



IMAGE: A MAP OF THE STARS OF THE ORION CONSTELLATION

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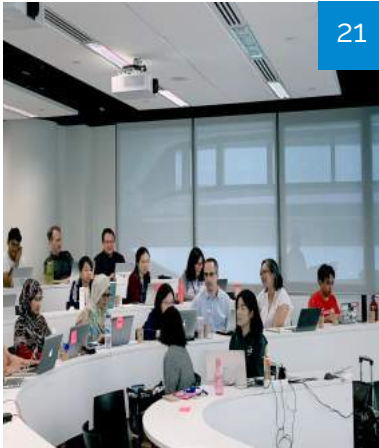


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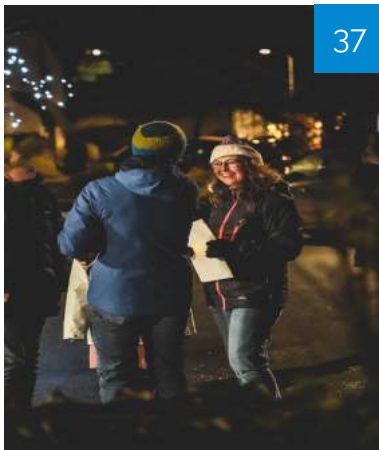
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Me and My Language

Jesús Martínez del Castillo

ABSTRACT

I want to know about my faculty of speaking saying knowing understanding and thinking, something coming to me from the depth of my conscience, in contrast to my idiom, something coming to me from my speech community. My problem now is to guess if language makes me to be what I am or if it is me the one having made myself by means of language. To study this I am going to use that universal 'I' we all have in our individual conscience.

Keywords: my 'I', my faculty of language, my creativity, my speaking saying and knowing, my understanding, and my thinking, my modes of thinking.

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Me and My Language

Yo y mi Lenguaje

Jesús Martínez del Castillo

ABSTRACT

Quiero saber sobre mi lenguaje, algo que me viene a mí desde las más hondas profundidades de mi conciencia, en contraste con mi lengua, algo que me viene a mí de mi comunidad de hablantes. El problema que me planteo aquí es saber si el lenguaje es el que me ha hecho a mí ser lo que hoy soy o si soy yo el que me he fabricado mi propio ser en el mundo valiéndome de lo que es el lenguaje. Para estudiar esto voy a valer del yo universal que todos los humanos llevamos dentro.

I want to know about my faculty of speaking saying knowing understanding and thinking, something coming to me from the depth of my conscience, in contrast to my idiom, something coming to me from my speech community. My problem now is to guess if language makes me to be what I am or if it is me the one having made myself by means of language. To study this I am going to use that universal 'I' we all have in our individual conscience.

Conceptos básicos: mi yo, mi lenguaje, mi creatividad, mi hablar decir y conocer, mi entender, y mi pensar, mis modos de pensar.

Keywords: my 'I', my faculty of language, my creativity, my speaking saying and knowing, my understanding, and my thinking, my modes of thinking.

I. EL PROBLEMA

Quiero saber lo que es el lenguaje¹, esa realidad que me posibilita mi ser y mi existir en este mundo. En principio el lenguaje, mi lenguaje es una realidad que me viene desde mi interior, es decir, es esa realidad que constituye de una manera u otra mi propia conciencia, mi propio ser en el mundo, en contraste y oposición a la lengua que yo utilizo, el español, una realidad que me viene a mí desde el exterior, es decir, desde mi comunidad de hablantes. El lenguaje que se ejecuta a diario es el lenguaje individual, el lenguaje que el sujeto hablante dicente y cognoscente, es decir, yo, mi yo ejecuto desde lo más profundo e íntimo de mi ser. De esta manera yo soy el ser que habla dice y conoce, el ser que por hablar dice, que por hablar y decir conoce, y que por hablar decir y conocer entiende y piensa para seguir viviendo. Mi lenguaje pues es algo que nace en mí y muere en mí también, en mi acto de hablar decir y conocer; en definitiva, mi acto genuino de mi conocer. El lenguaje así es un algo que es creado por mí mismo en el momento del hablar en una relación inseparable de hablar, decir, conocer, entender, pensar, y vivir. Pero el problema que me quiero plantear aquí es si el lenguaje me ha hecho a mí o, por el contrario, soy yo el que me he hecho a mí mismo por medio de lo que hemos llamado el hablar decir y conocer, el lenguaje, mi lenguaje. En principio podemos ver que no es el lenguaje el que me ha creado a mí. Soy yo el que mediante la actividad de eso que

¹Desde que publicara lo que llamo la lingüística del decir (2004) me suelo referir a la realidad del lenguaje como el hablar decir y conocer (cf. Martínez del Castillo ²2017b). Esta concepción implica que el conocer, el sujeto que conoce, es la realidad más radical de todas. Evidentemente y como diré en este artículo la realidad del lenguaje es más amplia que estas tres actividades: implica también el entender el pensar y el querer decir, por lo que necesitaré establecer una nueva realidad radical.

llamamos el conocer ha creado mi propio lenguaje, mi propia lengua, mi propio ser en el mundo, mi propio mundo lingüístico, y en una palabra mi yo que vivo y no tengo más remedio que seguir viviendo. Porque yo vivo, yo, el sujeto que habla dice y conoce, el sujeto que por conocer sobre el mundo que me rodea con el único fin de sobrevivir en cada circunstancia de mi vida crea *el decir*, la definición que yo hago sobre aquello que me interesa expresar en mi acto lingüístico, expresando con ello mi intención significativa manifiesta en palabras de mi lengua. Esto es así porque soy libre, y a la vez limitado, y me valgo de mi saber anterior, los pensamientos formados por mí anteriores a mi acto del conocer con tal de conseguir una finalidad que me propongo en cada acto lingüístico, la cual me ha de servir para mi conocer mi decir y mi hablar. Puesto que soy libre pero limitado, es decir, histórico, sujeto que vive en un momento dado de la historia, tengo que hacer algo, es decir, crear los medios de mi subsistencia en la circunstancia en la que me encuentro en cada momento. Por tanto, sea a la fuerza o no, yo soy un ser creador, que crea su propio mundo lingüístico en el que vive. Mundo que es creado por mí, sí, pero en participación y colaboración de mis co-hablantes. En mi analizar mi lenguaje, eso que digo que me viene de dentro de mí, encuentro que en su ejecución yo no estoy sólo: que me valgo de medios que no son enteramente míos, medios que me vienen de fuera, de mi comunidad de hablantes, de mi lengua. Por tanto, puesto que yo soy limitado, ser que tiene que hacerse a sí mismo en la historia que le ha tocado vivir, ser histórico, reconozco a mis co-hablantes con la misma capacidad de hablar y de crear que yo. Esto quiere decir, que yo necesito a mis co-hablantes representados ante mí como el tú para llevar a cabo la ejecución de mi ser en el mundo en el acto del hablar decir y conocer mediante los instrumentos *a priori*, es decir instrumentos necesarios (Kant) que constituyen mi conocer mi decir y mi hablar, mi acto lingüístico compartido. De esta manera, entre el yo que habla y el tú que interpretas mi decir y mi hablar creamos el *diálogo*, pero no a través de las palabras de la lengua sino a través del *logos* (el pensar y decir), el *διάλογος* (=a través del *logos*), cuya razón de ser no es más que el pensamiento

anterior que subyace a toda la expresión común entre ambos que constituye el acto lingüístico, nuestro acto del hablar decir y conocer en el que participamos por igual el tú y el yo relevándonos el uno al otro, momento en el que la palabra reverbera (Humboldt) haciéndose *verdad*.

II. YO Y EL HABLAR DECIR Y CONOCER

El hombre habla, es decir, yo hablo porque tengo algo que decir, digo y hablo porque conozco y, puesto que hablo digo y conozco entiendo, y puesto que hablo digo conozco y entiendo pienso. En el substrato de todo esto está mi conocer y la definición de mí mismo sobre lo conocido, mi decir. De esta manera podemos ver una relación de interdependencia² entre las cinco actividades humanas individuales señaladas de la siguiente manera: el conocer es la realidad más radical de todas. Yo soy quien conoce y porque conozco tengo algo que decir. El decir es la definición del sujeto, de mí mismo, mi yo, ante aquello de lo que me propongo hablar. Por tanto, el conocer posibilita el decir y el decir determina el hablar. Y juntos el hablar decir y conocer posibilitan el entender, y con ello el pensar. Esta progresiva determinación de las cinco actividades que constituyen mi ser y que yo ejecuto en mi diario acto de hablar decir y conocer, en su génesis más profunda olvidan la actividad más importante que está siempre presente en mi ser el mundo, *el querer decir*³, ya sea con palabras o no. En mi actuar y en mi vivir en este mundo siempre que hago algo es porque quiero. Siempre puedo hacer lo que estoy haciendo o bien dejar de hacerlo o bien hacer otra cosa⁴. Yo siempre, en todo mi

²Dice Ortega y Gasset: «por lo mismo que es imposible conocer directamente la plenitud de lo real, no tenemos más remedio que construir arbitrariamente una realidad, suponer que las cosas son de una cierta manera. Esto nos proporciona un esquema, es decir, un concepto o enrejado de conceptos. Con él, como al través de una cuadrícula, miramos luego la efectiva realidad, y entonces, sólo entonces conseguimos una visión aproximada de ella. [...] En esto consiste todo uso del intelecto» (Ortega y Gasset 1966, 119)

³Como diría San Agustín en sus *Confesiones*: «Quisiera yo que conociesen en sí estas tres cosas [...] Y las tres cosas que digo son *ser*, *conocer* y *querer*. Porque yo soy y conozco, y quiero ser y conocer».

