado y guiado por académicos de la Universidad Anáhuac Norte: Mtro. José de Jesús González Almaguer y el Mtro. Juan Andrés del Rincón (actualmente ya no laboran en esa casa de estudios), quienes eran parte de la planta académica del Diplomado, era UPAEP a través de su programa en Ciencias de la Comunicación la primera institución en la ciudad de Puebla en promover este tipo de conocimiento.

Los proyectos de intervención en Comunicación Organizacional que realizan los estudiantes de UPAEP realmente inician en el año 2004 con la asignatura de Taller de Comunicación Organizacional, el implementar proyectos en organizaciones públicas y privadas se da como una iniciativa académica de Eva María Pérez Castrejón, titular de la asignatura y directora del programa académico en esa fecha, ante la latente necesidad de que los universitarios combinaran los conocimientos teóricos con los prácticos. En 2008 con el rediseño curricular y el cambio de nombre del programa a Comunicación, se formaliza el desarrollo de proyectos de intervención en la línea, aplicados con más profesionalismo y precisión teórico-práctica en organizaciones públicas y privadas por los estudiantes.

Para el 2012 se tuvo la primera generación de la línea terminal de Comunicación Organizacional, Karina Torrescano se integra como docente de tiempo completo del programa en Comunicación, cuyas funciones eran impartir asignaturas de la línea y coadyuvar a los esfuerzos realizados previamente.

Actualmente el desarrollo de proyectos se continúa realizando a pesar de no contar con líneas terminales en el programa.

#### *2.4 Formalización De La Línea Terminal De Comunicación Organizacional en La UPAEP*

Para Enrique B. Franklin los manuales administrativos son “documentos que sirven

como medios de comunicación y coordinación que permiten registrar y transmitir en forma ordenada y sistemática, información de una organización (antecedentes, legislación, estructura, objetivos, políticas, sistemas, procedimientos, etc.), así como las instrucciones y lineamientos que se consideren necesarios para el mejor desempeño de sus tareas”. Para el 2014 se generó un manual propio de la línea que incluía: objetivos, perfil de egreso, conceptos básicos, asignaturas impartidas, proceso para la selección de empresa, información de las asignaturas de diseño, evaluación de proyectos y seminario, opciones de titulación y anexos útiles como cartas de aceptación para realización de proyectos de intervención por parte de las empresas, carta de inicio de prácticas profesionales y carta de término/liberación de prácticas de los estudiantes inscritos en la línea. Dicho manual buscó formalizar y homologar información relacionada con la línea, necesaria para los alumnos que debían realizar un proyecto de intervención. De esta manera, el contenido del manual daba a conocer a los alumnos los requisitos necesarios e indispensables para el desarrollo de proyectos de intervención. Además, dicha información se anexaba a la guía de aprendizaje y se les hacía saber desde la primera clase y reunión con los alumnos de la línea. Al finalizar cada uno de los semestres de las asignaturas de diseño, estrategia y evaluación de proyectos, los alumnos debían presentar sus avances según el cronograma establecido ante los representantes de las organizaciones donde realizan sus proyectos.

#### *2.5 Metodología De Proyectos De Intervención en Comunicación*

A partir del último cuarto de siglo, quedó claro que el estudio del fenómeno comunicativo tiene un origen multidisciplinario, aportaciones teóricas y metodológicas de las diferentes disciplinas permitieron en un primer momento comprender y analizar aquellas prácticas que estaban relacionadas con la comunicación. El objetivo del análisis comunicacional implica, por tanto, la adquisición de conocimientos y la elección de métodos adecuados que permitan comprender la realidad; son esos métodos, para la sub academia de intervención con énfasis en la

línea organizacional en casos de Comunicación, de suma importancia y el eje del presente informe.

Por lo que, uso de métodos cualitativos y cuantitativos ha generado profundos debates sobre el “¿Cómo?” y “¿Por qué?” debe usarse uno u otro; sociólogos, antropólogos, psicólogos, estadistas, entre otros, analizan qué paradigma sería el adecuado para las ciencias sociales. Y es que, desde un inicio, los avances del pragmatismo en las ciencias naturales, motivaban el deseo epistémico de aplicar el método a las nascentes ciencias sociales. Autores como Spencer, Comte, Saint-Simon y John Stuart Mill, planteaban la necesidad de seguir el camino naturalista, a riesgo de generar investigaciones carentes de conocimiento, que no aportarían comprensión o explicación del mundo. La ciencia social se interesó, en un primer momento, por lo general y lo universal, el objetivo era estar fundamentado desde la objetividad científica, buscando siempre comprender la realidad desde la perspectiva del observador externo.

Así, la metodología basada en lo cuantitativo tiende a agrupar a los individuos a partir de características que permiten homogeneizar el todo en variables para cuantificar a través de inducción probabilística, medición controlada, elementos puramente objetivos, análisis de datos duros y repetibles, así como la generalización de resultados. Los académicos e investigadores que estudian el fenómeno comunicativo no quedaron fuera de dicha confrontación y durante los años cuarenta, cincuenta y sesenta la metodología de investigación se enfocó en el uso de los métodos cuantitativos. Un ejemplo claro fueron los estudios realizados por la *Mass Communication Reserch*, fuertemente criticados por sus posturas epistemológicas, teóricas e ideológicas, que generaron una corriente de pensamiento caracterizada por una visión positivista, la cual, buscaba medir el impacto de los procesos comunicacionales a través de los efectos producidos por los medios masivos de información. Algunos de los aportes teóricos y metodológicos durante esta etapa se basaron en esquemas funcionalistas, por ejemplo, lo planteado desde la psicología experimental

norteamericana, que dirigía sus esfuerzos para comprender a las audiencias, en específico, el impacto de los mensajes difundidos por los medios masivos de información, medido partir de los efectos que supuestamente producían a los individuos que se sometían a ellos. Estudios cuantitativos que medían la opinión pública se popularizaron, por la necesidad de las empresas que buscaban conocer la cantidad de individuos que se sometían a ciertos mensajes, bajo el supuesto de que así lograrían incrementar las ventas de sus productos. Se generó la idea de que todo individuo, sin importar su contexto, es parte de un público mundial, y por ende es parte de la masa, que lo dota de símbolos referenciales comunes y que a partir de dichos símbolos comunes, lograrían participar de manera efectiva en la actividad pública de cualquier parte del globo.

Sin embargo, al inicio de la década de los ochentas, se notó la limitación del modelo cuantitativo (funcionalista) antes mencionado, si bien, se buscaron nuevas formas de comprender la realidad social, no se omitieron los métodos cuantitativos. Las críticas planteadas al positivismo, su metodología y su concepción del mundo no son nuevas, ya Max Weber (1984) planteó la necesidad de hacer una distinción metodológica entre las ciencias sociales y las ciencias naturales. Una de las principales diferencias planteadas por Weber habla la necesidad de utilizar la “interpretación” para captar la acción social y, a partir del recurso metodológico de la “empatía”, generar un análisis de la realidad más completo y complejo, explicando de manera causalmente la acción social en nuestro caso el fenómeno comunicativo.

Aun cuando, en momentos más recientes, se pasó del funcionalismo norteamericano a la teoría crítica planteada por la escuela de Frankfurt que calificaba como mercantilista a los medios de información, dicho enfoque criticaba el servicio de los medios para la imposición de los valores de las clases dominantes. La escuela de Frankfurt y la escuela Francesa, además de modificar los preceptos teóricos, también motivaron el cambio de paradigma metodológico, dando más importancia a las técnicas cualitativas. Dicha

discusión replanteó la necesidad de un proceso en el cual, la investigación cualitativa necesariamente desarrolle nuevas técnicas de recopilación y análisis del material empírico, así como la fundamentación teórica de esta nueva perspectiva metodológica, además de la producción de reflexiones que permitan la comprensión del fenómeno comunicativo de manera más profunda a partir de la construcción de conocimiento.

Por lo que, esta nueva estrategia metodológica basada en un enfoque crítico-hermenéutico, buscaba la comprensión de la realidad de los sujetos haciendo énfasis en la comprensión de su contexto, tomando como referencia el análisis del discurso, sus percepciones, las vivencias y experiencias de los individuos. Ahora se producen datos descriptivos, que incluyen las palabras de las personas así como la conducta observable.

Quedó claro entonces, que sería difícil comprender a este nuevo mundo lleno de características tan diferentes, tanto en aspectos económicos, políticos, sociales y culturales a partir de la objetividad Positivista.

Así, creemos que la propuesta cualitativa de investigación, está reformulando el paradigma metodológico en el quehacer del comunicólogo, convirtiéndose en una tendencia dominante dentro de los estudios del fenómeno

comunicativo. Cada vez está más claro que la sociedad es múltiple, que se construye y redimensiona a partir de la interacción entre los individuos y el entorno, por lo tanto las propiedades emergentes de la misma se modifican y modifican los sentidos de lo “ya establecido”, así inclusive la investigación cualitativa necesitará replantearse epistemológica y metodológicamente para poder explicar las tendencias comunicacionales del futuro.

Esta formación emergente construida por la sub academia de Intervención de Proyectos de Comunicación partiría de modelo de la Comunicometodología, es decir, una metodología para el diseño de proyectos de intervención desde la planeación estratégica, la cual parte de una proyección programática de una serie de acciones que deberán ser gestionadas a partir de sus objetivos, para, posteriormente ser evaluada, reconstruida e implementada. Así, al hablar de intervención de un Proyecto de Comunicación, en una realidad comunicativa específica, estaremos hablando de la capacidad del profesional para diagnosticar problemas o identificar áreas de oportunidad, diseñar una estrategia, gestionar o desarrollar los productos necesarios de dicha estrategia, para después evaluarla y así generar experiencia; dicha experiencia se traducirá en conocimiento que le permita continuar interviniendo en la sociedad y generar cambios en la misma.

## 2.6 Propuesta Del Modelo De Proyectos De Intervención

Ruta Crítica (1). Metodología para proyectos de intervención:

Basado en la propuesta del Reglamento de Titulación de la Licenciatura en Comunicación UPAEP (2010)

*Ideas base*

- La intervención, desde la planeación estratégica, propone que un proyecto es una definición programática.
- Toca de una acción que deberá ser gestionada a partir de sus objetivos, evaluada, reconstruida y por último aplicada.
- La intervención de un proyecto se realiza para diagnosticar problemas e identificar áreas de oportunidad. (Comunicación Personal. Asesoría. Junio 2012. Universidad Popular Autónoma del Estado de Puebla.)
- Martín Serrano establece ejes, los de comunicología interacción, difusión, expresión y estructuración, que permiten investigar y diagnosticar sistemas que permiten identificar prioridades en un determinado entorno. (Macías y Cardona 2007).

### III. ESTRUCTURA METODOLÓGICA

#### 3.1 *La Detección*

(Generar ideas potenciales para investigar, plantear el problema de investigación). Asignatura: Diseño de proyectos de Comunicación

Contenido:

- Registro del fenómeno.
- Antecedentes de la situación problemática.
- Delimitación del sistema.
- Construcción conceptual.
- Determinación de macros y micros.
- Análisis ambiental.
- Antecedentes de información.
- Elaboración de hipótesis.

#### 3.2 *Investigación*

(Identificar problemas a ser resueltos o áreas de oportunidad para ser abordados. Cual-cuanti-enfoque mixto).

- Metodología de investigación.
- Técnicas de investigación.
- Resultados de investigación.

#### 3.3 *El Diagnóstico*

Asignatura: Estrategia de Proyectos de Comunicación Contenido:

- La enunciación.
- Cuadros de clasificación del diagnóstico.
- Comprensión de los sujetos de interacción.

#### 3.4 *El Plan Estratégico De Comunicación*

(Elaborar escenarios. Qué se quiere o que no se quiere lograr).

- Establecer objetivos.
- Estrategias y tácticas (primera fase).
- Mensaje.
- Público.
- Vocero.
- Medios.
- Cronograma de acciones comunicativas.
- Tiempos y estrategias de evaluación.

##### 3.4.1 *Gestión*

Asignatura: Evaluación de proyectos.

Contenido:

### Objetivo:

- Práctica del proyecto a partir de los objetivos.
- Producción de medios.

### 3.5 Plan Estratégico Para La Intervención

(Metodologías de evaluación).

Diseño de evaluación

- Costo efectividad.
- Funcionalidad.
- Cumplimiento de metas.
- Construcción de escenarios.

Posteriormente, con la incorporación de Eva María Pérez Castrejón al Doctorado en Investigación y Comunicación Aplicada, se tomó en cuenta la subdisciplina de la Comunicación, denominada como la Comunicación Aplicada, entendida esta como el estudio teórico y metodológico de los procesos de comunicación a la luz de fundamentos conceptuales y metodológicos científicos, con el fin de buscar la verdad y además proponer vías de solución aplicables a los problemas de individuos, grupos, organizaciones, comunidades y sociedades específicas, sean éstos de la comunicación interpersonal o de la colectiva.

Estudios sobre epistemología de la comunicación aplicada en el ámbito laboral, así como, sobre comunicación estratégica o integral aplicada para las micro, pequeñas y medianas empresas, así como para organizaciones públicas y de la sociedad civil (Fuentes, 2011; Rebeil, 2011).

Así mismo, el impulso a la investigación, a partir de demostrar cómo sus resultados son aplicables a la solución de problemas de la sociedad y de las organizaciones y los grupos, significa un paso ineludible que pueden y deben dar más investigadores de la comunicación. Las aportaciones no solamente están en la ampliación de la comprensión de los fenómenos y en la producción de datos, estadísticas o explicación de los fenómenos, sino también en proveer soluciones a la medida. Así es como la Comunicación Aplicada revela información sustantiva y significativa acerca del problema social que está analizando. (Arévalo, Moreno y Rebeil, 2012).

La base de la Comunicación Aplicada son los planteamientos teóricos de fondo, no obstante, su propósito no queda en la producción de bases conceptuales y teóricas que permiten la descripción y la explicación de los fenómenos sociales. Los trabajos de investigación de la Comunicación Aplicada inician con la investigación básica pero su fin anterior es generar conocimiento que permita abordar los problemas del mundo real. Los investigadores de la Comunicación Aplicada reconocen que “la investigación pura es una fase preliminar de la investigación aplicada” (Ander-Egg, 2003).