⁴«el hombre es libre y ... no por casualidad. Es libre, porque no poseyendo un ser dado y perpetuo no tiene más remedio que írselo buscando. Y esto —lo que va a ser en todo futuro

actuar en el mundo especialmente desde que soy adulto, para sobrevivir y vencer mi circunstancia, me propongo alcanzar siempre un *fin*. Y esto es así porque soy libre. Nadie más que un ser libre puede proponerse conseguir un fin. Y el fin que me propongo no es más que el fruto más inmediato de mi *libertad*. Puesto que yo soy libre antes de pensar me decido siempre por un decir, es decir, mi acción de ponerme a pensar es una decisión libre. Y tras el pensar elijo un fin que siempre responde a mi lucha contra la circunstancia. El decir, en consecuencia, es la definición del sujeto ante aquello que previamente se propone conseguir. Por tanto antes que el decir aparece en mi conciencia el *querer decir algo*. Pero fijémonos bien. El querer decir implica ya *la conciencia de ser*, la conciencia de mi ser en el mundo en el que lucho por superar mi circunstancia. De esta manera lo primero de todo es el yo, mi yo que vivo y por lo cual coexisto con «lo otro que yo», las cosas⁵.

De esta manera el decir determina el pensar por arriba y por tanto el conocer, y el hablar por abajo y el pensar para elegir un fin. El pensar consiste en la búsqueda del fin que yo me propongo conseguir por motivos que sólo se pueden explicar por la libertad, mi *libertad*⁶. El fin que yo me propongo conseguir se manifiesta en el decir directa o indirectamente. Para conseguir este fin propuesto utilizaré mi conocer, con lo que mi conocer, que es siempre voluntario, se doblega a mi voluntad. Una vez propuesto un fin haré todo lo posible por alcanzarlo utilizando mi hablar y manifestando dicho fin por medio de las palabras y los medios de expresión de mi lengua.

inmediato o remoto— tiene que elegirlo y decidirlo él mismo. De suerte que es libre el hombre ... a la fuerza. No es libre de no ser libre» (Ortega y Gasset 1986: 130).

⁵Para Ortega y Gasset el hombre es «coexistencia actuante de mí o de yo con la circunstancia o mundo. [...] A este coexistir llamo 'mi vida'. [...] Yo soy quien existe [...] pero ese mi existir y, por tanto, yo, consiste en coexistir con lo otro, con el mundo» (Ortega y Gasset 1992b, 46).

⁶ De esta manera podemos ver que yo, mi yo, no soy más que un ser proyectado hacia el futuro. Dice Ortega y Gasset: «El hombre es hoy lo que es [...] porque ayer fue otra cosa. [...] El hombre no tiene naturaleza, lo que tiene es historia; porque historia es el modo de ser de un ente que es constitutivamente, radicalmente, movilidad y cambio» (Ortega y Gasset 1996, 121).

De esta manera podemos ver que a las cinco actividades mentales señaladas tenemos que añadir otra, mi propio querer hacer algo, mi propio ejecutar mi propia libertad, libertad que, como he dicho en muchas ocasiones, es siempre muy limitada. Yo soy libre, es decir, tengo que ejecutar mi limitada libertad porque no tengo más remedio que luchar en mi vida para sobrevivir en la circunstancia en la que en todo momento me siento inmerso. Pero fijémonos bien: estas actividades que he ido señalando no existen en sí. Soy yo el que al reflexionar sobre mi conducta al hablar conocer entender pensar y decir hago la objetivación de estas realidades que sólo existen en mí y descubro por la reflexión sobre mí mismo. Todas estas actividades son parte de mi actividad cognoscitiva que se manifiesta en el hablar. Todas estas actividades en realidad tienen una única realidad que es mental. Y todas estas actividades se manifiestan en el hablar, la única de todas ellas que se manifiesta con existencia concreta. El sujeto hablante así, yo, mi yo, vive dentro de un mundo lingüístico que yo creo como sujeto que vive dentro de una comunidad de hablantes, *sujeto histórico*. La actividad del hablar decir y conocer se manifiesta utilizando medios comunes que están en vigor en mi comunidad de hablantes, es decir, en mi lengua. Y mi lengua no es más que la forma común de desarrollar la actividad única del hablar dentro de la comunidad de hablantes que la lengua misma forma, la cual tiene una tradición en la técnica del hablar que me es ofrecida a mí para ejecutar mi hablar decir y conocer junto con y en participación con mis co-hablantes.

III. YO Y MI LIBERTAD. MI REALIDAD RADICAL.

Si analizamos de nuevo estas seis actividades, el hablar, el decir, el conocer, el entender, el pensar, y el querer decir que acabamos de identificar con mi voluntad y más profundamente con mi libertad, veremos que de todas ellas excepto de la última, mi libertad, me puedo separar en mi reflexión sobre esas mis actividades. Yo me puedo separar a mí mismo como realidad distinta del hablar: una expresión una vez proferida ya no es mía, ya es objetiva en sí misma. Igualmente

podemos decir del decir, lo dicho, el λεκτόν *lektón* (lo pensado y dicho), el cual se hace intersubjetivo y objetivado. Y lo mismo podemos decir del conocer: una vez conocido algo esto se hace trascendente: va más allá de lo conocido y me sirve para aplicarlo en otras ocasiones. Y lo mismo podemos decir del entender, una realidad que se sobrepone a mí y me hace volver a pensar. Y por último del pensar: una actividad que tengo que seguir haciendo y ejecutando so pena de fracasar en el desarrollo de mi propia vida. Sin embargo yo no puedo separarme nunca de mi *libertad*, llámese *voluntad* o *querer decir* o *querer hacer*. Por tanto, *la realidad radical*⁷, aquella de la que tengo que partir para estudiar mi lenguaje, para estudiar lo humano y para estudiarme a mí mismo, *soy yo* un ser provisto de *libertad*, de la que no me puedo separar. Y soy yo igualmente quien tiene que hacerse a sí mismo en el corto espacio de tiempo que me ha sido dado en la historia, en mi *historicidad*, de la que tampoco me puedo separar y de la que tengo la obligación imperiosa de crearla en colaboración con otros para hacer mi vida.

IV. MIS DIMENSIONES ESENCIALES

Pero el ser humano, yo, el ser hablante dicente y cognoscente, *sujeto histórico* que habla con otros como condición inexcusable para que se ejecute el lenguaje, colabora y participa con otros en la tarea común de crear la *lengua*, un *objeto histórico* de los muchos que crea el sujeto hablante en su vivir y su sobrevivir en el mundo. Si yo quiero saber ahora qué es el lenguaje tengo que olvidarme de lo que es la lengua puesto que, como hemos visto, la lengua es un algo que me viene a mí desde la comunidad lingüística, algo en principio ajeno a mí. Si yo quiero saber qué es el lenguaje, mi lenguaje, tengo que reflexionar sobre lo que yo hago y soy en la actividad del hablar y las actividades señaladas arriba. La comunidad

⁷ Dice Ortega y Gasset: «El hombre vive envuelto en una muchedumbre de cosas y de modos de ser de esas cosas, modos de ser reales de dichas cosas. Esto nos obliga a buscar una realidad máxima o realidad radical que nos sirva de unidad de medida para graduar las demás, para ponerlas en su sitio y rango de realidad, para jerarquizarlas ontológicamente, para asentirlas y arraigarlas en el ser» (Ortega y Gasset 1996, 40-41).

lingüística es creada tras el hablar y por el hablar, tarea en la que participan todos los hablantes, puesto que constituye la tarea común del hablar decir y conocer. Tengo que centrar mi reflexión sobre lo que yo soy y qué dimensiones tengo para poder actuar y sobreponerme a mi circunstancia.

El sujeto hablante, sujeto creador de tanto el lenguaje como la lengua, tiene tres dimensiones que son necesarias señalar aquí: *a)* la dimensión *sujeto-objeto*, *la dimensión creadora*, fruto de mi libertad. Puesto que yo soy libre los objetos mentales que me siento obligado a crear en mi hablar diario son siempre nuevos, surgen en el momento del hablar y del actuar en mi vida; *b)* la dimensión *sujeto-sujeto*, la dimensión que dimana directamente de mi propia condición de ser como sujeto hablante, la condición de *ser-con-otro*, condición que Coseriu llama *la alteridad*⁸ o la *historicidad*⁹ y Ortega y Gasset llama la *razón histórica*¹⁰. Yo como ser humano, no nazco ya hecho sino que tengo que hacerme a mí mismo a través de pequeñas decisiones tomadas a lo largo de mi vida, tras las cuales y por las cuales hago *mi proyecto de vida*¹¹, siempre de forma individual superando siempre la circunstancia y siempre proyectado hacia el futuro. Yo soy hoy lo que ayer decidí ser y seré mañana lo que hoy voluntariamente decida ser. La dimensión de la alteridad hace que el hombre, yo, mi yo tenga que participar y colaborar con otros en la tarea común de crear un mundo lingüístico

⁸«[...] el lenguaje no es absoluto. La objetivación de la intuición, la relación entre el creador de lenguaje y el lenguaje creado es sólo una dimensión del lenguaje. Pero el lenguaje tiene otra dimensión, dada por la 'alteridad' del sujeto, por el hecho de que la conciencia creadora de lenguaje es una conciencia abierta hacia otras conciencias» (Coseriu 1985a, 206).

⁹El concepto de historicidad es de Heidegger, de quien lo toma Coseriu. Ortega y Gasset utilizó el concepto de la razón histórica desde 1914.

¹⁰ Ortega y Gasset explica el por qué de la razón histórica (o historicidad) de la siguiente manera:«El hombre al nacer se encuentra siempre ya con formas de vida –modos de hablar y pensar, de sentir, de fabricar normas de conducta privada y social, etc.– que necesita absorber so pena de ser él mismo quien tenga que comenzar de nuevo a inventar, o crear todo eso, por tanto, so pena de retroceder al instante primigenio de la humanidad y volver a ser el primer hombre» (Ortega y Gasset 1996, 223).

¹¹ Ortega y Gasset 1996, 237.

en el que viva y me desarrolle; y, por supuesto, c) la dimensión que tratamos de estudiar, *el lenguaje, mi lenguaje*, dimensión en la que confluyen las dos dimensiones anteriores y que hace posible estudiar las otras dos dimensiones, qué soy yo, y qué son las cosas entre las que me encuentro y tengo que domeñar a mi conveniencia.

V. MI LENGUAJE

Lo que me propongo estudiar ahora es mi lenguaje, una realidad que nace en mí y de la que sólo podré saber analizando reflexionando y estudiando mis actividades señaladas arriba. Puesto que siempre que se habla se habla en una lengua, tendré que analizar mi propio *saber originario*, el saber que todo hablante tiene sobre sí mismo y sobre sus actividades libres¹². Con esto, mi acto del conocer consistirá en la integración de un *saber actual* dado por mi *intuición*, el que vaya deduciendo de mi realidad interior, y un *saber anterior*¹³ que necesariamente pertenece a mi *saber idiomático*, un saber que por supuesto versa sobre lo histórico y contingente, mi saber técnico de hablar mi lengua. Con ello tendré que analizar los elementos más básicos que constituye mi hablar, es decir, los elementos *a priori*¹⁴ que hacen posible mi lenguaje, gracias al cual yo fabrico mi propio ser en el mundo.

Puesto que lo que nos da la ejecución del lenguaje no es más que la *representación lingüística* de lo real, lo cual no consiste más que en *delimitar* lo representado en clases o categorías lingüísticas¹⁵, siendo en sí esta actividad mera *representación* que denota no las cosas en lo que son sino *clases potenciales y virtuales* del ser de las cosas, estas clases han de ser ulteriormente determinadas por el *contexto*, la *situación* y los *entornos* para que se hagan reales. Es decir, todo lo dado en el lenguaje no es más que clases o categorías virtuales y

potenciales que han de ser orientadas hacia las cosas transformando el constructo creado en un algo *objetivado, actual, delimitado, contextual, situado, designado*, y por tanto *único*, es decir *real*. De esta manera, mediante la operación mental de la *determinación* los elementos que analicemos son constructos lingüísticos que llevan en sí *un modo de pensar, un modo de ser de lo representado, una función, y un modo de decir* (o categoría). El problema que tratamos de analizar pues tiene que ver con la realidad del lenguaje en todas sus manifestaciones. El concepto de lenguaje, un concepto propio de una lengua¹⁶, lleva consigo modos de pensar, modos de ser de lo representado, funciones, y formas de decir que en sí mismos determinan *mi conducta verbal* y lo que entendemos por *el lenguaje*, realidad que necesariamente se ejecuta siempre en una *lengua*. Ahora bien el lenguaje que yo quiero describir es la realidad que vivo a diario y en todo momento, la realidad que surge en mi interior y que se manifiesta en múltiples elementos que constituyen mi vivir.

El lenguaje dependiendo de la lengua hablada siempre se ha descrito o bien como una realidad en sí única y unitaria o bien como una realidad doble separando así el *lenguaje* por un lado y la *lengua* por otro. Por este motivo además el lenguaje ha sido definido de distintas maneras dependiendo del modo de pensar que el hablante o el lingüista utiliza en su vivir. Así el lenguaje se ha definido como *algo natural*¹⁷, concepción propia del modo de pensar sustantivo, modo de pensar que nos viene de los griegos y que ha llegado a estructurar las que podemos llamar las lenguas occidentales, aquellas con una tradición cultural común desde su formación tras los griegos y el cristianismo.

Propia también del modo de pensar sustantivo es la concepción múltiple que hace Coseriu quien, especificando que el lenguaje *no tiene existencia concreta*¹⁸, define el lenguaje como *la aprehensión del ser*¹⁹, *la creación de*

¹² Coseriu 1986b: 70

¹³ Coseriu 1982, 308.

¹⁴ Señalemos a este respecto los siguientes: los modos de pensar y los modos de ser de lo concebido, las funciones, las cosas, la lengua, el acto lingüístico, el diálogo.

¹⁵ Para Coseriu, el lenguaje es la delimitación de especies, es decir, delimitación de clases o categorías (Coseriu 2006, 73-74).

¹⁶ Veremos más abajo el concepto de lenguaje en el llamado Old English (el antiguo inglés o el anglosajón).

¹⁷ Cf. Chomsky en todas sus obras.

¹⁸ Coseriu 1986a, 27.

¹⁹ Coseriu 1985a, 32.

*significados*²⁰, *la objetivación de contenidos de la conciencia*²¹, *la delimitación de especies, lo propio del ser hablante*²², etc. y junto a estas definiciones Coseriu señala los llamados *universales del lenguaje*, que son cinco, a saber: *a) el lenguaje es significativo; b) el lenguaje es creativo; c) el lenguaje es para otros; d) el lenguaje se hace a diario en la historia; y e) el lenguaje es material*²³: se ejecuta en sonidos e imágenes. Todas estas definiciones son ciertas y adecuadas a lo que es el lenguaje. No obstante todas ellas son fruto de la objetivación necesaria que el lenguaje lleva consigo y son conclusiones sacadas de la realidad radical, *el ser hablante*. La realidad radical que aquí propugno debe ser reformulada más allá del *ser hablante*²⁴, más allá del *decir*²⁵, y más allá del *conocer*²⁶.

VI. MI YO, MI REALIDAD MÁS RADICAL

En este artículo quiero definir mi lenguaje, quiero saber qué es el lenguaje que yo vivo, quiero saber el por qué de mi lenguaje, quiero reflexionar sobre aquello que nace en mí y me hace a diario tomar conciencia de mí mismo en todo aquello que hago, digo, pienso, imagino, e incluso sueño, haciéndome así *cada vez más humano*, más ser en el mundo.

La realidad radical de la que parto es la realidad más radical de todas, el yo, del que no puedo decir más que soy, que soy creador porque soy libre, y que soy limitado porque soy un ser histórico que vivo en un momento muy señalado de la historia. Por tanto yo tengo que hacerme a mí dentro de esa historia en colaboración y participación con mis co-hablantes. El lenguaje, mi lenguaje se confunde con mi primera dimensión, mi *creatividad*, mi yo, lenguaje que en muchas ocasiones se muestra, además de en mi lengua, en mis actividades libres, digamos, el pintar, el

cantar, el construir algo, el crear imágenes, el escribir, el conducir, el jugar, etc. Yo soy efectivamente porque soy creador y a la vez soy histórico. Yo soy porque siento la necesidad imperiosa de hacer algo para hacerme a mí mismo en cada momento. Yo soy porque tengo la necesidad de vivir con otros, mis co-hablantes. Yo soy porque vivo. Y vivir no es más que tomar conciencia de mí mismo y hacer algo para sobrevivir en la circunstancia en la que estoy envuelto en todos los momentos de mi vida. En consecuencia yo soy antes que mi lenguaje. Y mi lenguaje manifiesta lo que yo soy o lo que yo era cuando hice esto o aquello. Y puesto que yo soy y tengo que hacer algo para seguir viviendo yo soy un ser proyectado hacia el futuro²⁷. Yo soy hoy porque ayer fui otra cosa²⁸. Yo soy cambio: pura toma de decisiones en todos los momentos de mi vida.

El yo, mi yo, mi vida es todo aquello que yo he hecho a lo largo de mi vida, aquello que yo he ido construyendo desde mi interior a lo largo de mi vida pasada, mi propia conciencia de ser y mi mundo lingüístico del que me he valido en todo momento anterior y me valgo en el momento presente para sobrevivir ejecutando y haciéndome así mi propio *proyecto de vida*.

VII. LA REALIDAD DE MI LENGUAJE

El lenguaje, como esa realidad interior que se manifiesta exteriormente en la lengua, en mi lengua y en todas mis actividades libres se puede concebir y designar de distintas maneras. Por ejemplo en español, la realidad del lenguaje podemos concebirla como *lenguaje*, con el nombre sustantivo señalado, y como *hablar*, con el verbo señalado, dos formas de designar la misma realidad cada una de las cuales lleva consigo *un modo de pensar y un modo de ser* de lo que es concebido. La primera forma de concebir y designar el lenguaje es el llamado *modo de pensar sustantivo* que concibe lo designado como cosa que es en sí, es decir, como realidad objetiva que como tal es considerada como existente en sí misma. Y la segunda lleva consigo el modo de

²⁰Coseriu 1985a, 26-27

²¹Coseriu *ibidem*.

²²Coseriu 2006, 125.

²³Coseriu 2006, 45.

²⁴Coseriu 1985, 50.

²⁵La lingüística del decir, teoría propuesta por Ortega y Gasset y desarrollada por mí. Cf Martínez del Castillo 2004 y 2017b

²⁶La lingüística del decir, desarrollada por mí. Cf. 2004 y 2017b.

²⁷Ortega y Gasset 1999, 92.