Las aportaciones de Macías y Cardona del modelo de comunicometodología y las de Arévalo y Rebeil de comunicación aplicada, junto con estrategias de formalización para el desarrollo de proyectos de intervención, establecieron el modelo aplicado en los diferentes proyectos de intervención que realizan los estudiantes de esta casa de estudios en organizaciones públicas y privadas, con el fin de vincular su formación en la línea con sus prácticas profesionales y experiencia laboral; además de reforzar el desarrollo teórico en congruencia con la práctica universitaria.

Cabe mencionar que la vinculación con los organismos referentes y representativos de la comunicación organizacional como la Asociación Mexicana de Comunicadores, AMCO y la Asociación Mexicana de Investigadores y Profesionales de la Comunicación. AMIPCO, ha sido necesaria para la conformación y solidificación del modelo, ya que con la primera

mencionada siendo miembros AMCO nos brindan servicio con el fin de impulsar a los comunicadores a ubicarse dentro de sus organizaciones como aliados estratégicos en el logro de los objetivos del negocio, así como a potenciar la función incorporando rutinas de evaluación y medición en un proceso de mejora continua. Esto nos ha permitido detectar las necesidades reales y emergentes de las distintas organizaciones, además de sumar a los alumnos a viajes de estudio cuyo fin único es de conocer y participar con las áreas de comunicación de las distintas organizaciones. La capacitación y formación extracurricular con esta Asociación cada vez es más fuerte, ya que al igual que AMIPCO, los presidentes de ambos organismos son miembros del actual consejo de vinculación del programa de comunicación y medios digitales de la UPAEP.

#### IV. METODOLOGÍA O DATOS PRINCIPALES DEL CASO

La metodología de investigación que se utiliza es cuantitativa, ya que se emplearon técnicas como: análisis y reportes de bases de datos. Este tipo de metodología es resultado de un estudio cuantitativo ya que muestra el control sobre el fenómeno a investigar y posibilita un conteo de los resultados. En esta investigación se diseñó un instrumento para la recolección de datos que consistió en documentar información de los egresados y de las dos últimas generaciones de alumnos. El marco muestral son los egresados de la licenciatura en Comunicación de la línea terminal en comunicación organizacional de la UPAEP, que del 2012 al 2017 suman 55 alumnos, así como los 9 alumnos que cursaron la asignatura de diseño de proyectos en los últimos dos años con proyectos organizacionales.

Se realizó un análisis de las bases de datos de los repositorios de la misma casa de estudios y se tomó en cuenta el testimonio de las dos autoras de este informe. La investigación cuantitativa obtiene resultados lógicos, numéricos y estadísticos, como procedimiento que establece las magnitudes numéricas. Se apoya del canon que menciona: las partes representan el todo; estudiando una muestra nos da la idea de cómo

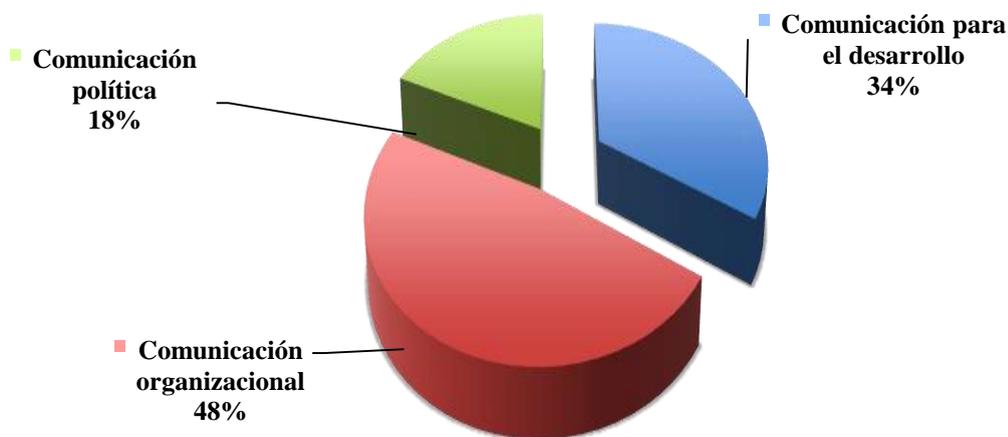
está la población en su conjunto (Hueso y Cascant, 2012).

En la Gráfica 1 se muestra el total de alumnos de las 6 generaciones del plan 01 y 02 del programa de comunicación con opción de líneas terminales, que nos permite visualizar el porcentaje global con un 48% de alumnos egresados de la línea terminal de comunicación organizacional, 34% de comunicación para el desarrollo y un 21% de comunicación política.

*Gráfica 1:* Total, De Alumnos De Las Seis Generaciones Programa Académico: Comunicación Plan De Estudios: 01 Y 02 Líneas Terminales

*GENERACIÓN:* OTOÑO 2012-OTOÑO 2017

<i>GENERACIÓN</i>	COMUNICACIÓN PARA EL DESARROLLO	COMUNICACIÓN ORGANIZACIONAL	COMUNICACIÓN POLÍTICA
Generación 2008-2012	10	19	4
Generación 2009-2013	11	7	6
Generación 2010-2014	6	9	3
Generación 2011-2015	10	7	2
Generación 2012-2016	2	7	1
Generación 2013-2017	0	6	5
TOTAL DE ALUMNOS	39	55	21



*Fuente 1:* Elaboración Del Autor Con Datos De La Dirección De Efectividad Institucional De La Upaep

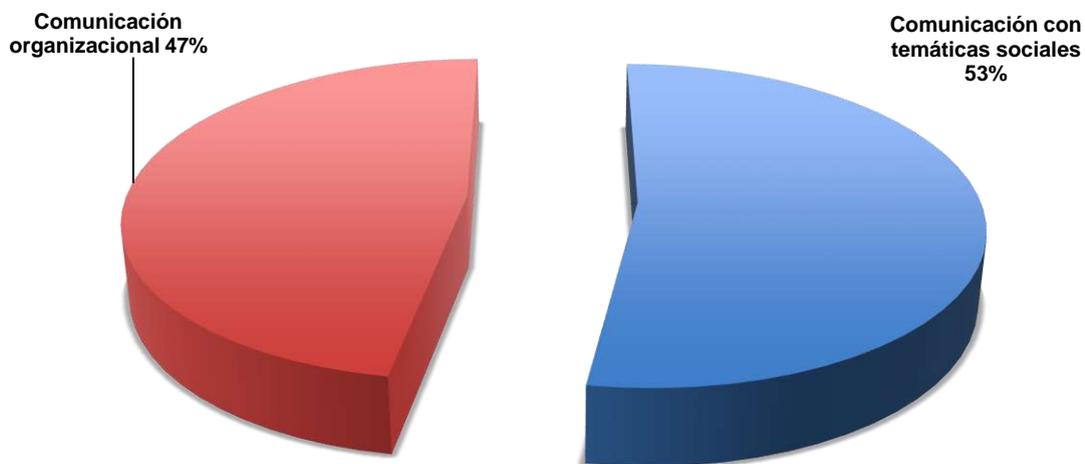
En la Gráfica 2 se muestra el total de alumnos de las 2 últimas generaciones del plan 03 del programa de comunicación y medios digitales sin opción de líneas terminales, que nos permite visualizar el porcentaje con un 47% de alumnos que realizan proyectos con temáticas

*Gráfica 2:* Total, De Alumnos De Las Dos Últimas Generaciones De Alumnos Que Cursaron La Asignatura De Diseño De Proyectos

PROGRAMA ACADÉMICO: COMUNICACIÓN Y MEDIOS DIGITALES PLAN DE ESTUDIOS: 03

Generación	Comunicación con temáticas sociales	Comunicación organizacional
Generación 2014-2018	5	5
Generación 2015-2019	5	4
TOTAL DE ALUMNOS	10	9

organizacionales mientras que un 53% con temáticas de incidencia social.



*Fuente 2:* Elaboración Del Autor Con Datos De La Dirección De Efectividad Institucional De La Upaep

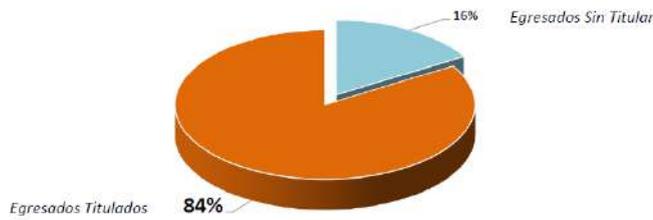
En la Gráfica 3 se muestra la eficiencia de titulación. (Titulación por proyectos de intervención y su aporte con la investigación).

### Gráfica 3: Estadísticas De Las Últimas 5 Generaciones

<b>UPAEP</b>	<b>Universidad Popular Autónoma del Estado de Puebla A.C.</b>
	COPAES CONAC
	Solicitada por el Decanato de Ciencias Sociales
	Comunicación
	Plan de Estudio 01
	Duración de 4.5 Años/9 Semestres

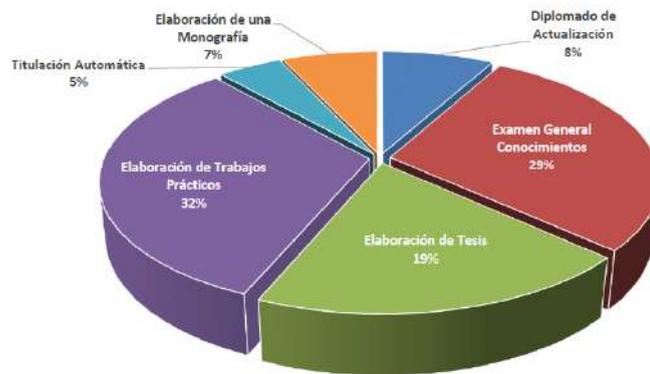
**Estadísticas últimas 5 Generaciones**

	2008-2012	2009-2013	2010-2014	2011-2015	2012-2016	TOTAL	%
<b>No. Ingresos</b>	53	46	38	39	35	<b>211</b>	
Mujeres	34	34	25	28	17	138	65%
Hombres	19	12	13	11	18	73	35%
Egresados Sin Titular	2	0	3	7	5	17	16%
Egresados Titulados	31	24	15	12	5	87	84%
<b>Total Egresados</b>	<b>33</b>	<b>24</b>	<b>18</b>	<b>19</b>	<b>10</b>	<b>104</b>	



**Análisis Longitudinal** (Análisis de la información a través del tiempo en forma acumulada)

Año de Ingreso **(Generación)	Egresados en tiempo	Egresados 1er Año	Egresados 2do Año	Egresados 3er Año	Titulados 1er Año	Titulados 2do Año	Titulados 3er Año	Titulados 4to Año
2008-2012	12	28	32	33	17	22	29	31
2009-2013	12	20	22	24	12	16	22	24
2010-2014	7	16	18	18	9	15	15	NA
2011-2015	7	19	19	NA	10	12	NA	NA
2012-2016	10	16	NA	NA	5	NA	NA	NA



<b>Dirección de Efectividad Institucional</b>	
Elaboró: Mtra. María Elena Lara Rodríguez	Resumen Estadístico Egresados

**Fuente 3:** Elaboración Del Autor Con Datos De La Dirección De Efectividad Institucional De La Upaep

## V. RESULTADOS O DESARROLLO DEL CASO

La población estuvo conformada por un total de 64 alumnos que desarrollaron o están por concluir su proyecto de intervención con énfasis en comunicación organizacional, de los cuales 55 son ya egresados del programa y 9 son alumnos que aún se encuentran estudiando o están por egresar. En un primer momento, se analizaron las bases de datos generadas por la dirección de efectividad institucional y por la dirección académica del programa de estudios de la licenciatura en comunicación y medios digitales.

Esto permitió identificar los 55 alumnos inscritos en la línea organizacional en CO del plan 01 y 02 de un total de 115, posteriormente se obtuvo el número de los 9 estudiantes que han tenido interés en la disciplina de los 19 alumnos que están por egresar de las dos últimas generaciones.

Siendo que la totalidad de la muestra ha realizado proyectos aplicados en organizaciones públicas y privadas por año y en total de todos los periodos.

## VI. DISCUSIÓN O ANÁLISIS DEL CASO

Los resultados facilitan percibir el nivel de efectividad de la propuesta curricular de la línea terminal y el nivel de incidencia de los estudiantes en sistemas externos, lo que permite establecer gráficamente el modelo utilizado. La aplicación de proyectos de intervención posibilita que los universitarios desarrollen competencias y conocimientos profesionales a través de los cuales han incidido de manera más efectiva en el ámbito laboral.

Por lo que el especialista en comunicación organizacional de UPAEP es un profesional que tiene conocimientos y bases teóricas que le permiten incurrir en la práctica organizacional, una vez que investigan las necesidades particulares para organización; pueden diseñar piezas de comunicación específicas a las necesidades de cada organización, posteriormente aplicarlas y finalmente evaluarlas.

Lo antes mencionado es ejecutado teniendo como referente la identidad corporativa a partir de una filosofía organizacional ya establecida.

## VII. CONCLUSIONES

El presente escrito hace un breve resumen de los tipos de investigación establecidos por las ciencias sociales y de su evolución y adecuación con la disciplina de la comunicación. Están contemplados en la metodología para el desarrollo de proyectos de intervención en comunicación organizacional, porque facilita la claridad sobre el objetivo central del escrito; el cual se orienta a privilegiar aquellos estudios que nos arrojan una visión integral de la comunicación en las organizaciones. De este modo destaca: la psicología, sociología, administración, economía, antropología social y mercadotecnia y publicidad, que sin lugar a dudas, el aporte de otros pensadores como sociólogos y psicólogos han enriquecido el campo y la subdisciplina. El resultado que se puede aducir es que al abordar organizaciones e intervenir en ellas, las metodologías para recolectar información y analizarlas se materializan en una multiplicidad de técnicas, cada una de ellas con sus especificidades. En todos los casos, lo que se intenta es tender a la rigurosidad y a mostrar límites y recursos, y evitar el espontaneísmo (Contreras, 1993).