²⁸Ortega y Gasset 1996, 121.

pensar real que concibe lo representado como aquello que actúa en mí y sobre lo cual yo actúo, es decir, que designa la actividad que yo ejecuto siempre que hablo, siempre que pienso, y siempre que ejecuto una actividad libre. El primer modo de pensar y de concebir lo designado es *el pensar sustantivo* según el cual el lenguaje aparece como algo estático, algo que está ahí, que existe por sí y en sí. El segundo modo de pensar y concebir lo representado es *el modo de pensar real*, el lenguaje aparece como la actividad que desarrollo siempre y en todo momento, un modo de pensar diametralmente opuesto al anterior. De otra manera: cada uno de estos dos modos de pensar lleva consigo concepciones distintas de la realidad del fenómeno²⁹ lenguaje. Así pues en español lo concebido, es decir, lo representado puede aparecer formulado o bien como una entidad o substancia, algo que existe de por sí y que no necesita de nada más para existir³⁰, frente a la concepción de lo concebido como representación de algo sobre lo cual yo actúo y eso concebido actúa a su vez sobre mí, modo de pensar real³¹.

Los hablantes por su parte saben distinguir lo que es el lenguaje, lo que es la lengua, lo que es el significado, y lo que es lo designado. De esta manera, el concepto de lenguaje, de lengua, de significado, e incluso el concepto de lo representado (las cosas) se han de separar según su concepción (su modo de pensar) y según la realidad de cada uno de estos conceptos: la realidad del lenguaje, la realidad de la lengua, la realidad del significado (los contenidos de la conciencia), y la realidad de las cosas (asuntos pragmáticos creados por mí al hablar según mi

propio interés³²) son cosas en un doble sentido. Son cosas en cuanto que son dichas en el momento del hablar por un lado, y por otro son cosas en cuanto que pertenecen a una tradición en la técnica del hablar dentro de una lengua. De otra manera, las cosas no existen en sí mismas, no son entidades. Son asuntos pragmáticos de lo que yo me valgo para reestructurar lo que me rodea y así servirme de ellas. Yo cuando designo las cosas tengo que crearlas según sea el interés que me sirve a mí en ese momento dado. Por tanto las cosas son cosas en cuanto que son conocidas por mí, sujeto que vive en un mundo lingüístico que he creado junto con los hablantes que componen mi comunidad lingüística, mi lengua³³.

Lo mismo podemos decir de la realidad del lenguaje: para hablar del lenguaje, de mi lenguaje yo tengo que crear esa realidad según me conviene a mí en cada momento de mi hablar. El lenguaje, mi lenguaje es para mí esa realidad que yo vivo porque soy libre de la que me sirvo para hablar y para ejecutar todas las actividades libres que desempeño yo para sobrevivir en mi circunstancia en todo momento, las cuales están orientadas a ordenar mi existir en el mundo lingüístico que voy creando cada vez que hablo y actúo en este mundo, ya sea cuando yo hablo y actúo solo, es decir, cuando pienso, o ya sea cuando hablo (o actúo) en colaboración con otros, mis co-hablantes en el *diálogo*, es decir, a través del pensar y del decir que se pone en común entre yo (el hablante) y el tú (el oyente), creando conjuntamente la realidad y nuestro propio yo, y sirviéndonos de lo creado a nuestra mutua conveniencia.

²⁹«En la fenomenología se emplea el término *fenómeno* para significar lo que se muestra por sí mismo. *Fenómeno* viene de φαίνω = hacer ver, mostrar, y φαίνεσθαι ο ἀποφαίνεσθαι = permitir ver lo que se muestra. *Fenomenología* viene de la expresión λέγειν τὰ φαινόμενα, permitir ver lo que se muestra por sí mismo. Y de aquí φαινόμενον, *fenómeno*» (cf. Heidegger 2002, 39)

³⁰Dice Descartes: *Per substantiam nihil aliud intelligere possumus quam rem quae ita existit, ut nulla alia re indigeat ad existendum* (Princ. I, 51).

³¹«La realidad consiste en pura actuación de la circunstancia sobre mí y de mí sobre la circunstancia» (Ortega y Gasset, 1992b: 127).

³²Dice Ortega y Gasset: «nuestra vida no es más que un hacer inexorable con las cosas. Por eso en la vida propiamente no hay ‘cosas’. Sólo en la abstracción científica existen cosas, es decir, realidades que no tienen qué hacer con nosotros, sino estar ahí, por sí, independientes de nosotros. Pero para nosotros toda cosa es algo con lo que tenemos que tener algún trato u ocupación y con lo cual tenemos que ocuparnos más pronto o más tarde. Son “asuntos”, algo que se ha de hacer, un *faciendum*. Por eso la palabra griega para las cosas era *prágmata* (asuntos) –de *práttēin*– hacer, actuar» (2002, 131-132).

³³Dice Coseriu: «El hombre vive en un mundo lingüístico, que crea él mismo como ser histórico» (Coseriu 1985a, 32).

VIII. MI LENGUAJE COMO SER SUBSTANTIVO

En mi modo de pensar recibido, es decir, el modo de pensar sustantivo recibido en mi lengua (el español) de los griegos, el ser de las cosas, la realidad de todo aquello que es concebido (incluyendo entre las cosas al lenguaje) es concebido como un algo que es en sí. Como hemos visto más arriba, considero a dicho modo de pensar como el modo de pensar antagónico para concebir lo que designo como mi lenguaje. Como en las lenguas occidentales indoeuropeas el modo de pensar sustantivo es el modo de pensar que estructura la visión del mundo por los hablantes de estas lenguas, entre las cuales está el español, expongo aquí la concepción que algunos autores tienen sobre lo que es el lenguaje, lo real del lenguaje. El modo de concebir el lenguaje como entidad, como algo que está ahí, que me desafía a mí con su ser, se manifiesta de modo propio según el pensar del ser sustantivo.

Si el lenguaje es algo que está ahí y todos los seres humanos tienen el lenguaje la conclusión más directa que se puede sacar es que el lenguaje es una realidad *natural*, algo que está en la naturaleza humana de alguna manera, de ahí que algunos lingüistas designen lo que llaman *language* como un fenómeno natural expresando dicha realidad como *natural language*, expresión confusa por dos motivos: *a)* por no separar la realidad del lenguaje como distinto de la realidad de la lengua y la realidad del discurso, y *b)* por atribuir al lenguaje una realidad universal inter-específica considerando que el lenguaje es una «posesión común» entre los humanos y más allá de los humanos señalando en especial el lenguaje de las abejas, los «insectos»³⁴. Pongamos un ejemplo semejante. Concebir la realidad de *la naturaleza* de manera sustantiva es una simplificación que sólo sirve para designarla sin especificar su cómo ni por qué. La naturaleza es una realidad múltiple que está siempre en movimiento y que se compone de muchísimas realidades distintas y muchísimos elementos. Concebirla de forma unitaria sólo nos lleva a la generalización de un concepto de ser que no se

aplica a lo designado. Es una simplificación realizada por conveniencia por dos motivos: *a)* la capacidad humana del conocer: el ser humano conoce lo universal en lo individual³⁵. Por tanto concibe esa realidad múltiple y compleja como si fuera una; *b)*, la concepción del concepto «naturaleza», por el hecho de ser lingüística, es una concepción *arbitraria*: representa un algo que no es objetivándolo como si fuera. De modo semejante, el concepto «lenguaje» según el modo de pensar sustantivo constituye lo designado como una objetivación arbitrariamente simplificada convirtiendo tal objetivación en contenidos de la conciencia, es decir, haciendo del concepto un significado que representa algo muy complejo convencionalmente. Como significado dicho concepto vale para empezar a conocer más profundamente lo que es en sí. Es si se quiere el punto de partida necesario para añadir una teoría y estudiar la complejidad del concepto referido de manera científica. Como lingüístico dicho concepto es arbitrario. No nos dice nada de lo que es, meramente representa un algo hecho algo por ser convencional.

IX. MI LENGUAJE COMO PSICOLOGÍA

Fruto de la misma concepción sustantiva del lenguaje como hecho natural es la justificación dada al lenguaje fundándolo en la psicología humana. Para Chomsky, el lenguaje se da en la psicología humana o en la psicología de la mente³⁶. La psicología no es nada que sea autónomo en sí. De darse la psicología se da en el ser humano individual. La concepción que tengamos sobre lo psicológico depende pues de lo que consideremos que es el ser humano en sí que siempre se manifiesta como un ser humano individual. De otro modo: el concepto de lo que pueda ser lo psicológico depende de la concepción

³⁵Cf. Coseriu 1986b, 54-55

³⁶Yo veo en esta expresión una contradicción. La mente es por definición algo que se opone a lo material y sensible del cuerpo humano. La mente así es un algo creado laboriosa y precariamente por los hablantes, conectado con la capacidad de resolver problemas para sobrevivir en la circunstancia en la que se encuentran, nada que esté previamente hecho o recibido; en consecuencia algo formado despreciando los impulsos corporales. Atribuir una psicología a la mente equivale a decir que la mente no es mental sino corporal. Cf. Chomsky 2002,61-64.

³⁴Cf. Chomsky 2002.

que tengamos de lo que es el ser humano, de lo que soy yo, puesto que el ser humano se manifiesta siempre en lo individual. Por tanto, el ser del ser humano es anterior a toda la psicología, siendo el propio lenguaje el que da soporte a esa realidad que llamamos psicología que se manifiesta en el ser humano individual. Con esto decir que el lenguaje se da en la psicología es igual que decir que el lenguaje es una realidad natural justamente porque el ser humano se compone inseparablemente de una realidad material, su *cuerpo y su biología*, y una realidad *mental*. Pero esta realidad no es doble sino que se da de manera indisoluble. No se da la realidad corporal de forma independiente de la realidad mental ni viceversa. Desde la época de Descartes se vio que la separación de lo mental y de lo corporal era una aporía³⁷. La psicología claro que existe pero no es, ni mucho menos, anterior al lenguaje. Tenemos que estudiarla en su justo fundamento y su justo ser.