No hay técnicas de recolección de información ni herramientas que sean mejores que otras. La elección, uso y aplicación de alguna de ellas derivan de los objetivos propuestos tanto en el proceso mismo de intervención, como en la justificación del uso de la técnica y la herramienta. En este trabajo nos concentramos en exponer la metodología adecuada a las necesidades del programa y de los estudiantes.

Así como de describir, los retos, áreas de oportunidad y resultados obtenidos.

El artículo no muestra medición de resultados, ya que como se menciona, es un recorrido histórico de las líneas de enfoque y del interés profesional del perfil de egreso que UPAEP ha tenido para sus estudiantes y egresados que inciden en organizaciones públicas y privadas. Asimismo, se muestran resultados de la eficiencia terminal de la línea en comunicación organizacional, donde

los estudiantes adquieren habilidades y competencias propias de la disciplina, mismas que a partir del año primer lustro del 2000 se han puesto en práctica dentro de organizaciones públicas y privadas con la intención de medir y conocer la efectividad.

La aplicación de las metodologías mencionadas en el texto posibilitó que los académicos que imparten las asignaturas asociadas a la disciplina, desarrollaran contenidos que a los estudiantes les dieran más herramientas no solo en las aulas, sino en la práctica con sistemas externos y así poder migrar de lo teórico a lo práctico. Las metodologías implementadas en el programa académico de comunicación de la línea terminal en comunicación organizacional de UPAEP, posibilitó que los estudiantes no se quedaran con saber elaborar o implementar un diagnóstico o pensar en piezas de comunicación en un soporte material, sino que obtuvieron los conocimientos necesarios para diseñar e implementar un diagnóstico, proponer y aplicar herramientas de comunicación (plan estratégico) y medir la efectividad de las organizaciones.

Por lo que las lecciones aprendidas durante este recorrido histórico académico recaen en que los estudiantes de programas en comunicación necesitan desarrollar no sólo conocimientos teóricos, sino también prácticos. Las habilidades y competencias para los estudiantes de comunicación se consideran imprescindibles en su formación, dichas competencias aplicadas y desarrolladas en las organizaciones permitirán que quienes forman la organización y con quienes se trabaja de manera externa tengan un ambiente de entendimiento donde se puede disminuir las áreas de oportunidad o de conflicto en materia de comunicación.

Las competencias que desarrollan los estudiantes sirven como estrategia persuasiva para llegar a públicos de manera directa e indirecta, ya que posibilitan que los especialistas sean más analistas, interpreten de mejor manera el contexto, sean creativos, sepan manejar conflictos y crisis, puedan negociar y vincular, así como mediar y solucionar a partir de la filosofía organizacional y los objetivos organizacionales.

A lo largo de la revisión del modelo aplicado en los diferentes proyectos de intervención que se ha dado cuenta en este texto, existen hallazgos que se mencionan a continuación:

La comunicación y la organización son un binomio inseparable y como profesionales de la comunicación es necesario responder a las necesidades de esta, así como aprovechar la comunicación en las organizaciones como una oportunidad de crecimiento. La formalización del modelo aplicado en los proyectos de intervención de la línea de comunicación organizacional, ha impulsado la investigación a partir de mostrar cómo sus resultados son aplicables a las distintas organizaciones y necesidades sociales y/o grupales.

En la actividad cotidiana de la UPAEP, habremos de formar los líderes capaces de llevar adelante las verdaderas soluciones a nuestros problemas y construyan con el pueblo un México nuevo. Por lo que se considera pertinente el modelo aplicado en los proyectos de intervención en CO de la UPAEP.

Las metodologías existentes y evolucionadas enunciadas anteriormente facilitaron la adaptación y formalización del modelo con nuestro programa e institución.

La empleabilidad de los alumnos egresados de la línea, se beneficia a raíz de la realización de los proyectos de intervención, como resultado de su experiencia adquirida así como de las relaciones y competencias adquiridas con los entornos organizacionales.

La eficiencia de titulación mejoró en un 82% con el egreso de alumnos que realizaron sus proyectos de intervención. Y el 51% se tituló por proyectos de investigación.

Los resultados del CENEVAL son mucho más satisfactorios en los alumnos que egresan por haber realizado un proyecto de intervención, debido a sus conocimientos y competencias adquiridas durante las tres asignaturas que comprenden las fases de la realización del proyecto, destacando que la mayor habilidad requerida para este tipo de evaluación, es la solución de problemas.

En dicho organismo Eva María Pérez Castrejón participó en el comité académico del CENEVAL, lo cual refleja la iniciativa tomada para la realización de proyectos de intervención.

Este trabajo de investigación presenta como propuesta la importancia que significa para el especialista de comunicación organizacional tener conocimientos teóricos y prácticos para favorecer su trabajo profesional. Así mismo, se evidencian aportaciones teórico-científicas de investigaciones que contribuyen en dar un marco contextual de la trascendencia e importancia de las aportaciones que la disciplina en comunicación organizacional ha hecho a través del tiempo.

Una vez que los especialistas en comunicación organizacional tienen los conocimientos necesarios, pueden desarrollar y/o potencializar sus competencias a partir de experiencias que han adquirido y que contribuirán positivamente en sus servicios profesionales. Ya que el especialista de la comunicación organizacional de UPAEP puede ayudar con las organizaciones públicas y privadas en detectar las áreas de oportunidad en cuanto a los procesos comunicativos de clientes internos y externos no sólo de manera lineal sino de manera transversal con todos los diferentes sistemas.

El especialista de la línea terminal en comunicación organizacional de UPAEP se apoya de herramientas metodológicas cuantitativas, cualitativas o mixtas, ya que no es posible sugerir la implementación de piezas, herramientas o planes estratégicos de comunicación organizacional sin una investigación previa, los instrumentos de comunicación proponen posibles soluciones a las problemáticas u áreas de oportunidad de las organizaciones.

Así mismo, el profesional de la comunicación organizacional de UPAEP tiene presente un proceso de intervención para las organizaciones que inicia con un diagnóstico, de acuerdo a los resultados obtenidos de la investigación diseñar y aplicar las herramientas o medios de comunicación necesarios, finalmente evaluar el resultado y efectividad del plan estratégico, de las

piezas y/o herramientas de comunicación organizacional a corto, mediano y largo plazo.

Finalmente, la opción por intervenir en, o desde, o con, o para una organización, supera la discusión por fundamentar que las bases teóricas del artículo correspondan al ámbito de la comunicación organizacional y no de otras áreas de la comunicación, y nos posiciona en la elección por alguna perspectiva teórico- metodológica y un posicionamiento con respecto al sujeto y las maneras y formas de abordar la organización.

#### *Semblanza Eva María Pérez Castrejón:*

Maestra en Procesos de Diseño, por la Universidad Popular Autónoma del Estado de Puebla (UPAEP) y Doctora en Comunicación Aplicada por la Universidad Anáhuac, Ciudad de México. Experiencia académica por más de dieciocho años. Dirige actualmente los Proyectos Estratégicos y Transversales de la Vicerrectoría de Investigación y Posgrados.

Estancia de investigación en la Universidad de Málaga, España.

Asesora proyectos de comunicación interna para organizaciones públicas y privadas, ha impartido talleres, pláticas y cursos para diferentes universidades del estado y el país.

Ha sido parte de los comités coordinadores o ha realizado algún tipo de actividad en CONEICC, AMCO, AMIPCO, CIEES, CENEVAL, CONAC entre otros.

#### *Semblanza Carmen Karina Torrescano de la Peña:*

Licenciada en Ciencias de la Comunicación y Maestra en Educación por la Universidad Popular Autónoma del Estado de Puebla, UPAEP.

Actualmente es profesora de tiempo completo del programa de la licenciatura en Comunicación y Medios Digitales de la misma institución. Se ha desempeñado como Coordinadora de la Línea Terminal de Comunicación Organizacional. Es miembro de la Asociación Mexicana de Comunicadores, AMCO y ha participado como par evaluador en Procesos de Acreditación de Programas de Comunicación por parte del

Consejo de Acreditación de la Comunicación, CONAC. Ha trabajado con organizaciones asesorando proyectos de comunicación interna y desarrollo organizacional.

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# Library and Library Services in Teacher Education and Institution

*Akhand Mishra*

## ABSTRACT

Library is considered as the heart of a University, College, School and it is the centre of learning for Higher Education. Education must facilities the process of change that is essential for a developing and growing society to provide the promote facilities for advanced study and research in education. Libraries have long served crucial role in learning. Education and library are two inseparable—indivisible concepts, both being fundamentally and synchronically related to and co-existent with each other. One cannot be separated from the other, and the existence of one is impossibility without the other.

*Keywords:* library, education, tets, library services, institute.

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Akhand Mishra

## ABSTRACT

*Library is considered as the heart of a University, College, School and it is the centre of learning for Higher Education. Education must facilitate the process of change that is essential for a developing and growing society to provide the promote facilities for advanced study and research in education. Libraries have long served crucial role in learning. Education and library are two inseparable—indivisible concepts, both being fundamentally and synchronically related to and co-existent with each other. One cannot be separated from the other, and the existence of one is impossibility without the other. None of them is an end in itself; rather both of them together are a means to an ultimate end. One dies as soon as the other perishes. One survives as long as the other exists. This inter-relation, this co-existence, this dependence of one upon the other have been coming down from the birth of human civilization to the posterity through a process of evolution in accord with varied needs, changes, and circumstances of various stages of human life. We study in this paper how to use library and library services in Teacher Education and Institutions.*

**Keyword:** library, education, tets, library services, institute.

**Author:** Rarian & Researcher Rama P.G. College.

## I. INTRODUCTION

India is a Country, where a large number of library science schools have been established. India recognized the impotence of library education relatively quite early because of the demand for qualified manpower requirement felt in the management of various types of libraries.

Library in an educational institution is an indispensable support mechanism in fulfilling the objectives of teaching learning in the institution. It is supposed to organize its activities in consonance with the information needs of the user community by providing the logistic support for the teaching of courses offered in the institution and by helping to create and sustain congenial atmosphere for inculcating lifelong learning among the library users. It is also mandated to play a positive role in promoting a healthy environment for teaching and research activities of the institution.

A Librarian has an integral part in the educational system. The librarian is a resource provider for teachers and students. Teachers and Librarians can jointly plan programs that help increase the student's information and knowledge base. A librarian can prepare special programs from the resources they have to enhance the educational experience of the student. The librarian can supply the sources and location of information.

Library is one of the social institutions, so it always is involved in the progress and development of the people as well as of the whole society. For the successful administration and organization of the library especially administration and organization of the library especially trained personnel are required to work.

Library does not mean merely a collection of books. This is only done through the library education by preparing trained person in the subject. Library education is a professional education which brings efficiency, competency, confidence and leadership of personnel. A research scholar can never successfully conduct his investigations and researches without the help of a library and a librarian. Librarian, as a—information officer or a—scientific officer!

possesses, of necessity, definite subject background and knows best the subject area to be covered by an investigator in his narrow field of the problem in hand that he wants to attack! The scope of a library as an effective aid to study and education is virtually multitudinous. There are different types of libraries, viz.

- o Special library
- o National Library
- o Public library
- o Academic library

Which contribute to education in various different ways. Before accounting their role in education

### 2.1 Definition of Education

#### *Education as a process of drawing out the Innate Powers*

- 1) Education means the bringing out of the ideas of universal validity which are latent in the mind of every man. -----Socrates
- 2) Education is a process by which the child makes the internal external. -----Froebel
- 3) Education is the manifestation of perfection already reached in man. -----Vivekananda

#### *Education as a Process of Development of Individuality*

- 1) Education means to enable the child to find out ultimate truth making truth its own and giving expression to it. -----R.N. Tagore
- 2) Education is a natural, harmonious and progressive development of man's innate powers. ----Pestalozzi
- 3) Education is the development in the individual of all the perfection of which he is capable. -----Kant

#### *Education as a Process of Producing change in the group*

- 1) Education is the consciously controlled process whereby changes in behavior are produced in the person and through the person within the group. -----Brown

#### *Education as a Process of Adjustment to Environment*

- 1) Education is gradual adjustment of acquired habits of such action as will fit the individual to his physical and social environment. ----James

### 2.2 User Education in Library

Education is the Library Users in the method by which libraries can be used efficiently is called users education. Users Education is mainly concerned with providing guidance and instructions to the users for the proper use of library collection individually or collectively. Such programmers are organized to ascertain the information needs of the users, to help the users

abruptly, it may be pertinent here to recall the definitions of these various kinds of institutions which are not often self-explanatory to the general public at which my present endeavor is primarily aimed, so that the various parts played by them in the furtherance of education can be distinctly and succinctly gleaned.

## II. EDUCATION

Education is that process of development which consists the passage of human being from infancy to maturity, the process whereby he adapts himself gradually in various ways to his physical and spiritual environment.

in the expression of their requirements and to enable them to use the library effectively and efficiently.

### III. DEFINITION

User education is concerned with the whole information and communication process and one part of this involves the total interaction of the user with the library. --- Malley

It is a process of activities involved in making the uses of the library conscious about the tremendous value of information in day to day life and to develop interest amongst the users to seek information as when they require it. --- Kautilya

Kautilya gives the most simply definition when he says that instructions given to readers to help them make best use of the library, is user education. In general, it can be defined as a process of programmers through which users are made aware of the value of information.

#### *There Are So Many Methods of User Education-*

- o Shelf Guiding
- o Orientation week
- o Lecture Method
- o Library Tour
- o Audiovisuals Method
- o Printed Booklet

The objectives of organizing a library in an educational institution including a TEI are as under:

- o Assisting the parent body in fulfilling its objectives.
- o Acquiring and maintaining the latest edition of textbooks, sizeable number of subject related general books, periodicals and other course related material, in print as well as in electronic mode.
- o Acquiring and maintaining relevant collection of reference books and official publications
- o Facilitating efficient internet access to national and international data bases
- o Extending the library's own resources through networking with other libraries in the area
- o Organizing current awareness and selective dissemination of Information services
- o Maintaining an environment conducive for the full exploitation of the available information resources.
- o Taking measures required for the preservation of the available resources for future use.
- o Organizing various library services to enable the user community to derive maximum benefit from the resources built up in the library.