La psicología por otro lado se suele confundir con la propia forma del funcionar del conocer humano. Esta es la psicología cognitiva que pertenece al proceder histórico del conocer humano basado en las *creencias*. Hoy en la llamada lingüística cognitiva se estudian aspectos del conocer humano (las creencias) experimentalmente, lo cual es una flagrante contradicción. Se trata de conceptos tales como *embodied thought*, *la categorización*, los *cognitive models*, los *cognitive mechanisms*, y las mismas *metáforas*³⁸. De esta manera hay tantas manifestaciones de la psicología «humana» como lenguas hay en el mundo, pero con una particularidad: todas estas manifestaciones de la psicología cognitiva, vengan de la lengua que vengan, revelan la estructura de la mente como realidad universal. Así Rosch estudia los colores en sí experimentalmente pero no como propios de

una lengua sino como propios de la mente humana³⁹.

X. MI LENGUAJE Y MIS CREENCIAS

El problema que se plantean los cognitivistas con explicaciones como la anteriormente señalada es el problema de las *creencias*, las cuales aparecen en el actuar del ser humano en el mundo y se manifiestan en la lengua hablada. Las creencias existen en todas las lenguas las cuales responden a los intereses y preocupaciones propios de sus hablantes. Estas no son más que concepciones de las cosas aceptadas del común, es decir, aceptadas «de lo que dice la gente» porque dichas concepciones están en vigor en un momento dado más o menos largo de la historia. Las creencias son procederes que en un momento dado sirvieron para superar un problema o una situación en el hablar. Quien superó tal problema lo aceptó en su bregar diario en el mundo y le sirvió como un conocimiento práctico, un saber, para vencer de nuevo el problema implícito en sucesivas situaciones similares. Muchos de estos saberes basados en creencias pasaron al acervo lingüístico común siendo aceptados como útiles para hacer una actividad dada, por ejemplo, la actividad de contar⁴⁰. Con el tiempo estas creencias iniciales como el contar dieron lugar a ideas tales como la *unidad*, los *números*, la *representación autónoma de los números*, la *invención del cero*, la *aritmética*, el *álgebra*, y la *geometría*. De esta manera, el ser humano, que nace como un ser desvalido, en el principio de su vida sólo dispone de su sensibilidad en su relación con el mundo. Por este motivo acepta las creencias que ve en sus mayores sin reparar si son creencias o no lo son. Con su desarrollo, el ser hablante dicente y cognoscente lentamente abandona lo sensible y algunas de las creencias que aceptó sin discusión alguna creando así su

³⁷ Cf. Hirschberger 1967 II, 33-51.

³⁸ La bibliografía existente sobre esta orientación psicológica cognitiva del estudio del lenguaje es muy abundante. Destacan en este sentido Chomsky, el fundador de esta orientación de la psicología, y Lakoff 1987, quien es hoy el referente máximo de dicha tendencia. Cf. un estudio sobre esta disciplina en Martínez del Castillo 2008 y Martínez del Castillo 2010.

³⁹ Cf. Lakoff 1990: 39-57.

⁴⁰ Cf. Martínez del Castillo 2020, 55-61. El contar en español, que hoy día es una operación mental, en la lengua española y en muchas otras, empezó siendo una creencia útil que empleaba los dedos o las falanges de los dedos para contar lo que hoy llamamos unidades. En un principio el contar era un procedimiento basado en creencias. Las creencias son conocimiento pero no justificado ni seguro sino meramente aceptado porque tiene vigencia en el grupo social.

propio modo de pensar y en consecuencia su propio pensamiento. Las creencias, que se transmiten por medio del lenguaje, son muchas y muy variadas incluyendo tipos de creencias de muchas clases. Los significados en cuanto contenidos de la conciencia comienzan en el niño como creencias, contenidos de la conciencia que el sujeto hablante va matizando en todos los momentos de su vida hasta convertirlos en instrumentos virtuales válidos como tales instrumentos para representar las cosas reales.

Mi lenguaje y los significados: contenidos de mi conciencia

Pero los significados que hemos referido no son autónomos respecto a su darse en una lengua ni autónomos en cuanto a su formación. En su formación y concepción los significados dependen directamente de lo que son *los modos de pensar* y sus implícitos modos de concebir las cosas representadas en el lenguaje o *modos de ser de las cosas*. La realización de un modo de pensar más la denotación o designación potencial constituyen el significado con que me expreso en la ejecución de mi lenguaje. Tanto la designación como la denotación son fases que se dan en mi acto lingüístico o acto del hablar decir y conocer. No hay un hablar sin un decir, y no hay un hablar ni un decir si no hay un conocer previo. La designación es la relación que el constructo significativo guarda con las cosas del mundo real, de las que al hablar dice algo a la vez que las crea. Es decir, la designación refiere una doble realidad: la cosa real que es creada y lo creado que es dicho de esa cosa. Pero antes de la designación se da la concepción de aquello de lo que el hablante quiere hablar (la denotación). La denotación no es más que la concepción de lo representado en el acto del hablar decir y conocer, y desde el punto de vista de su génesis, es decir, nomenclalmente es lo primero. La denotación es posible gracias al instrumento inicial que todo hablante tiene para crear los significados, los modos de pensar. Estos son el sustrato primero del pensar anterior al acto del hablar que consisten en seleccionar de entre los posibles dentro de una lengua el modo de concebir aquello creado mentalmente de lo que queremos decir. Los modos de pensar se ejecutan en los modos de

concebir las cosas, los modos de ser de las cosas, como hemos dicho.

Los modos de pensar están basados en creencias. Son creencias tan fundamentales y tan necesarias en nuestro diario hablar que es difícil que lleguemos a darnos cuenta de lo que son en sí mismas ni del valor que tienen en el hablar y el conocer. Por ejemplo, son creencias eso que llamamos *el sentido común*, verdad o conjunto de verdades más allá de las cuales no nos atrevemos a dudar: las consideramos como la realidad misma. Cuando queremos hablar de algo, antes de todo otro acto anterior tenemos que seleccionar si históricamente dentro de una lengua es posible decir lo que quiero decir y sobre todo cómo lo puedo decir. El problema primero consiste en determinar si en mi comunidad lingüística y mi historicidad lo que voy a decir se dice como verbo, ejemplo, *trabajar*; o como sustantivo, *trabajo*; y si éste si consiste en un algo estático o realizado, algo que está ahí, *obra*, o algo dinámico, *tarea* o *actividad*; etc. Con la ejecución del modo de pensar y su implícito modo de ser de lo representado y los instrumentos nocionales de la denotación y la designación más los instrumentos que constituyen la determinación (verbal y extraverbal) se ejecuta la *síntesis* de la que hablara Kant, *la conexión sintética de la intuición*⁴¹, dando lugar al acto del hablar decir y conocer.

Los modos de pensar, concepto de Ortega y Gasset⁴², constituyen el sustrato de tipo nocional que define el constructo cognoscitivo en su propia concepción como modo propio de concebir lo representado. Los modos de pensar son aprendidos de la tradición en la técnica del hablar a la par que se aprende el lenguaje. Constituyen así el conocimiento técnico, *el saber* que define un acto lingüístico como tal acto lingüístico. Los modos de pensar se aprenden pues de la misma manera y a la vez que se aprenden las creencias en las que los modos de pensar están basados.

Como ilustración inicial al problema de la formación del concepto de «lenguaje» a través de un modo de pensar dado, veamos el concepto del

⁴¹Kant 2004, 41-61.

⁴²Ortega y Gasset 1992, passim.

«lenguaje» que estuvo en vigor en el inglés antiguo o anglo-sajón y la vigencia de ese modo de pensar en el momento presente. En el Old English o anglosajón la denotación del concepto «lenguaje», *ǵe.þeode*, estaba formada sobre la base del concepto de «tribu» expresado por el sustantivo *þeod* (=tribu). En la formación del sustantivo *ǵe.þeode* encontramos el prefijo *ǵe.* que unido al sustantivo *þeod*, daba el matiz semántico de compañía. De *þeod* provenía también el verbo *þeōdan* que significa unir, unirse, el cual en combinación con el prefijo *ǵe.* daba la idea de consecución exitosa de la acción denotada por el verbo, *ǵe.þeōdan*=unirse definitivamente. De esta manera *ǵe.þeode* (=lenguaje) designaba algo así como «joining the tribe successfully». Y...¿cuándo se unía uno a la tribu? Pues cuando nacía. Así pues el concepto «*ǵe.þeode*» (lenguaje) se había formado como un algo que estaba relacionado con la tribu siendo el nacimiento el hecho a partir del cual el bebé manifestaría el lenguaje que era el propio de su tribu⁴³, el cual se manifestaría con su desarrollo. De aquí que el lenguaje se concibiera como algo *natural*, algo que era congénito al recién nacido dentro de la tribu. Podemos concluir del hecho señalado lo siguiente: a) el lenguaje era algo propio de la tribu, algo que se tenía o no tenía si nacías o no en la tribu, por tanto *ǵe.þeode*, el lenguaje es algo natural; b) puesto que la tribu estaba formada genéticamente por la misma clase de gente, el lenguaje era concebido como lo que llamamos hoy «la lengua» por lo que las gentes de otras tribus tendrían una forma de hablar distinta. La adquisición del lenguaje se trataba pues de un proceso natural puesto que los miembros de otras tribus hablaban lenguas que no se entendían o se entendían dificultosamente. Hoy día este modo de pensar persiste en la lengua inglesa cuyo fundamento ya no es la tribu sino el hecho de pertenecer *naturalmente* a un mismo grupo social o comunidad lingüística.