#### *3.1 Library Services*

Library Services should be so planned and organized that a user is able to get information/document required by him promptly. The services like current awareness services, provision of short-range reference services and long range reference services, etc. are important means of helping the readers, so that their time can be saved. In order to provide library and information services, a reference librarian must take full advantage of services being provided by various agencies at local, national and international levels, Provision of reprographic service serves an extremely useful purpose.

#### *3.2 Collection Development Policy*

The library shall have a written collection development policy. The policy shall spell out:

- o Responsibility for the selection of Information Resources appropriate for the institution
- o Mechanism for the selection of information
- o Users needs and requirements
- o Subject relevance
- o Stock verification and weeding out policy based upon Ministry of Finance Policy
- o Budgetary provision and its division between
  - o --Books and periodicals
  - o --Print an electronic media
- o Acquisition Procedure

#### *3.3 Selection of Information Resources*

- o A Teacher Education Institution (TEI) shall have a book selection committee, comprising 2-3 faculty members. The librarian shall be the ex-officio convener of the committee who shall place before the committee catalogues of

books brought out by different publishers, book reviews published in newspaper, journal etc and recommendations of faculty members. After examining the material, the committee shall make recommendations regarding procurement of new books.

- o The books in the list approved by appropriate authority shall be acquired as per library procedure
- o The committee shall also decide the journals to be acquired by the library on regular basis.

### 3.4 Basic Collection

The library of a TEI may possess information resources in proportion as suggested against each category of collection:

- o Reference books such as general and specialized Dictionaries, encyclopedias, Handbooks, manuals, government policy documents, reports of commissions, Committees, etc.
- o Specialized and standard books and other publications on education and other areas falling within the scope of teacher education programmers.
- o School level text books required as essential readings. This will include at least two copies of NCERT and state level text book.
- o Textbooks on various teacher education courses
- o Literature, art and culture, current affairs and contemporary issues, children's literature etc
- o Professional journals and magazines of general interest
- o The purpose of indicating approximate proportion of titles under different categories is to ensure balance in the collection of the library.

## IV. ORGANIZATION AND ACCESS TOOLS

- o The collection shall be organized subject wise based on a standard scheme of classification.
- o The collection shall be broadly grouped in sequence such as reference collection, general collection, textbook collection, rare collection etc.

- o There shall be a catalogue satisfying all the various approaches- author, title and subject.
- o The library shall maintain both OPAC and Card Catalogue.

### 4.1 Circulation

The circulation system adopted by the library should have provision for indicating the number of books a user can borrow at a given time, their due date, facilities for reservation of title already on loan so as to ensure return of the borrowed material on time.

Check-in and checkout of library documents should be provided regularly and as per library rules. A register system or computerized circulation system may be applied to circulate the library document to its members.

The material not available for loan should be clearly marked.

The time schedule for issue/return as far as possible should be such as it promotes maximum use of the resources. Thesis, dissertations, periodicals, magazines, newspapers and bound volumes and CD's are not issuable.

### 4.2 Reference Service and Information Service

The library maintains a separate reference collection consisting of fast finding tools such as atlases, maps, handbooks, dictionaries etc. The collections of this section are very precious, enriched and valuable from the reader's point of view.

Reference services are the process of establishing contact between a reader and his documents. The library shall have provision for reference and information services.

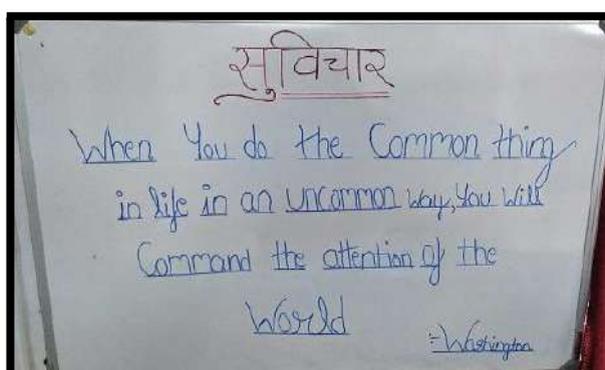
### 4.3 Reading Service

This section consists of textbooks, periodicals, thought board, notice board and newspapers etc. It has a spacious and airy reading room with 20 sitting capacity for readers. There are thirteen types of newspapers on display every day. Among the Six are English (Tribune, Hindu, Asian Age and Indian Express etc.) and others are of Hindi

Daily newspaper (Amarujala, Hindustan and Dainik Jagran etc.). Moreover, there are few periodicals which are subscribed by our library

(University News, ILA Bulletin etc.) and also received as a gift (Yojana, Dreams, & Edu-Track).

All the periodicals are displayed in the magazine display cabinet in the reading room.



#### 4.4 User Guidance

The Library users are given assistance in the use of the Library collections, services and in locating misplaced books. The library staff makes a thorough search for the books/journals reported

in the location books. The users are welcome to contact the Librarian.

#### 4.5 Online Public Access Catalogue (Opac)

The OPAC allows search by author, title, subject, call number, keywords and Boolean search. The call number indicates the location of books on the shelf. The computer catalog, OPAC is extremely user-friendly and enables searches to be conducted with ease and speed.

#### 4.6 New Arrivals

In this service, new Books displayed are listed and circulated among the Heads and their constituent libraries for reference.



#### Space

It is proposed that, the library should have approximately 1000 sq. ft. covered area with the following consideration in view.

- I. The library should be located in the centre of the institution
- II. There should be provision for future expansion
- III. The library structure should be modular in nature

#### Maintenance

In the library there have been a section named maintenance section that is entrusted with the task of physical storage of documents with their orderly arrangement and other related activities.

If we look at the functions in a time sequence from the arrival of documents to the library till they are borrowed by the users, we notice that circulation work is preceded by maintenance

Generally in the beginning of an academic session, TEIs organize an orientation programmed to familiarize the new entrants with the programmers of the institution. The librarian should utilize this opportunity to discuss with the students not only the “Library Rules” but also the ways and means for making optimum use of the library resources.

work. Maintenance work comes between processing work and circulation work.

Maintenance work is the work of housing a collection and maintaining an order of arrangement of various types of documents for providing access to them in all the library functions, the maintenance work is the least discussed in professional literature.

#### Budget

The most central aspect of financial management is the budget, which is a statement of income and expenditure of the library. A budget is a systematically prepared statement of revenue and expenditure for different activities and operations of a library throughout the year.

#### 4.7 Library Automation

Automation is technique to make a system automated, self active. For the electronic

machines are used to automate the libraries. Thus library automation means the application of machines to perform different routines, repetitive and clerical jobs involved in functions and services of the libraries. Before the birth of the computer, other types of machine were used for automating the library function.

Library automation concerns with managing, controlling and automating library collections, activities and services. Automation make library staff away from the traditional usual routine,

manpower can be used in upgrading the management of library and quality of information services. Computer are used in most of the activities of libraries like acquisition, cataloguing, circulation control and periodical management.

Library automation proper provision must be made for automation of house-keeping operations and services of the library. To facilitate the automation process, the institution should acquire necessary hardware and software.



## V. ACCESS TO INTERNET FOR ACCESSING INFORMATION

Access of internet may be utilized in order to retrieve immediate demand and to get update version of information to the users.

### *Human Resource*

Every organization is made up of the resources of men, money, material and machinery. But without the resource of the men, all other resources by themselves cannot fulfill the objectives of the organization. It is only through the combined efforts of men that all other

resources are effectively utilized for the attainment of common objective.

Besides a professionally trained librarian, at least one assistant librarian must be available for the proper management of the library. The number of library staff should be in proportion to the size of the Institution.

### *Furniture Use in Library*

- o Unit racks
- o Book cases (For special collection, viz CD, rare material, audio visual aids etc.)
- o Display Rack for new books
- o Display Rack (Periodical)

- o Book Trolley
- o Study Cartels (in college of M.Ed& Research Level)
- o Catalogue Card Cabinet
- o Filing Cabinet (for Maps, Plans)
- o Circulation Counter and allied Furniture
- o Ladders
- o Reading room Tables and Chairs
- o Computer Tables
- o Classification Record
- o Stock Verification List



*Equipments Use in Library*

- o Photocopying Machine
- o Vacuum Cleaner
- o Emergency Lights
- o Fire Extinguishers
- o Over head projector, with screen
- o Computer system
- o Scanning Machine
- o Notice Board

### Objective of the Study

- o To study the attitude of secondary school towards Smart Library
- o To compare the learning process among Teacher and students
- o To study the availability of Library for resources among Teacher and Students

#### 5.1 Review of Literature

The review of related literature provided a Library Services usage patterns among teacher educators and Institute. Most of the studies correlated teacher’s and Library services usage patterns among teacher education and institute and stated that Library Services usages increase with prior knowledge, with proper teacher training, then teachers become library motivated role model.

Barab et al., 2000; Higgins & Moseley, 2001; Galanouli & McNair, 2001; Hewitt et al., 2002; Geddes, 2004; Bansavich, 2005; Asmari, 2005; Machine, 2006; Kerstin, 2006). A considerable number of studies reported that Library Services usage is limited in absence of Gov and Authorities support teacher education reported hands-on and sustained. Some of the studies outlines that pedagogical Library Services usage is very less and non significant, most of the education are unfamiliar with the basics and also institutes are not fully utilizing Library Services.

## VI. METHODOLOGY

The present study was carried out by employing survey method.

### Sample

The study was carried out among secondary school student of Lucknow to find out the effect of Libraries Service (Smart Technology) on their learning. The study was considered the true representative population and they came from the Teacher and Student within school. The study was conducted in secondary schools only. A sample of 100 respondents was targeted.

#### 6.1 Statistical Techniques

For the present study the questionnaire data were analyzed for determining the personal data and students attitude towards Library services (Technology) in general. T-test has been used for comparing Teacher and student attitudes towards smart library. From the data collected, percentage, mean, median, S.D. and t-values were calculated manually.

#### 6.2 Analysis & Interpretation

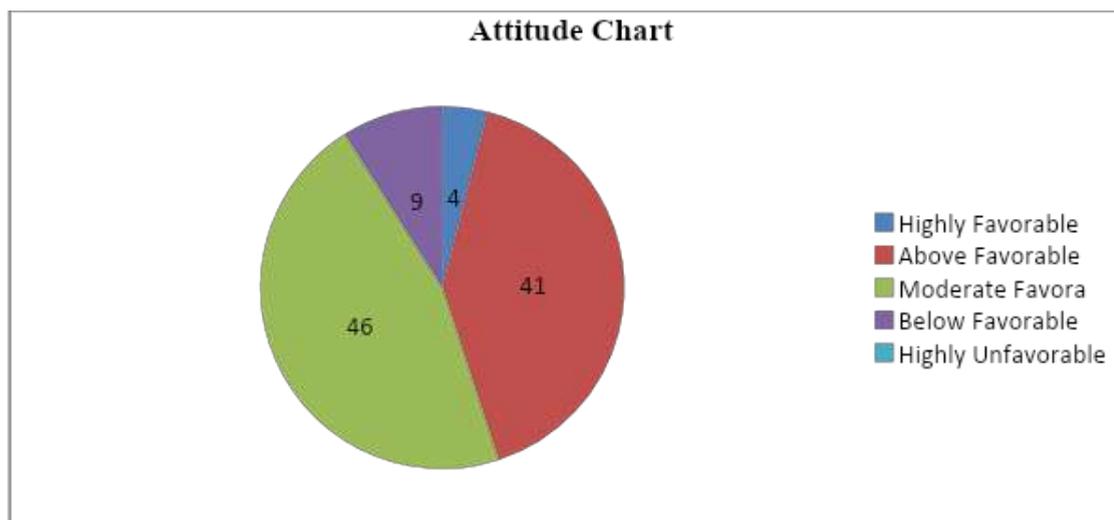
Result are presented and discussed as follows in the order of the objectives of the study

##### Objective 1

To study the attitude of secondary school towards Smart Library

**Table 1:** Showing Attitude towards Smart Library (Technology) in Percentage

Particulars	No	Percentage
Highly Favorable	04	04
Above Favorable	41	41
Moderate Favorable	46	46
Below Favorable	09	09
Highly Unfavorable	00	00
Total	100	100%



*Figure 1*

21 st century might be advantage for business, industries, government, academic institutions and library as well. Library has improved its facilities and services for not being just the keeper for books. Changing landscape on how activities or operations been done give some impact to the organisation outcomes and targets. This will be the challenge for some organisation in order to stay relevant. Libraries as the custodian of information and resources really need to be parallel with the development of technology today.

The implementation of digital format to library resources is the current trend that libraries must take into consideration as users might want to access easily and remotely. With current widely used gadgets such as smartphones and tablets, more information could be accessed anywhere at any time.

Table 1 shows that only 4% highly favorable, 41% above favorable, 46% moderate favorable, and 9% below favorable and 0% highly unfavorable.

The emerging of technology in the 21 st century might be advantage for business, industries, government, academic institutions and library as well. Library has improved its facilities and services for not being just the keeper for books. Changing landscape on how activities or operations been done give some impact to the organisation outcomes and targets.