Si bien la palabra *ǵe.þeode* era propia de la lengua que se habló desde el siglo V hasta el siglo XI en lo que era entonces *Bretene*, la concepción del lenguaje como algo natural es el modo de concebir hoy día la palabra *language* en la lengua inglesa, a

⁴³Chomsky diría que esto era así porque el lenguaje es innato.

pesar de que dicha palabra, *language*, fuera introducida en la lengua en el siglo XIII, justamente cuando se introdujo entre los anglosajones el modo de pensar sustantivo gracias al cristianismo⁴⁴. Es decir, cambió formalmente la palabra pero conceptualmente *language* se concebía según el mismo modo de pensar que dio origen a *ǵe.þeode*.

Así pues el concepto de «lenguaje» es un concepto creado por los hablantes —al igual que todo otro concepto — con los instrumentos propios de una lengua dada y dentro de una historicidad, según el modo de pensar vigente en la comunidad lingüística en la que se da el concepto señalado.

XI. MI LENGUAJE Y EL ACTO LINGÜÍSTICO

El lenguaje no es una realidad hecha. Es una realidad que nace justamente en el momento del hablar decir y conocer. La expresión el lenguaje nace es algo más que una realidad ajena al sujeto que habla, a mí que trato de manifestarme en lo que soy. El lenguaje en realidad no nace al hablar. El que se hace a sí mismo es el hablante. Es decir, soy yo el que al crear el lenguaje me hago a mí mismo como ser humano. Yo soy el sujeto que habla dice y conoce, yo, mi yo soy el que por hablar decir y conocer entiendo, y que por hablar decir conocer y entender pienso. Esta serie de juicios deducidos de la realidad del yo que hablo digo y conozco quiere decir que la participación del sujeto, mi yo que ejecuto mi lenguaje en el acto lingüístico, es determinante y exclusiva y que por tanto lo que yo hago en el momento del hablar es ejecutar mi propio yo, ejecutar mi propio proyecto de vida, ser que me hago a mí mismo cuando ejecuto lo que llamamos el acto lingüístico. Y puesto que yo sujeto hablante dicente y cognoscente soy creador porque soy libre y a la vez soy un sujeto que se hace a sí mismo como humano dentro de la historia que me ha tocado vivir, el acto lingüístico lleva en sí mi

⁴⁴Como antecedentes de esta situación podemos ver los siguientes: a) los contactos de los anglosajones con los romanos en el continente; la venida a la isla de Columba *mæsse.prēost* (Anglo-Saxon Chronicle, anal 565: Columba preste de misa), la venida de los franco-normandos en el siglo XI, y el florecimiento de la escolástica con Duns Scotto y Guillermo de Occam (siglos XIII-XIV).

impronta, que es única. El acto lingüístico así no es nada autónomo ni nada esporádico. Es un acto trascendental puesto que constituye el medio por el cual yo como sujeto hablante dicente y cognoscente me hago a mí mismo a diario. Por esto el acto lingüístico es siempre único e irreplicable teniendo en cuenta que el acto lingüístico no se hace más que en un contexto una situación y perteneciente a un entorno. Sin temor a equivocarme puedo decir que la finalidad del acto lingüístico no es el hablar decir y conocer (el objeto material de mi actuar en el mundo) sino la propia ejecución de mi ser como sujeto que me hago a mí mismo como humano (objeto final de mi actuar en el mundo). Esto es así porque yo tengo que vivir y desarrollarme en el momento de la historia que me ha tocado vivir. Así pues mi acto del hablar decir y conocer es una realidad que nace en mi propio ser en este mundo rodeado entre las cosas y dirigido a mis co-hablantes con los que tengo necesariamente que compartir mi vivir en el *diálogos*.

De esta manera y en consecuencia tengo que analizar mi acto lingüístico en lo que es. Tengo que determinar en todos mis actos lingüísticos cuál es el por qué de los mismos, es decir, cual es mi intención significativa como hablante individual.

Mi acto lingüístico o acto del hablar decir y conocer

Mi acto lingüístico como acto del hablar decir y conocer es una actividad que yo realizo desde mi conciencia. Consiste en la *síntesis cognoscitiva* que realizo según mi intuición en la que interviene mi *sensibilidad* y mi *intelecto* guiados por mi *imaginación* (Kant). De esta manera, mi acto lingüístico, la manifestación primera de mi lenguaje consiste en la proyección de mí hacia las cosas de aquello que yo soy y ejecuto desde mi conciencia. Las cosas sobre las que digo algo así tienen un grado de realidad relativo, el que yo les doy proyectando mi intención significativa sobre ellas, utilizando para ello las palabras de mi lengua, creando así mi *logos*, y mi *verdad*. A continuación voy a reflexionar sobre la realidad de mi acto lingüístico, mi acto del hablar decir y conocer. Mi acto lingüístico no es más que la

ejecución de mi vivir en una circunstancia dada, es decir, en un contexto y una situación dados y dentro de un entorno.

El acto lingüístico y la creación de mi yo y de las cosas

Mi acto del conocer, fundamento de todo acto lingüístico, no es más que la expresión de mi libertad e inteligencia. Es una actividad libre orientada a dominar y manipular lo que yo aprehendo transformándolo en un decir por medio de un hablar. En el acto del conocer yo me manifiesto como un sujeto que

- *Me separo* a mí mismo de lo *sensible y concreto*, es decir, que como primera acción me hago a mí mismo separándome de aquello que me viene de mis propios sentidos. Todo acto del conocer empieza desde la *aísthesis* (Aristóteles), aquello sensible que me dan mis sentidos o que creo yo en mi acto del conocer. Está claro pues que por encima de mi sensibilidad está mi ser mental, mi intelecto.
- *Transformo* lo sensible y concreto en algo *abstracto y virtual*. Es decir, el acto lingüístico consiste en hacer de aquello que me viene de mis sentidos, mi *aísthesis* ejecutada sobre algo de lo que tengo un interés dado, haciéndolo algo mío también pero de carácter totalmente distinto, algo que de ser sensible y concreto es transformado en algo *mental abstracto y virtual*. Con esto y gracias a mi *imaginación* ejecuto la síntesis de la que hablara Kant, la *conexión sintética de mi intuición*.
- Realizando estas dos operaciones *dentro de mí mismo* en mi *conciencia*, mostrando mi dominio sobre mi acto libre del conocer que une los opuestos como *unidad de razón y cosa* sin implicar análisis ni reflexión. Es pues νόησις τῶν ἀδιαρέτων, *apprehensio indivisibilium*, y, por ello, mi lenguaje no es ni verdadero ni falso⁴⁵: simplemente *significativo*, es decir, *representativo*.

⁴⁵«el lenguaje como unidad de razón y cosa, no es reflexión y, en sus formas primarias, no implica análisis alguno de las cosas que designa: es νόησις τῶν ἀδιαρέτων, *apprehensio indivisibilium*, y, por ello, no es ni verdadero ni falso. [...] Es *lógos semantικός* [expresión simplemente significativo], no *lógos apophantικός* [enunciado asertivo]» (Coseriu 1985a: 55)

- Para *superar la circunstancia* en la que me encuentro;
- Creando de esta manera *algo* que antes no existía, algo que es siempre *nuevo*.

Estas cinco manifestaciones señaladas son la manifestación de mis dimensiones como ser que vivo en el mundo, ser ahí⁴⁶ que me manifiesto en lo que soy, ser creador pero ser limitado que tengo que superar mi circunstancia⁴⁷. A causa de estas manifestaciones yo creo:

- *Mi propio yo*, es decir, mi *conciencia*. Yo soy lo que en todos los actos de mi conocer me he ido haciendo a mí mismo a lo largo de toda mi vida y cada vez que hablo digo y conozco.
- *Cosas virtuales*, es decir, *contenidos de mi conciencia*, *significados* objetivados en la *palabra o lenguaje*;
- Las *cosas* y un *mundo lleno de cosas*, es decir, la *realidad*⁴⁸;
- Creo⁴⁹ y recreo la *lengua particular*⁵⁰, ya que uso palabras y significados que no son míos sino de mi *comunidad lingüística*;
- Y creo mi *mundo lingüístico* en el cual vivo y viviré y al cual agrandaré cada vez que hable diga y conozca durante toda mi vida

De esta manera la palabra, mi lenguaje, se manifiesta en un triple nivel:

- Mi lenguaje es la *creación de significados*, la *objetivación de contenidos de la conciencia*, y *pensamiento* (=logos);

⁴⁶Martin Heidegger 2002, *passim*.

⁴⁷Cf. Ortega y Gasset 1992b, 46-47.

⁴⁸«Realidad es realidad cuando y en cuanto coincide con los conceptos» (Ortega y Gasset 1992a, 194)..

⁴⁹La lengua particular ha sido hecha en la historia por los hablantes a partir de toda alteración o cambio en los modelos del hablar vigentes en los distintos estados de la lengua (cf. Coseriu 1988)

⁵⁰Dice Coseriu: «La lengua se rehace porque el hablar se funda en modelos anteriores y es hablar-y-entender; se supera por la actividad lingüística porque el hablar es siempre nuevo; y se renueva porque el entender es entender más allá de lo ya sabido por la lengua anterior al acto. La lengua real e histórica es dinámica porque la actividad lingüística no es hablar y entender una lengua, sino hablar y entender algo nuevo por medio de una lengua» (Coseriu 1988, 109).