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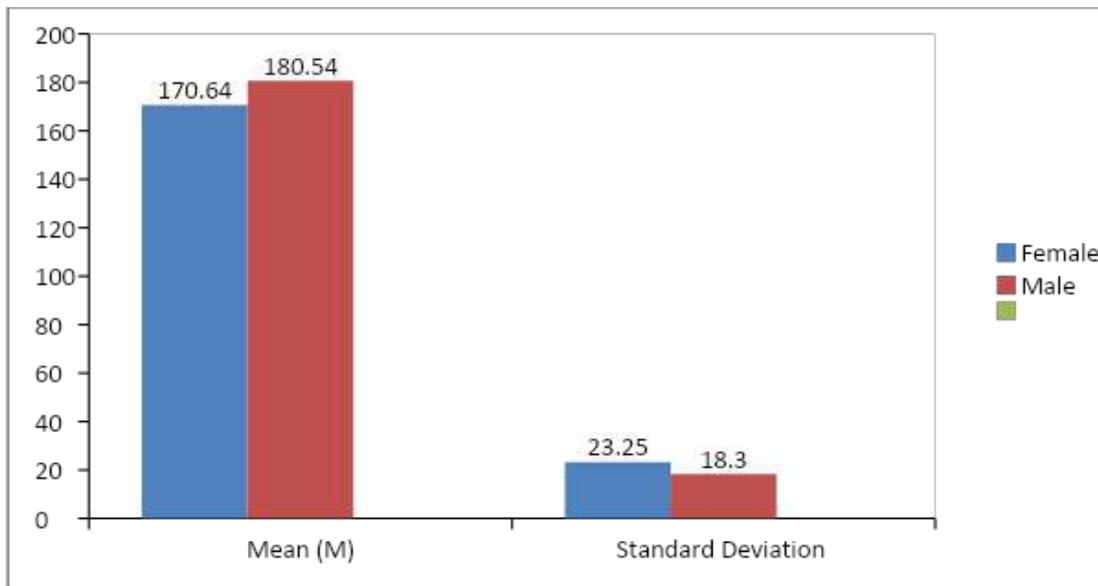
#### *Objective 2*

To compare the learning process among Teacher and students

*Table 2:* Showing Mean, S.D and T-Value for the Significant Difference Between Attitude of Teacher and Students

			Teacher			Student			
N	Mean	S.D.	N	Mean	S.D.	df	t-value	Level	Significance
50	170.64	23.25	50	180.54	18.30	4.18	2.39	0.05	Insignificant

N=Total Number of Teacher and Student  
M=Mean Score of Teacher and Student  
s.d= Standard Deviation of Teacher and Student  
df= Degree of freedom



*Figure 2*

Table 2 shows that t-value of Teacher and Student attitude in school toward Smart Library is 2.39 which is less than the table value at the level of significance. For degree of freedom 4.18, at level 0.05 it is 2.57.

*Objective 3*

To study the availability of Library for resources among Teacher and Students

*Figure 3:* Showing the Comparison of Smart Technology Resources Government and Self-Finance Student

Smart Technology	Teacher	Student
Library	215	091
Internet & E-mail	936	647
TV set	007	004
TV set	020	006
Software (Library Software)	115	175
Computer Laboratory	006	002
Video Conferencing Equipment	200	017
Tab	205	0
Total	1704	942

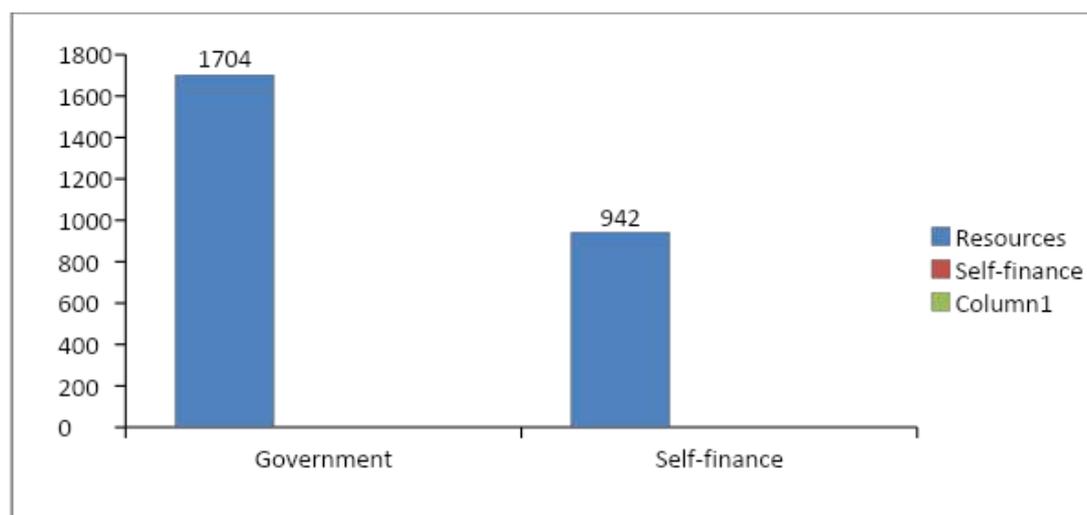


Figure 4

Table 4 shows that there is a large difference between resource Teacher and Student. In Teacher availability of resources are 1704 and Student availability resource are 942. In term of resources availability Teacher are rich than Students.

#### *Suggested*

A suggestive preliminary list of title of volume in the category of Reference collection, general collection and periodicals is included in the manual for the reference and guidance of new teacher Education Institutions. The TEIs may procure as many titles as easily available in the market. The institutions shall also make a selection of textbooks for various teacher education programmers. Besides, the library should also have a sizeable number of volumes on literature. Indian folk culture including folk songs and tales, children's literature and books of general interest on contemporary social, economic and political issues. The National Council for Teacher Education (NCTE) has plans to make available to the TEIs Teacher Education Institution additional lists containing titles of general and reference books on education at regular intervals.

#### VII. FINDINGS AND RECOMMENDATIONS

The study confirms that library services are becoming smarter with the smart technologies, which enhances their working capabilities and

satisfies the users associated with them. Implementing the smart technologies in the libraries has bridged the gap between the services offered by the libraries and the rapidly changing and competing needs of the humans.

#### VIII. DISCUSSION

The establishment of an effective communication with the consumer base is crucial to let the consumers know that the library provides products and services which are relevant to the needs of the consumers. Library as a nation building agent that could create heart, mind and positive attitude of community.

#### IX. CONCLUSION

Library is already a part of life. Rather than trying to assess how technologies will change our lives, we should accept these technologies as another set of tools and proceed to make the best use of them for the library and all of its users. We must, however, seize the initiative to ensure that we control, and the technologies of the future. The primary objective of libraries is to organize and provide access to information, and it remains the same although the format and methods have changed drastically. Under the present scenario of declining budgets and higher subscription costs of journals in India, it is becoming very difficult to meet the demands of library users. Presently many of the software's are involved in the working

of library sciences work like circulation, acquisition, cataloguing, serial, OPAC and many more that help in library activities.

Findings of the study direct towards below conclusions:-

- 4% are highly favorable, 41% are above favorable, 46% are moderate favorable, 9% are below favorable and 0% are highly unfavorable.
- T-value of Teacher and Student attitude towards is 2.39 which are lesser than the tabled value at the level of significance. For degree of freedom 4.18, at level 0.05 it is 2.57. So there is no significant difference between the attitude of Teacher and Student towards services is retained.
- The smart Library services infrastructure of the student is poorly developed, unevenly distributed and inadequate. However, some smart technology resources like Library, Internet & E-mail, TV set, Software (Library Software), Computer Laboratory were considered to be fairly available. Through not fully adequate, the student recognizes the need for smart technology resources in its academic endeavors and as such there is already something to build on.

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# Innovative Teaching of Communication Skills Concepts to Vernacular Medium Students of Engineering Colleges with Special Reference to Students of Chhattisgarh State

*Ravi Shanker Panicker*

## ABSTRACT

The present concepts of communication skills are mostly western. Large number of students who pursue higher studies in the government and private institutions and engineering colleges come from Hindi medium. English has always been a subject that induces fear and students have at best maintained a distance from the subject right from the schools. English has never been taught to them in an interesting and unconventional manner. Add to this, the pandemic has forced them to attend class online.

*Keywords:* pandemic, online teaching, analogies, mythology, props, edutainment, effective classroom teaching.

*Classification:* DDC Code: 349.42 LCC Code: KD660

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*It has added to their woes. This paper focuses on new methods that can be inducted to make teaching of communication skill concepts educating as well as entertaining, especially during online classes. The paper suggests methods and few examples that can help to make the concepts clear to the students not only for passing the examinations but also in real life situations to communicate effectively and without hesitation. The paper suggests allusions from Indian mythologies, world events, use of props and movies can be used by the teacher to make the classroom teaching effective and the outcome of these methods also serves the ultimate objective of the course. The objective of the paper is to equip a teacher with more powerful tools to make the communication concepts clear.*

**Keywords:** pandemic, online teaching, analogies, mythology, props, edutainment, effective classroom teaching.

**Author:** Assist Professor, Bhilai Institute of Technology Raipur.

## I. INTRODUCTION

*“We can keep from a child all the knowledge of earlier myth”. But we cannot take from him the need for mythology”*

*. Carl Jung*

With the advent of new teaching methodologies and the present challenges of online teaching, the topics and the content does not necessarily deliver with the same impact as in the live classroom. Further, the student may find it hard to concentrate and develop interest in the subject. Hence, the challenge becomes manifold.

Various methodologies have been implemented to ensure that the students can acquire the basic knowledge of English Language. Usually, the second language learner picks up the nuances of the first language and uses it in the daily conversation and also puts in the use professionally. The eventual aim has had been to make the second language learner sentient about the various communication skills, thus helping to communicate or exchange the idea with the native speakers. The traditional and well tried and tested methods are Audio-lingual, Translation, Suggestopedia, use of language lab software that are used so mechanically for second language acquisition.

Despite all the attempts, the teachers fail to achieve the purpose of allowing the second language speaker to communicate fluently, understand the concept of communication skills and interpret the first language especially during online teaching. The main reason is that the students fail to concentrate and connect themselves with the concepts and add to that

their only aim has had been to pass the exam, hence even cramming the concept also does not yield the desired result. The reasons are pretty obvious; a limitation of the first language and the mother tongue does not allow any method to be considered as complete in itself. Add to that the overwhelming 'hesitation' and the 'what if' never allows the Hindi medium students to actually learn the concepts of communication skills. They fail to spawn curiosity in learning a 'foreign language' because the teachers often fail to create interest in making them learn the concepts of communication. They rarely look outside the prescribed syllabus and keep on repeating certain examples which often have turned into cliché. So, all the efforts that have been put by the teacher are actually off beam.

As an alteration, the teacher assigned to teach communication skills tries hard to make the class interesting, yet the whole exercise to make the class interesting only revolves round to using lengthy, yawning, unanimated PowerPoint presentations or showing pre-recorded situational videos. The outcome is still nil because the student does not understand the basic concept of functions of communication, its principles, the barriers to communication. The method fails as the students do not get connected with the concept.

Talking of graduate students, one realizes that they are mostly from rural background and have never been taught English properly. Even the students belonging to cities are not well versed in basic English. The teachers in schools especially in rural areas are ill equipped, most of them are least interested in putting extra effort for English.

So by the time the students comes for a graduation course, the students has already made his or her mind that they have to 'pass' in communication skills paper which is only in first year. If the organization insists on including special classes the decision falls flat as the students by then become so much 'aware' ( no pun intended) that they feel Communication skills is of no use. The methodologies used by the teachers in the classrooms are less effective;

hence, the need to change of approach became absolutely necessary.

## II. MIND AID OR MNEMONIC TECHNIQUE

The students who find it hard to recall the basic concepts of communication skills are otherwise quite active when it comes to social networking. They express themselves through 'You Tube channels, Facebook, Instagram, Telegram, Blogs, Whats App etc. They are also well verse in jargons of social media and those that are used in Over the top platform in movies which are now a part of their social life and daily routine. How does a student who find it difficult to understand the concepts of communication skills does so fine in these platforms? The answer lies in one thing.

The student can remember, recollect and put across those things because the student could 'connect'.

The mind aid or the mnemonic technique can be THE most important technique that can help in learning a language. Don't we all remember the easy way our grandparents taught us the tough concepts of life through fables other stories from our mythology. How our teachers from our kindergarten narrated us stories? These efforts were to teach us without making us feel exhausted or disinterested? Unfortunately, as we grow up our teaching methodologies also turn repetitive and becomes more 'academic' and boring. The innovation goes out of the window in a classroom; once, only passing the exam takes the central objective and for the teacher, completing the syllabus becomes the ultimate aim. To make This paper shall discuss the use of analogies from Indian mythologies and history to ensure that the students not only understand but also implement the communication skills concepts in their daily life.

*How a Communication skill is taught in engineering colleges in Chhattisgarh?*

In general, Communication skills in Engineering colleges in Chhattisgarh with respect to the affiliated university of our region pertains to 5 units based on LSRW and one unit exclusive for understanding what is communication, what are its process, its functions, directions, types and

how to make communication effective? It also has a chapter about the barriers to the communication and how to overcome those barriers?

Barring few aberrations, the teacher goes through the entire unit with explanation about each topic, using traditional method of repetitive examples, followed by notes. Once the students receive the notes; the aims and objectives of communication skills goes for a walk, as the students do not look beyond the ultimate aim of passing the exam. The reason is that the students fail to connect themselves to the concepts and find it very boring and because the teacher also does not look beyond prescribed text books and the farthest go for an extra mile is to show few audio video sessions and think that they have made the concept clear.

*How Stories from Indian Mythologies can help?*

Since childhood we have been told stories to make us understand something difficult. We feel immediately connected if something is told to us through stories. How to connect the students; especially to those who find it difficult to understand English?

The legends and the stories from Indian mythologies and Indian and world history help in clearing the concepts and help the students remember it lifelong. Some conformists may find these ideas to be too humdrum or worthless, but the very fact that most of the students do not understand the concept of communication skills and come from non-English background makes it far more important for them because these kind of activities come handy to not only to make the idea understandable but also they can correlate themselves with the Indian mythologies and mind aid techniques; rather than plain chalk, board or a Power point presentation. The teacher can use Indian mythology, Indian Fables like, Panchtantra<sup>2</sup> lessons from Indian and world history to teach the concept of communication skills. Some of the concepts of communication that can be taught through Indian mythologies are as follows.

*The Five Cs of Communication-*

While teaching Five Cs of communication the teacher writes down the Five Cs and the students note it down. During examinations, often the students forget the Five Cs. Five holds a very important role in our mythologies. There are five elements, five senses, five chief sects, five wicks of a traditional lamp. The teacher can use these to explain the concept. The teacher can make it entertaining by calling five students of the class and give them the names of the five elements.

### III. METHODOLOGY

The teacher can ask a very silent, humble and disciplined girl to stand and declare that for all the communication skills classes she is referred as Vayu and as Air or wind she is full of COURTEOUSNESS.

The teacher can then ask a stout and well built boy and give him the name CONCRETE as he suggests as solid as the 'prithvi' or earth.

Then she can pick any talkative and free spirited boy/girl and call her 'Jal' resembling a free flowing water and can be called –CANDID

A boy or a girl who known to be a bit short tempered or gets irritated relatively faster can be called 'Agni' or Fire, hence can be called CLARITY.

The fifth C to be given to a student is an all rounder or is a comprehensive consistent performer. The teacher can refer to him or her as 'Nambh' or the Sky that can be the COMPLETENESS.

This way all the other Cs can be explained to them. This shall not only make the class interesting but also the student remembers the concepts for a long time.

*How to teach Nonverbal Communication?*

The teacher can use a chair as a prop to sit and show how do the kings sit on their throne. Quoting from Mahabharata<sup>3</sup> the teacher shows the way 'Dhritrashtra' and 'Bheeshma' sat helplessly during the game of gamble between Kauravas and Pandavas and also during the disrobing of Draupadi. The students would

understand the word 'slouch' and 'dejected'. This little act will also help them to clarify the difference between positive body language and negative body language. The teacher can show the scene from Mahabharata<sup>4</sup> serial where Krishna<sup>5</sup> indicates Bheema<sup>6</sup> through his fingers to throw the ripped body of Jarasandh<sup>7</sup> on the opposite sides rather than on either sides to prevent from rejoining and coming back to life.

### 3.1 Communication Barriers

Instead of explaining in a very banal manner, the teacher can use the example from Mahabharata. It was when Krishna<sup>4</sup> plans the death of Dronacharya- the chief of Army of the Kauravas army. According to the legend; Krishna plots a trick to emotionally hurt Dronacharya by spreading the news of the death of his only son 'Ashwathama',

An emotionally weak Dronacharya would then be an easy target to slain. The task of spreading this news was entrusted to Yudhishtir. He was chosen for this task, as he never spoke a lie in his life.

But, Yudhishtir denies being a part of this as he cannot tell a lie. So Krishna plans another trick. He persuades Yudhishtir to shout in a loud voice and declare that an elephant named Ashwathama has died अश्वत्थामा हथाह, इति नरोवा कुंजारोवा "Aswathama Hatha, Iti Narova KunjaRova" Which translates that Ashwathama is murdered, I don't know whether it is man or an elephant.

The last words of this cry got lost in the cacophony of the battle and what Dronacharya could hear was that Ashwathama is dead. Emotionally drained, he laid down his arms and was eventually killed. Hence, with this very interesting analogy the teacher can explain the student the meaning of Cacophony and also 'Noise' as a barrier'.

### 3.2 Socio-Psychological and Cultural Barriers Explained Unconventionally

### 3.3 Through one of the famous Olympics presentation incidents

Usually the socio-psychological and cultural barriers are explained without any extra effort in

the classroom. What the teacher can do is thinking of some innovative idea to make it more memorable and interesting. Here is what a teacher can do. She can show a video of a medal ceremony of Paralympics 2012. All hell broke loose when an Iranian Paralympics athlete refused shake hands with the chief guest-the Duchess of Cambridge Kate Middleton at the Olympic Stadium in Stratford East London. It was the time, when the USA and UK were not known to be in the same page as Iran. Hence, it was seen as a form of protest. Only after some time, the air was cleared as the sportsman clarified the reasons citing cultural reasons that Iranian cultural convention bans men from shaking hands with unrelated women.

### 3.4 The Colour Filters

A very interesting method that will help the student understand and remember the concept for a long time is that the teacher wears or makes a student wear a large funky looking neon coloured glasses. The teacher then asks what color the students see around him/her. Since the student will see the entire surrounding in the same colour as the colour of glasses. The teacher then explains the class that these glasses symbolic to the glasses that we wear –they are our beliefs, faith, opinion and thus evaluate others in the same way, hence it acts like a barrier. So to overcome these barriers one should remove the glasses and then communicate only then the desired feedback would be achieved.

### 3.5 Hand Puppets and Movie clippings

Props have been a teacher's best friend for years, but unfortunately the teachers teaching at the higher level have baffling self-consciousness towards carrying props inside the classroom. While explaining the strategies and structure of effective presentation, the teacher can use hand puppets to narrate stories and provide information on effective presentation. The teacher can choose 5 puppets in shapes of 5Ws and 1H shaped puppet. These puppets also help in motivating the students to come forward for public speaking. Role play can also be introduced

for showing interviewing skills. This will not only entertain the students but also make the concept clear.

The teacher can show the clippings of a movie-“The Kings Speech”<sup>9</sup> which can help the students to understand the factors that are responsible for oral communication. While teaching the difference between the British English and American English the teacher can use the clippings of a movie called “The Dragon King”<sup>10</sup>. The main reason behind choosing this Hollywood movies is that it has the protagonist speaking in American accent and the Dragon speaking in British accent. The teacher can also read out or quote examples from a beautiful essay “Toasted English” by R.K.Narayan. This essay shall help them in understanding and writing down more words that are used differently in the context, terminology and spellings in the British and American English.

#### *The perennial problem of pronunciation of ‘S’ And ‘Sh’*

Like most speakers of northern part of the country the students from Chhattisgarh also have

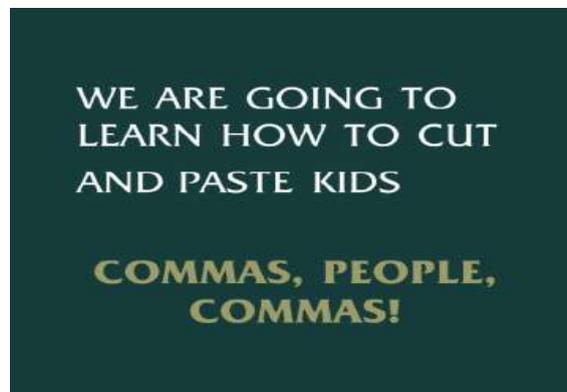
difficulty in understanding the difference between ‘S’ and ‘Sh’. So they pronounce ‘Sockup’ instead of ‘Shock up’. The teacher can prescribe the student a tablet. The word ‘tablet’ triggers a sense of remedy among the affected students. The teacher prescribes the ‘dosage’-that is the practice time.

The teacher then suggests that the particular medicine should be taken thrice a day for a fortnight. When the excitement level reaches its peak, the teacher then writes the name of the ‘medicine’ down; which happens to be a set of tongue twisters.

- ‘Sally says she shall sew six sheets for her sister Shelly.’<sup>11</sup>
- I slit a sheet, A sheet I slit, And on that slitted sheet, I sit<sup>12</sup>

#### *Using Humour*

Humour is a very effective tool to teach communication skills concepts effectively. Clean relevant jokes have always been an important tool to create humour. Let’s for example if the teacher is dealing with Punctuation marks, the teacher can use this kind of picture



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#### IV. CONCLUSION

With the changing times it becomes quintessential that the teacher also keeps changing the methods of teaching in the classroom. In the changing times when the students have more and more access to information the relevance of a teacher is fast diminishing in most of the cases.. The teacher will remain relevant only when he/she has the X-factor where X stands for ‘Extraordinary’. Using analogies and unconventional methods of

teaching will not only make the class interesting but also fulfill the most important requirement and that is understanding and implementation of concepts of communication in professional and personal life. Moreover, it helps the students from vernacular medium to perform well in their exams and also learn to speak, write and listen to English in a better way.

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# The Russian Policy in the South Caucasus (XX Century – The Beginning of the XXI Century)

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## INTRODUCTION

At the beginning of the XXI century South Caucasus is considered as one of the strained regions in the world as it was former periods. The Russian policy carried on 200 years in this region created national conflicts such as Mountains Kharabagh, Abkhazia and South Ossetia. These conflicts caused the tragedy for the millions of people. These conflicts also have negative influence on the economic development of the region and the integration of the region to the West.

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# The Russian Policy in the South Caucasus (XX Century – The Beginning of the XXI Century)

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## I. INTRODUCTION

At the beginning of the XXI century South Caucasus is considered as one of the strained regions in the world as it was former periods. The Russian policy carried on 200 years in this region created national conflicts such as Mountains Kharabagh, Abkhazia and South Ossetia. These conflicts caused the tragedy for the millions of people. These conflicts also have negative influence on the economic development of the region and the integration of the region to the West.

In the different periods the South Caucasus policy of Russia can differ from form of view, but its content is always same. The five-day war took place in the August, 2008 between Russia and Georgia related to South Ossetia conflict proves the accuracy of this idea. For understanding the essence of the present Russian policy the events took place in the beginning of the XX century and XXI century should be compared.

The South Caucasus region exposed to invasions because it was the region where the interests of the big countries crossed. In the beginning of the XIX century after the first and second Russia-Iran wars South Caucasus was enslaved by Russia.

After the "February" revolution and "October" coup d'etat in 1917 in Russia, in the region on May 26 Georgia and on May 28 Azerbaijan and Armenia created their independent Republics in 1918. But in the 27th April, 1920 the 11th Russian Bolshevik army occupied Baku and Azerbaijan Democratic Republic was deprived of its

independence. After Azerbaijan Democratic Republic Georgia and Armenia were occupied.

Moscow explained these occupations as they stand for the rights of the nations to determine their fortune and for the Soviet Republics created after the occupation of the XI army. Besides, the Soviet ideologists pretend that, the proletariat of these republics revolted and applied to Soviet Russia for the support and Moscow, as its international duty, supported these people. (In 1979 Soviet army entered Afghanistan by the same scenario.) Their main aim was obvious after they refused the above mentioned idea and created totalitarian regime as SSRU.

11th Russian Bolshevik army while occupying Azerbaijan In April 27, 1920 used "Independent Soviet Azerbaijan" slogan. Afterwards, N.Narimanov understood the falseness of this slogan and wrote to I. Lenin in his letter: "Didn't you mention the Independent Azerbaijan?... Now position is the following: The Armenia always supporting Denikin gained independence and in addition was given Azeri lands... Azerbaijan, the first of 3 republics joined Soviet Russia, loses both its lands and independence." [1]

The falseness of the "Independent Azerbaijan" slogan was proved by the examples of source studies of Soviet history found in recent years. For instance, in 1922 I. Stalin wrote in his letter to Lenin that it was the time to end independent republic trick. [2]

Unlike Soviet historians the bourgeois historians criticized this policy and wrote about true aim of it in XX century.

In books like "Struggle for Transcaucasia. 1917-1921" by F. Kazimzada, "Panturkism and Islam in Russia" by S.Zenkovski, "Russia and its

colonies” by V.Kolars etc. “There was not proletarian revolution in Azerbaijan, if there was a movement, it was bourgeois movement” idea was put forward.

V. Kolars wrote in his “Communism and its colonist policy” book published in 1964:

“Communists encroached obviously on National Government In Azerbaijan. The condition in Azerbaijan in April, 1920 is like the one in Hungary in October, 1956... The reason of XI army’s coming was Baku oil and it was .... rude imperialism ”

F.Kazimzade in the conference organized by Vilson center for International relations and the Institute learning SSRU in 15th May 1979 said: “Red Army in 1920-1921th occupied transcaucasian republics, and to conceal its policy Moscow ... signed contracts with the bolshevik governments..... Transcaucas is governed as the colony of the Moscow.”

In 1960 in the 2nd number of the “Central Asia Review” magazine the falsification by Soviet historians was criticized in the “The development of the historical research in Azerbaijan in the Soviet period” article.[3]

According to the soviet history source studies, only in May, 1920 15 million pood oil, in June 21.2 million pood oil and oil products were sent to Soviet Russia, in December 48 cistern cerosine, 50 waggon grain and other goods were sent to Armenia.[4]

There are evidences of the occupation of Azerbaijan by XI army not having a legislative base, to exploitate resources of Azerbaijan even among Soviet source studies of history. For example, The telegram by I.Lenin to I.T.Smilqa and G.K. Orchanikidze on the importance of the invasion of Baku in the 17th March, 1920; A. H. Garayev’s speech in the 1st April,1920 in the parliament written in his book published in 1926; and the ideas mentioned by H. Sultanov in the second congress of Azerbaijan Communist Party (16-23rd October, 1920).

The fact that Revolution Committee invited the 11th Army to Azerbaijan to help workers and rural

people in the 29th April, 1920, after the 11th Army invaded Azerbaijan and put end to the independence of Azerbaijan again proves the occupation of Baku.[5]

Professor Z. Bunyadov said about the invasion by 11th Army that:”There wasn’t any revolution by proletariat for the Soviet government.

Because,...the Soviet government in Azerbaijan was announced without any revolution in April 28, 1920. So, modern researchers investigating the creation Soviet power in Azerbaijan should reinvestigate the false conceptions fabricated till now.”[6]

Above mentioned facts prove that, the present Russian policy in Southern Caucasus differs only in the form of view from the policy pursued by Tsar and Soviet Russia. The main aim is to make the South Caucasus countries became independent at the end of the XX century and admitted to the European Union dependent from itself. For pursuing this policy Russia uses Armenia considering it as its outpost and the toy regimes created by Russia in Mountains Kharabagh, Abkhazia and South Ossetia. Such policy doesn’t promise any perspectives for Russia. The situation after the 5 days war with Georgia and economic difficulties proves this fact once more. In our opinion, Russia can gain authority by breaking this policy, following the norms of international law and developing cultural, economical relationships with the South Caucasus countries, which are its neighbours. Otherwise Russia fortune can be as SSRU’s.

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# The Impact of Globalization on Iraqi Homosexuals' Discourse: A Critical Sociolinguistic Study

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## ABSTRACT

A new sociolinguistic approach to analyze the language that sustains or maintains inequality and discrimination of individual speakers is the so-called Critical Sociolinguistics. Depending on the theoretical bases of critical sociolinguistics; the study develops a model to analyze Iraqi homosexuals' discourse. Iraqi Homosexuals are influenced by globalization, and this can be reflected in the way they talk. The chief aim of the current study is, thus, to investigate how power and identity are manifested in Iraqi homosexuals' discourse. The study concluded that Iraqi homosexuals use different sociolinguistic aspects and strategies through their language.

They tend to legitimate their belief in several ways. They depict themselves as an oppressed social group, and this is reflected in the language they use.

*Keywords:* critical sociolinguistics, IHD, homosexuality, globalization, power, identity.