- Mi lenguaje se convierte en mi *lengua*, algo que es *común y participado con otros* dentro de mi comunidad lingüística;
- Mi lenguaje es un conjunto de *realizaciones individuales, discurso*, algo que se manifiesta en los *actos lingüísticos*, única realidad con existencia concreta de todo aquello de lo que decimos lenguaje⁵¹.

Tanto si lo denominamos como hablar palabra o discurso, mi *lenguaje* se resume en una actividad que yo realizo, una actividad libre y creativa y a la vez una actividad contingente e histórica, orientada siempre a conseguir un fin⁵². Este fin no se puede conseguir en sí mismo más que indirectamente, creando un «mundo fantástico⁵³», representativo, que dé explicación a lo que me rodea, un mundo fantástico y mental que sea la interpretación de lo que me rodea dando por supuesto que coincide con eso que me rodea, lo externo a mí. De esta manera el constructo fantástico y mental que me he fabricado representa, o pretendo que represente, lo que me rodea haciéndolo así un algo concebido por mí, denotado según mis imágenes inventadas, y designado por mí, con lo que doy por supuesto que es real, ya que coincide lo mental con lo externo a mí que me rodea. Y una vez hecho real, lo convierto en verdad al decir algo sobre ello. Con esto aquello que me rodea es transformado de ser simplemente a ser *algo real, cosa* asunto pragmático que constituye mi vivir en el mundo, y *mundo* compuesto de *cosas*. Y una vez que lo he hecho real digo y pienso sobre ello, haciéndolo así *verdad*.

Los medios que utilizo como hablante en el acto de mi conocer, o acto de ejecución de mi lenguaje, son los instrumentos *a priori* que componen el lenguaje mismo, a saber: el hablar decir y conocer, el entender, y el pensar, medios que surgen dentro de mí que por ello soy el *sujeto hablante dicente y cognoscente*⁵⁴.

⁵¹ «La realidad concreta del lenguaje es el acto lingüístico» (Coseriu, 1986,16).

⁵² «El hablar es una actividad libre y finalista y, como tal, no tiene causas externas o naturales» (Coseriu 1988, 196).

⁵³ Ortega y Gasset 1992, 131.

⁵⁴ Martínez del Castillo 2017b.

Mi acto del hablar y conocer como acto de decir

Yo hablo porque tengo algo que decir, digo porque me defino ante aquello de lo que quiero hablar. Y hablo y digo porque conozco. Los medios del lenguaje, pues, son todo aquello que constituye el lenguaje en sí, instrumentos *a priori* que constituyen a la vez mi propio ser hombre. Por esto el lenguaje no puede ser más que *creativo*⁵⁵. Su finalidad es infinita⁵⁶, identificándose con el decir⁵⁷, o la definición de mí mismo ante lo que me rodea⁵⁸, e identificando el decir con *mi intención significativa propia*⁵⁹. En este sentido el decir determina tanto mi conocer por arriba como mi hablar por abajo. Por arriba, mi decir guía mi conocer porque yo siempre que hablo tengo la intención de decir algo, *mi intención significativa individual*. Y por abajo, porque el decir determina mi hablar. En cualquier caso, hablamos siempre de algo que viene al sujeto de dentro, fruto de mi propia creatividad⁶⁰ y mi propia libertad.

Mi acto lingüístico y la realidad de mi hablar decir y conocer

La realidad de mi hablar decir y conocer se da en mi acto lingüístico. Los hablantes al mismo tiempo que hablan tratan de entender su propia realidad en el contexto y la situación en los que el sujeto se mueve y vive. La realidad de mi acto lingüístico abarca tanto lo interno a mí como aquello que yo sujeto cognoscente (mi propio yo) proyecto sobre lo que me rodea, constituyéndolo en objeto de mi conocer decir y hablar. El hablar en este sentido es *hablar y entender*⁶¹

⁵⁵Coseriu 2006, 44-45.

⁵⁶Coseriu 1992, 253.y Coseriu 1988, 57.

⁵⁷Ortega y Gasset 2001, 245.

⁵⁸ Ortega y Gasset 1992a, 253.

⁵⁹ Martínez del Castillo 2017b, § 1.

⁶⁰ Dice Ortega y Gasset: «[...] en el individuo antecede el habla íntima, el decirse a sí mismo algo, a la operación de comunicarlo. [...] Es preciso reconocer al hablar-pensar una prioridad sobre el hablar-conversar» (Ortega y Gasset 1992b, 81). De la misma manera, «hablar no es sino la consecuencia de haber nosotros recibido mecánicamente desde fuera [una] lengua. Hablar, pues, es una operación que comienza en dirección de fuera a dentro [...]. Decir, en cambio, es una operación que empieza dentro del individuo. Es el intento de exteriorizar, manifestar, patentizar algo que hay en su intimidad. A este fin consciente y racional procura emplear cuantos medios encuentra a su mano: uno de ellos es hablar, pero sólo uno de ellos» (Ortega y Gasset 2001, 259).

⁶¹ Cf. Coseriu 1988, 109.

proyectándose doblemente sobre las cosas y sobre mis co-hablantes, la ejecución de la finalidad propia de mi acto del conocer. En este sentido la realidad de las cosas por un lado, y mi propia realidad es algo que nace en mi conciencia. Por tanto, el qué de mi conocer y el por qué del mismo tengo que buscarlos dentro de mí. *El qué* de mi conocer para hablar y decir es aquello que libremente yo *aprehendo*, algo que siempre es ajeno a mí, lo otro que yo, las cosas. *El por qué de mi aprehensión lingüística*, la finalidad de mi acto del conocer, no puede ser más que mi interés por conocer. En este sentido, debido a mi condición libre mi interés por conocer no es más que el desarrollarme a mí mismo entre las cosas, siempre con la vista puesta en mi interés personal, es decir, en mi propio desarrollarme o hacerme a mí mismo como humano. Y, por último, el cómo de mi conocer para hablar y decir tengo que buscarlo fuera de mí, en mi lengua, lo cual constituye, según Ortega y Gasset, *el modo de pensar*⁶², el cómo de mi aprehensión lingüística.

De todo esto podemos sacar una conclusión. Mi acto lingüístico como acto indisoluble de hablar decir y conocer nace en mí, lo ejecuto yo con medios que son yo mismo y medios que, para poder manifestarlos a los demás, son materiales, es decir, pertenecen a mi comunidad lingüística (lengua), en la que vivo, y la razón de ser de mi acto lingüístico no es más que mi propio y exclusivo interés. De esta manera, yo que vivo en este mundo, me desarrollo a mí mismo en lo que soy, un ser que tiene que superar su circunstancia en todo momento de su vivir y de su co-existir doblemente entre las cosas y en colaboración y participación con mis co-hablantes.

XII. CONCLUSIÓN

El lenguaje es un concepto que yo creo, que define mi actividad mental que es muy compleja pero que se puede descomponer. Mi lenguaje consiste en las actividades mentales que yo tengo que hacer a diario y repetidamente como ser que soy en este mundo en el que me desenvuelvo. Se trata de mi hablar, decir, conocer, entender, pensar, y querer decir (mi intención significativa

⁶² Ortega y Gasset 1992a, *passim*.

individual). Como tal mi lenguaje es producto de mi libertad y de mi condición de ser con-otro. Por este motivo el lenguaje, mi lenguaje, es radicalmente distinto de lo que llamamos la lengua. En sí mismo mi lenguaje es la base fundamental para mi creatividad con la que se confunde, y constituye el fundamento último de mi ser y mi existir en el mundo lingüístico que laboriosamente me voy creando. De esta manera soy yo el que crea mi lenguaje y mi mundo lingüístico y en reciprocidad puedo decir que yo me ido haciendo gracias a mi lenguaje en lo que yo soy y quiero ser.

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Angela Pearce

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ABSTRACT

In early 2020, 1.6 billion students were forced to engage in remote learning for the purposes of education continuation. As a result of online learning mandates, digitized and mobile technologies have influenced various dimensions of students' personal well-being. Many students are subjected to the digital inclusion of having the needed technologies to effectively engage in electronic-based learning platforms and infrastructures. Contrary to such, various student bodies face pandemic and pre-pandemic digital disparities and social exclusions, thus denying them the opportunity to participate in electronic-based educational practices required for academic achievement and success. This study explores how educational-based technologies are used to increase students' personal well-being and academic satisfaction while also facing online learning mandates and being subjected to digital disparities. Moreover, this study evaluates how multifactorial and innovative technologies for educational practices impede or proliferate well-being, life and academic satisfaction, and happiness. Seligman's (2011) PERMA Theory of Well-being is adopted as a grounding method. The PERMA Theory of Well-being comprises five distinct pillars: positive emotions, engagements, relationships, meaning, and achievement.