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## I. INTRODUCTION

The emergence of various 'critical' perspectives since the mid-1980s has been welcomed by some scholars and rejected by others (Pennycook, 2006: 784). Critical studies cover critical discourse analysis (CDA), critical applied linguistics, critical literacy, critical pedagogy, critical language awareness, critical pragmatics, and critical sociolinguistics. The term 'critical' is

traced back to the Frankfurt School of philosophy, especially critical theory, to cover several theoretical issues in philosophy, sociology, the humanities and social sciences. Critical theory has been influenced by philosophies such as structuralism and Marxism, and recently it has taken into account post-structuralism and postmodernism, although it is distinct from these schools because of its focus on political and social issues. The word 'critical' means a critique of society, particularly domination (Crawford and Rossiter<sup>55</sup>:2006). Thus, 'critical' means putting the question of power and inequality at the center of inquiry. Critiquing ideology (systems of ideas and beliefs developed by class societies) is a core function of critical theory. The fundamental practices used in critical theory are ideology, hegemony, and the critical evaluation of culture. Such practices have been adopted in different social sciences like sociolinguistics and CDA.

Sociolinguistics and CDA are two interrelated fields. Both share an interest which is to establish a connection between language and society. They both see discourse as any connected piece of speech or writing in its social context. However, sociolinguistics concentrates on studying language variation, or more precisely, within speech communities. It studies the relationship between language and social factors such as class, ethnicity, race, age, and sex. CDA, on the other hand, is a way of acting discourse analysis from a critical perspective, focusing on concepts such as power, ideology, and domination. It is a kind of discourse-analytic research that originally studies the way in which the abuse of social power, dominance, and inequality are enacted, reproduced, and resisted through text and talk in the context of social and political discourse (van Dijk, 2003:352).

Recently, there has been a tendency to integrate those two fields, sociolinguistics and CDA, into one domain. Because some sociolinguistic phenomena, such as homosexuality and inequality, need to be investigated critically, the fields of sociolinguistics and CDA have been merged into a unification known as 'critical sociolinguistics'. As a result, this study sheds light on this integrated field for analyzing Iraqi homosexuals' discourse (henceforth IHD).

Because CSL is a young area in the sense that there is no specific model for analysis available, the current study suggests a model depending on the data analyzed.

In the beginning, the study will provide a comprehensive survey of the term 'critical sociolinguistics'; on the one hand, and homosexuality as a result of globalization and its impact on IHD, on the other.

## II. CRITICAL SOCIOLINGUISTICS

The notion of 'critical sociolinguistics' is first introduced by Mey (1985) and elaborated by others like Williams (1992), Heller (2001), Eades (2004), Blommaert (2010), and others. Such scholars notice that critical sociolinguistics is concerned linguistic inequalities and power. That is, it refers to the "processes by which systems of social inequality are created and sustained" (Tollefson, 2006: 43). Mey (1985: 342-3), who is the pioneer in this field, assumes:

Critical sociolinguistics seeks to recognize the political and economic distortions that our society imposes on us. It attempts to explain the differences between oppressed and oppressor language by pointing out that the different classes have unequal access to societal power. [...] sociolinguistics as a critical science bases itself on the assumption that the moving force of our society is capital's need to accumulate profits.

Mey's (1985) definition of CSL is deemed a radical trend from the mainstream of sociolinguistics, since it focuses on various issues such as distortions, impositions, oppressed and oppressors, class, and access. His definition also

emphasizes the assumption that science of capitalism is the driving force in society (Pennycook, 2001: 42). According to Mey (1985: 361), CSL It aims at removing the ideological spider webs and the diverse rubble that clutter our language store. Williams (1992: 243) refers to this field of study as the understanding of ideology, as a basis for sustained domination, which has been at the center of most language studies among contemporary Marxists, giving rise to what is called as critical sociolinguistics. Therefore, CSL deals with the use of sociolinguistic analytical means in the examination of "the specific role of language in the social construction of relations of difference and inequality" (Heller 2001: 120).

Mesthrie et al. (2009: 310) confirm that one of the critical interests of CSL is analyzing samples of language to reveal the way language creates, sustains, and replicates fundamental inequalities in societies. In this case, it is much more open to sociological insights including social organization, inequality, power, and conflict.

CSL, for instance, is interested in why a speech community treats specific individuals from that community negatively? It is this type of equality around language, power, and society that CSL is interested in. Put differently, CSL relates to how social differences are constructed and how social and political issues are organized around us.

These differences (whether they are understood as national, ethnolinguistic, racial, gender, sexual or anything else) are related to the processes by which humans make and rationalize inequality (Heller et al., 2018: 1).

It can be said that one of the chief aspects of CSL is power. In terms of sociolinguistics, power is defined as how the dominant individuals can control the behavior of the other. Power is the fundamental concept in relation to inequality in which classes, status groups, and political parties are all included in the distribution of power.

Mesthrie et al. (2009: 312) state that "Successful rule involves the legitimisation and acceptance of power. This legitimisation involves the conversion of power to 'bases of authority'." Therefore, Althusser (the prominent theorist who has a

concern with the distribution of power) notes that behind power, there is ideology and the ideological processes occur within different institutions (such as the education system). CSL, therefore, considers such type of power as ideologically motivated to maintain inequality, going a stage further in following not just the representation of power in discourse but the power behind the discourse as well.

Among those ideological processes, equality and homosexuality as a result of globalization on a particular speech community are manifested within the realm of CSL. Thus, the following section will discuss these phenomena from a linguistic point of view.

### III. GLOBALIZATION, HOMOSEXUALITY, AND LANGUAGE

Globalization and language are two concepts that are interwoven, since globalization affects the way people use their language. The concept of globalization can generally be defined as the process of interaction among people, companies, and governments worldwide happening on the scale of all the nations. However, globalization is not only the overwhelming impact of the global economic and political processes, such as production, technology, consumption, trade, capital flow, and monetary interdependence (Burbules, 2000: 2), but also other forms of socio-cultural (negative or positive) practices like terrorism, racism, sectarianism as well as homosexuality. Thus, homosexuality is a result of globalization.

Scholars have said different things about the process of globalization. However, there is agreement that it is worldwide in scope. Water (1995: 3) defines globalization as a “social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding.” For him, globalization manifests itself in three areas of social life: the economy, the polity, and culture. Fairclough (2006: 144) states that globalization cannot be understood without taking language and discourse into consideration.

Globalization is a discourse or group of discourses associated with diverse strategies, and transformations in physical reality of a community. The discursive or semiotic aspects of globalization and its physical aspects are dialectically interrelated (Fairclough, 2010: 412).

The phenomenon of globalization goes beyond national and linguistic boundaries targeting different social groups, including homosexual groups. Homosexuals are influenced by globalization, and this can be reflected in their language. Cameron and Kulick (2003: 74) state that homosexuals have a distinctive language.

Homosexual men are believed to talk like women, and lesbians speak like men. Therefore, homosexuals’ language has often been equated with gender-inappropriate or gender-deviant speech. In this case, gender plays an essential part in their expression. However, Cameron (2014: 91) argues that, not only gender, discourses, and practices through which gender difference, power, and subjectivity are articulated, have an influence on the linguistic behavior of homosexuals.

### IV. THE METHOD OF ANALYSIS

This study depends on the theoretical insights of CSL as a framework to analyze IHD. This is because this field enables us to explore, from a critical sociolinguistic perspective, the impact of social factors (like power, identity, gender, age, and ideology) on IHD. However, CSL is not viewed as a method of analysis in itself; it is a theoretical approach. As a result, the current research develops a model based on extremely the theoretical bases of CSL to break down IHD. The suggested model relies on two major social factors: power and identity, to see how they are manifested in IHD. They can elaborately be discussed in the following sections.

#### 4.1 Power

The term ‘power’ is defined as “the ability of people and institutions to control behaviors and material lives of others” (Fowler, 1985:61). Hodge and Kress (1988:3) claim that there is an unequal distribution of power in a society because there are inequalities in the distribution of power in

modern capitalist societies. Power can be classified according to class, status, and party. Classes are the distribution of economic power; status is defined as social power; and parties are groups aimed to gain power (Rahimi and Sahragard, 2007:16-17).

It is an observable fact that discourse is not decisive in itself; rather, it gains its power from the way people use language. To make discourse powerful, IHD includes three different aspects of power, involving legitimation, liberalism concepts, and oppression

#### 4.1.1 Legitimation

Legitimation is a process whereby something comes to be legitimated according to the values of a specific society (Baker and Ellece, 2011: 68). Because power and legitimation are both successfully reflected within discourse, Berger and Luckmann (1966: 112 cited in van Leeuwen, 2008: 105) state that people can employ their language to legitimate their ideologies. Primary legitimacy exists as soon as a system of linguistic objectification of human experience is transferred.

According to IHD, legitimation can be classified into three categories: authoritative, biological, and cultural. Authoritative legitimation refers to the authority of government, law, organization, custom, and the like. The speaker used such type of legitimation attempts to utilize a kind of illustration by which a speaker makes their beliefs more conceivable and convincing through which they provide a law or custom employed in another country or society. The second kind of legitimation is 'biological legitimation'; and this is what so-called natural legitimation or divine law and it happens when a speaker gives biological and genuine reasons to legitimate their beliefs.

The last type of legitimation is 'cultural legitimation', which takes place when a speaker uses specific identifiable cultural models and norms representing a speech community to which they belong.

#### 4.1.2 Liberalism Concepts

Another form of power is the use of the concepts of liberalism. The concept 'liberalism' can be defined as a political and moral philosophy that concerns two foundational principles: individualism and liberty. The former means that the individual is at the heart of society, and the highest value social order is built around the individual. The latter states that individuals have to be allowed to fully realize their potential, and that the best way to do this is to give the individual as much liberty as possible (Chau, 2009: 1). These two main principles are the basis for the various elements of liberalism. Among these elements are individual rights (including civil liberties and human rights), democracy, internationalism, secularism, gender equality, racial equality, capitalism, freedom of speech, freedom of the press, and freedom of religion. Most of these elements play a significant role in IHD.

#### 4.1.3 Oppression

Oppression is a kind of manipulation that is used to refer to an authoritarian power, controlling the behavior and beliefs of a specific group in a particular speech community. Moreover, this strategy targets particular groups of people for restrictions, ridicule, and marginalization.

Oppression can occur between girls and women, boys and men, people of color, religious communities, citizens in poverty, LGBT people, youth and children, and many others. Taylor (2016: 520-1) refers to oppression as a form of injustice that happens when a particular social group is subjugated while another group is privileged. Oppression is maintained through a variety of different mechanisms involving social norms, stereotypes, and institutional rules. A significant feature of it is committed by and affects social groups.

In IHD, oppression occurs according to four sub-strategies: victimization, minimization, in-group vs. out-group, and inequality. The term 'victimization' can be defined as the process of being victimized or becoming a victim. A victim is a person who suffers direct or threatened physical

or emotional harm due to an act done by someone else. This strategy is manifested in IHD by using words such as killing, murdering, threatening, harming, hurting, and many more. The second strategy is ‘minimization’ (also known as depreciation). It occurs when a social group reduces themselves to the least possible amount or degree. Members of a particular group tend to minimize their numbers and the activities they do to convey a message that they are a minority.

Moreover, depreciation is regarded as a strategy for influencing the emotion of others. This can be reflected linguistically through the use of quantifiers and modifying particles.

The third strategy is ‘In-group vs. Out-group’. The out-group members are portrayed as a negative group, and the in-group members are the victims of unfair treatment. Such terms are coined by van Dijk to refer to the way “that our good things are emphasized and our bad things deemphasized, and the opposite for the Others – whose bad things will be enhanced, and whose good things will be mitigated, hidden or forgotten” (Van Dijk, 2006: 126). This can explicitly be accomplished by the use of the pronouns ‘we’ and ‘us’ to refer to in-group and ‘they’ and ‘them’ to out-group. Oddo (2011: 289) describes this strategy as an argumentative technique used to justify violence.

The last aspect of oppression is ‘inequality’ which occurs when two groups of a given society are discriminated. That is, one group is marginalized in comparison to another dominated group.

Notably, this discrimination occurs because of sexual orientation, or degrading treatment that has a connection with a person’s homosexuality, bisexuality or heterosexuality. Therefore, homosexuals call for equality with others. This can linguistically be reflected via using simile and metaphor in terms of comparison and similarity.

## 4.2 Identity

Identity refers to the beliefs and personality of a specific social group. Linguistically, identity emphasizes the role of language reflected in the people’s social class, sex, and age. In other words, identity reveals the people’s social, national, and

ethnic groups to which they belong. For several decades now, sociolinguists have stated that providing each person with an individual and group identity is one of the most important functions of language (Trask and Stockwell, 2007: 112). IHD is characterized by different features. It includes slang and taboo, euphemism, and transsexuality.

### 4.2.1 Slang and Taboo

Slang is an informal language used by a particular social group for internal communication. Slangs originate in subcultures within a society to refer to everyday, non-standard words and phrases. Eble (1996: 11) defines slang as an inconstant group of colloquial expressions used by some speakers in a society to establish or reinforce social identity or cohesiveness within a group or with a trend or fashion in society as a whole. Slang is traditionally regarded as a vulgar, offensive, and profane form of language. This is generally known as a linguistic taboo. Taboo is a word that indicates anything forbidden or avoids, verbal or non-verbal behavior.

### 4.2.2 Euphemism

Euphemism is the use of a word or expression as a synonym for another word that is avoided because of its taboo status or its negative ideological connotations (Trask and Stockwell, 2007: 89).

Members of a given society frequently use “to soften the impact of concepts with the potential to cause offense and social disapproval” (Hojati, 2012: 1). There are two strategies of euphemism that can be observed in IHD: ‘loaning’ (lexical replacement) and ‘omission’ (non-verbal). The former occurs when a speaker borrows a word from another language to be used as means of a form of euphemisms, and such words are called ‘loan’ words. Omission, on the other hand, happens when a speaker deletes particular offensive words from his/her speech due to their social negative denotations.

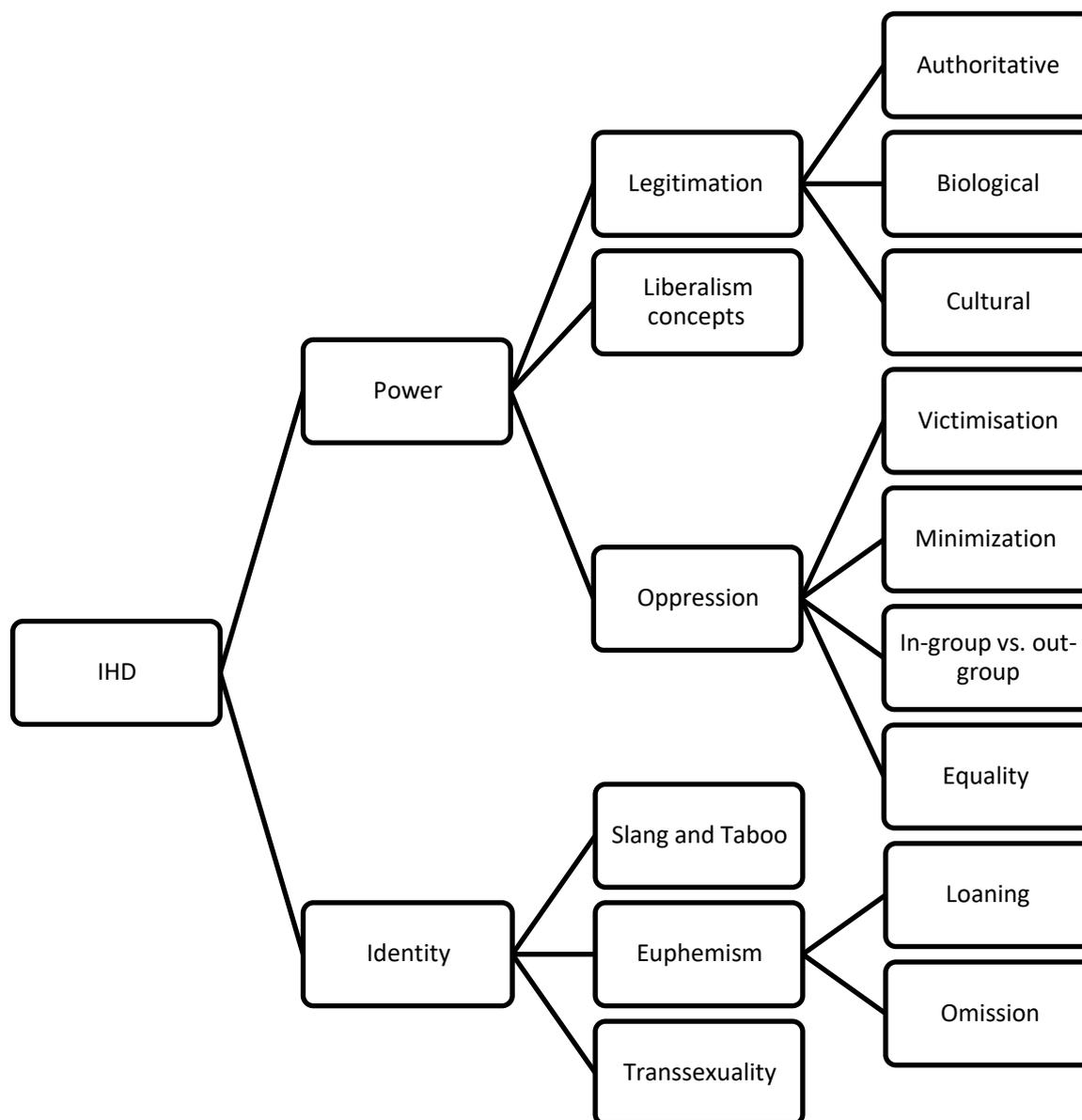
### 4.2.3 Transsexuality

The final aspect of power that can clearly observe in IHD is ‘transsexuality’. This term relates to

homosexuals who feel that they belong to the opposite sex because they want to be and function as members of the other sex, not only to appear as such (Benjamin, 1966: 13). This phenomenon can linguistically be reflected in the language they use,

using the lexical words like feel, belong, lean, and the like.

Pulling together, all aspects and strategies of CSL mentioned above which form the basis of this study to analyze IHD are schematically represented below:



*Figure 1: The Suggested Model for Critical Sociolinguistics*

## V. DATA ANALYSIS

The data of analysis is extracted from YouTube on the 10th of April 2019. The audiovisual materials used for research in this study consist of totally eight videos (the actual online speeches are

compiled in appendix), dealing with homosexuality in a direct dialogue with many Iraqi homosexuals. To make them easy to refer to in the analysis, their speeches are transcribed, and divided into numbered sentences. The data is

analyzed in terms of different critical sociolinguistic aspects, as illustrated in Figure 1.

## VI. CRITICAL SOCIOLINGUISTIC ANALYSIS OF IRAQI HOMOSEXUALS' DISCOURSE

### 6.1 Power

IHD is characterized by including different aspects of power. One of the features of IHD is 'legitimation' as a form of power whereby homosexuals (Gay and lesbian) tend to legitimate their actions to be accepted by others. They use 'authoritative legitimation' in different situations by providing various illustrations applied in many countries or societies. The following instances are illustrative:

1. gay هي ظاهرة عالمية معترف بها عالمياً. دولة كندا تعتبر الدولة الأساس لل . gay

The phenomenon of gay is global in the sense that it is globally recognized. Canada is considered as the cornerstone of gay.

It seems observable that the speaker refers to Canada as an example to legitimate the phenomenon of homosexuality, since Canada has frequently been referred to as one of the most gay-friendly countries in the world. The speaker utilizes such a strategy to make his beliefs more convincing.

Another aspect of legitimation is 'biological legitimation'. This type is very prevalent in IHD, by which Iraqi homosexuals naturalize their belief to make it fact physically. Consider the following instances:

2. احنه انخلقنا من بداية جيناتنا هكذا.

That's precisely what we are at the beginning of our genes.

3. اني طفل في سن المراهقة وهذا الشيء موجود, ما مختلفة اني هذا حكم الرب حكم الطبيعة الي احنه بيه, هذا الشيء هرموني ماكو شيء يغيرني.

Since I was a teen child, this phenomenon has existed. It is the will of God and the rules of nature. This is my hormone that cannot be changed.

4. وهذا الهرمون الي عندي يحفزني على هذا الشيء.

My hormone stimulates me to do that.

As noted, the speakers legitimate their beliefs physically by using expressions such as genes, the will of God, hormone, and so on. They want to say that they have biological differences that affect their sexual orientations. That is, they are subconsciously motivated to do that.

IHD also consists of another kind of legitimation which is culturally motivated, known as 'cultural legitimation', as shown in the following samples.

5. مره قابلت شخص في الشارع وساعدني فصارت علاقة اعجاب وبعدين تحولت الى حب, اذا هذا الشيء موجود بالمجتمع.

Once I met someone in the street, and he helped me. It became a kind of admiration, and then converted to love. Thus, this becomes real in society.

6. كثير بالشارع ينظرون لي اكثر ما ينظرون للبنات.

In the street, many people look at me more often than they do at girls.

The speakers attempt to use cultural legitimation in these sentences. They want to deliver a specific message that there are some people who begun to accept this idea. In other words, this phenomenon exists and is taken by many people.

IHD is also characterized by including different concepts of liberalism. Iraqi homosexuals frequently use liberalism concepts to justify their beliefs. Such concepts can be seen in the following instances:

7. احنه في زمن الديمقراطية والحرية وكل شخص اله حريته.

We are in a time of democracy and freedom, and every person is free.

8. كل شيء نفعله متعلق بالحرية والمساواة, بحرية الانسان وما متقيدين بأحد.

Everything we do is related to liberty, equality, and human freedom, and we are not accountable to anyone.

Such concepts are the result of globalization in the sense that globalization affects IHD. Using liberal doctrine, Iraqi homosexuals try to deliver

a clear message that they are intellectually bound and shackled by their culture.

Iraqi homosexuals think that they are socially and culturally oppressed. This oppression is crystal clear in their discourse via various strategies to do that. One of them is 'victimization', which occurs by victimizing a specific group of a speech community. Iraqi homosexuals believe that they are victimized by using expressions like killing, murdering, threatening, harming, hurting, and many more. The following instances are illustrative:

9. يتعرض ببلدنا المثليين للقتل والتهديد والاهانة من كل فئات المجتمع. وصلت مرحلة بيئة نتهدد ببيوتنا وبالشارع منكدر نطلع.

In our country, homosexuals get killed, threatened, and humiliated across all social strata. We'd come to the point where we are threatened inside our homes, and we can't go outside.

10. متأذي من الشارع ومن الناس, كثير من الاماكن ما اقدر اروح لها.

People hurt me in the street. I can't go to many places.

Another strategy employed in IHD is 'minimization' whereby Iraqi homosexuals attempt to minimize themselves by using some, little, a few, tens, hundreds, etc., as represented in instances below:

11. احنه بالعراق عدده قليل محد يحمينه ما عدنه احد او منظمة تحمينه

In Iraq, our numbers are a few. Therefore, there is no person or organization that can protect us.

12. احنه بالعراق موجودين مئات من المثليين

In Iraq, there are hundreds of homosexuals.

By using the strategy of minimization, they want to affect the emotion of others in their country. A further strategy of oppression used by Iraqi homosexuals is 'In-group vs. Out-group'. They implement this technique to show out-group members negatively and depict themselves as victims. The best-known example is frequently the use of pronouns we and us to refer to themselves.

This is an argumentative technique that used to justify their action.

Using similes such as like, as, and so on, Iraqi homosexuals advocate 'equality' with others because they feel marginalized and discriminated.

This can be demonstrated by the following instances:

13. الناس تعتبرنا مرضى نفسيين لكن احنه مو مرضى احنه بشر مثلكم.

People consider us psychopaths, but we are not. We are like you.

14. احب اظهر شخصيتي للعالم مثل الناس البقية.

I like showing my personality to all people, like anyone.

## 6.2 Identity

Since homosexuality is a social phenomenon that affects the identity of specific individuals, IHD and homosexual identity has been characterized by using colloquial language. Slang and taboo are both widely spread throughout the Iraqi homosexuals. It has been observed that the use of taboos is more apparent in IHD. They primarily exchange the following taboo expressions: *aldawruh* (menstrual cycle), *jirawa* (gays), *yartah wayay* (he feels comfortable with him when having sex), *muxanath* (effeminacy), and many other expressions that are rejected by Iraqi society.

To avoid their negative ideological connotations, IHD is distinguished by frequently using euphemisms. However, Iraqi homosexuals only use this strategy when they refer to themselves.

For instance, they use English words rather than Arabic ones to show a polite and euphemistic shape of communication. This is so because they know that such phrases are not accepted by their society. This is again a form of globalization that affects how the way they use their language. For instance, they replace Arabic words (like *مثلي الجنس* or *لوطي*) with English words (like a gay), as follow (see also example 1):

15. قابلت شخص حبيته وهو طلع gay

I loved a man who was gay.

Additionally, Iraqi homosexuals tend to omit words like gay, homosexual, etc., since such terms

are offensive and not accepted by society. Instead, they use the pronoun we without reference to the name of the group that they belong to. Consider the following example:

16. احنه ناس مسالمين لا انه غرض بجه سياسية ولا نتدخل باي معالم او حضارة. أكثر الشغلات الي نمر بيه احنه بسبب الضغوطات الي واجهنا ها من المجتمع. ماكو فد متنفس انه ماكو حياة نختارها.

We are peaceful people. We do not interfere in political affairs or civilization. The suffering that we are going through is due to the pressures we face from society. There is no luxury and way of life that we choose.

Another feature of IHD is transsexuality. Iraqi homosexuals believe that they belong to the opposite sex through expressions like I feel, I belong, I like to be, I lean, and so on. Consider the following instances:

17. اميل للولد بتصرفاتي.

I lean males in my behavior.

18. اول ما بديت من مرحلة الطفولة حسيت انه اني ولد مو انثى.

Since my childhood, I have felt that I am male and not female.

Here, Iraqi homosexuals adopt another sex other than their own. They have specific gender, but they act in a way that matches another gender.

This change can influence Iraqi homosexuals' gender identity, and therefore, their social identity and the language they employ. In terms of identity, the study can conclude that gender is not something people have, but something people do.

## VII. CONCLUSION

The term CSL interests in inequality of language, power, and society, in the sense that it sustains inequality. It is also concerned with discrimination of individual speakers within a specific speech community. This discrimination can explicitly be seen in IHD the study dealt with.

The study develops a model that fall under the umbrella of CSL. This model classified the aspects of IHD into two significant parts: aspects of power and aspects of identity. The former emphasizes how power is manifested in IHD, while the latter

deals with how social factors affect Iraqi homosexuals' identity.

Under analysis, the study revealed that Iraqi homosexuals tend to legitimate their actions to be accepted by others through using various kinds of legitimation: authoritative, biological, and cultural legitimation. They also frequently use liberalism concepts to justify their beliefs. Iraqi homosexuals regard themselves as an oppressed social group. This oppression is reflected in the language they use. As a result, they utilize victimization strategies, minimization, In-group vs. out-group, and inequality.

Iraqi homosexuals' identity reflects their social class, sex, and age. Obviously, the use of taboos is prominent through their language. They further use the strategy of euphemism, primarily when they refer to themselves. Finally, Iraqi homosexuals consider themselves transsexual. In other words, they believe that they belong to the opposite sex. This can be reflected in the language they use and their word selection.

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### Appendix

#### Iraqi homosexuals' speeches

1. <https://youtu.be/9F3WRPqLQGY>
2. <https://youtu.be/83nJyDSZUDU>
3. <https://youtu.be/ESrAieLo2Sc>
4. <https://youtu.be/34AgBonnLEQ>
5. [https://youtu.be/Qn0oxI\\_4vBc](https://youtu.be/Qn0oxI_4vBc)
6. <https://youtu.be/c9nQbxh6Kss>
7. <https://youtu.be/c9nQbxh6Kss>  
<https://m.youtube.com/watch?v=R33Ih87OhjQ&feature=youtu.be>

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