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In early 2020, 1.6 billion students were forced to engage in remote learning for the purposes of education continuation. As a result of online learning mandates, digitized and mobile technologies have influenced various dimensions of students' personal well-being. Many students are subjected to the digital inclusion of having the needed technologies to effectively engage in electronic-based learning platforms and infrastructures. Contrary to such, various student bodies face pandemic and pre-pandemic digital disparities and social exclusions, thus denying them the opportunity to participate in electronic-based educational practices required for academic achievement and success. This study explores how educational-based technologies are used to increase students' personal well-being and academic satisfaction while also facing online learning mandates and being subjected to digital disparities. Moreover, this study evaluates how multifactorial and innovative technologies for educational practices impede or proliferate well-being, life and academic satisfaction, and happiness. Seligman's (2011) PERMA Theory of Well-being is adopted as a grounding method. The PERMA Theory of Well-being comprises five distinct pillars: positive emotions, engagements, relationships, meaning, and achievement. These distinguished dimensions are significant to commissioning educational-based types of machinery and platforms for the purposes of knowledge acquisition and intellectual sustainability. In a broader sense, the digital gap persists between communities, generations, and geographically.

Being provided or being able to afford the necessary physical materials and resources is vital when propagating the idea of taking an online/remote/blended learning approach. Implications and future suggestions are addressed and discussed.

Keywords: academic satisfaction, educational-based technologies, well-being, perma, digital disparities.

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I. INTRODUCTION

Establishing and sustaining increased personal well-being continues to be vital in everyday life, irrespective of age, race, ethnicity, or other distinct demographics. Increased personal well-being refers to life happiness and satisfaction, good psychological, physical, and emotional health, social wealth, and resilience (Chen, 2016; Seligman, 2011). Educational-based technologies and digital pedagogies have become substantial instigators to various dimensions of students' and teachers' personal well-being (Pearce, 2021; Schleicher, 2020). Due to the rapid onset and widespread of COVID-19 and SARS-CoV-2 infections, resulting in school and academic institution shutdowns, students globally were forced into using digitized, mobilized, and socially-oriented technologies for the purposes of academic engagement and achievement, or otherwise (Pearce, 2020a; Schleicher, 2020). The results of inevitable and life-threatening viral plague impacted were more than 800 million

schools, 190 countries, approximately 1.6 billion students, with over 34 million being primary and secondary learners, along with an overwhelming number of teachers, instructors, parents, and caregivers, resulting in an education crisis (Azubuike et al., 2021; The World Bank Group, 2021). To date, humans continue to live among the incubus coronavirus, its variants, unrelenting death rates, and a recent profound rise in COVID-19 health-related conditions and hospitalizations among young and school-aged children.

While living amongst an incurable and unstoppable pandemic, personal well-being, sustainability, and mental health has significantly shifted individuals' outlook in life. Personal well-being is a result of positive emotions, positive engagements, positive relationships, meaning or purpose, and achievement, components that make up the PERMA theory of well-being (Seligman, 2011). Furthermore, personal well-being is essential to everyday life while considering internal and external influences regardless of a person's academic, private, or professional background (Yu, Shek, & Zhu, 2018). Humans aspire to thrive and flourish in life (Seligman, 2011). They make every attempt to strategically place themselves in positions where the benefits outweigh costs and barriers. Innovative technologies provide individuals with a flood of opportunities to establish and sustain personal connections, engage in meaningful and purposeful interactions, and take on new life endeavours. More importantly, many use technologies to increase their mental health and personal well-being. For this study, these personal connections, engagements, and novel quests are based on educational involvements while facing digital disparities and social exclusions.

Engagement in online learning full-time has become a new adventure for many school-aged children and adults. The online learning mandate of using education-centric platforms and digital infrastructures have substantially impacted students' and teachers' personal well-being, positively and negatively (Chen, 2016; Lee, Kwon, & Richards, 2019; Li, Gow, & Zhou, 2020; Pearce,

2021; Yu et al., 2018). Some positive affectives are associated with multidimensional aspects of PERMA, meaning positive emotions are not just about happiness that could lead to educational satisfaction or academic achievement. Positive emotions are defined as feelings of joy, love, compassion, acceptance, gratitude, amusement, and feeling good about current and past situations and circumstances (Seligman, 2011). When educational practices elicit positive emotions among students and teachers, it contributes to increased personal well-being, health, heightened academic performance and satisfaction, and promotes resilience (Chen, 2016; Lee et al., 2019; Pearce, 2021; Yu et al., 2018). Positive emotions and feelings are also a result of good moods, optimism, positive behaviours, academic performance, memory, increased attention and social presence, motivation, and cognitive fitness (Li et al., 2020; Yu et al., 2018).

Contrarily, negative emotions can lead to educational dissatisfaction and emotional overloads (Lee et al., 2019; Pearce, 2021). By using digitized and mobilized technologies for remote and online learning, a wealth of information is placed at a student's fingertips, exposing them to information and cognitive overloads, which can elicit unpleasant emotions and reduce academic satisfaction (Li et al., 2020; Pearce, 2021; Yu et al., 2018). Exposure to negative stimuli, toxic and unhealthy learning environments, inability to establish authentic connections, feeling meaningless, and feeling as though they have not achieved or accomplished anything while engaged in the online learning experiences are also a result of academic dissatisfaction (Li et al., 2020; Pearce, 2021). It is also a result of inattentiveness, lack of motivation, and memory febleness, leading to increased dropout and attrition rates (Lee et al., 2019; Li et al., 2020; Pearce, 2021).

Constructive use of innovative technologies for learning can significantly increase students' and teachers' social wealth and mental health. These online learning platforms and infrastructures can motivate and encourage communication and the establishment and sustainability of authentic, trusting, and fruitful connections such as

student-teacher and student-student dyads, internationally and domestically (Al-Harrasi & Al-Badi, 2014; Chen, 2016; Pearce, 2021).

Socially-oriented and mobile-based learning and communication technologies provide students with many opportunities to collaborate and socialize (Al-Harrasi & Al-Badi, 2014; Pearce, 2020a; Pearce, 2021). Through online educational engagements, students can feel good about getting the needed social support, immediate feedback related to course materials, flexibility in completing assignments and changing their learning contexts, sharing knowledge and personal experiences, and increasing their digital knowledge and literacy skills (Pearce, 2020b; Pearce, 2021; Vladova et al., 2021).

It is unquestionable that many students already use various technologies for many reasons and access innumerable social media and social networking sites and readily engage in digital gaming (Al-Harrasi & Al-Badi, 2014). Excessive screen time considerably influences young children's psychological well-being, development, cognition, critical thinking skills, behaviours, and learning achievement (Przybylski & Weinstein, 2017; Yu et al., 2018). However, the United Nations International Children's Emergency Fund and the International Telecommunication Union (UNICEF-ITU) (2020) finds that there are still two-thirds, or 1.3 billion school-aged children ages 3- to 17-years-old, and 759 million or 63% of persons 15- to 24-years-old globally without home broadband and internet connections. Due to internet absence or scarcity, students are faced with experiencing digital homework gaps, meaning lacking necessary internet and home broadband connections or computers needed to complete homework assignments (Auxier & Anderson, 2020; Schaeffer, 2021). Being equipped and having access to quality physical materials and resources are crucial to engaging in remote and online educational practices.

Fitting into the category of physical material and resource accessibility are associated with digital inclusion or being categorized as "the haves" (DiMaggio & Hargittai, 2001; van Deursen & van Dijk, 2018). Comparatively, being denied or not

having access to essential physical materials and resources needed to engage in online and remote learning or being granted the option to participate in technology-driven societies is a result of being subjected to digital disparities and inequalities or fitting the categorization of "the have-nots" (DiMaggio & Hargittai, 2001; van Deursen & van Dijk, 2018).

Many students and school districts face digital disparities or are subjected to being part of the "have-nots." Being disproportionately denied access to technology-based infrastructures such as quality broadband and internet connections contributes to negative emotions, pessimistic and disapproving attitudes toward technology for educational purposes, and lack of opportunity (Pearce, 2021). Lack of technology-based educational resources and materials is also a consequence of academic failure and dissatisfaction, mainly when learning platforms are not user-friendly, difficult to navigate, and when broadband and internet connections are unstable or absent altogether (Pearce, 2021). Sociodemographic and socioeconomic characteristics are crucial to digital disparities, those related to low income of earning less than \$30k a year, age, race, gender, educational level, and geographic localities (Anderson & Perrin, 2018; Elena- Bucea, Cruz-Jesus, Oliveira, & Coelho, 2020; Vogel, 2021).

While considering socioeconomics, socio demographic, and geographies, approximately 77% of American households subscribe to high-speed home broadband connections, up from 73% in 2019 (Perrin, 2021). Additionally, 89% of the United Kingdom population are subscribers, up from 82% in 2019, respectively (O'Dea, 2021). Given the increased home broadband subscription rates, most public and private households have taken the initiative to reduce their susceptibility to digital and social exclusion affiliation and statistical status. The global digital population continues to accelerate upwardly. There are 4.66 billion active internet users, making up 59.5% of the entire population globally, with Northern Europe ranking top place, having a 96% internet penetration rate (Johnson, 2021a). More importantly, 92.6% or 4.32 billion

users were active mobile internet users, while 4.2 billion were active social media users, and 4.15 billion were active mobile social media users (Johnson, 2021a). According to the Organisation of Economic Co-operation and Development (OECD) (2021), fixed broadband subscriptions totalled 454 million, whereas Switzerland (47.5%), France (45.6%), Norway (44.6%), and Denmark (44.2%) are the leading countries. Likewise, when it comes to internet usability, China ranked the highest, having 979 million monthly users, following India with 846 million and the United States with 304 million monthly users (Johnson, 2021b). Many households globally are subscribing to home broadband and internet services. However, specifically in American families, 15% of U.S. home broadband subscribers, including 34% of the persons making less than \$30k a year, cannot afford their home broadband subscriptions (Anderson & Perrin, 2018; McClain, 2021; Vogel, 2021). More importantly, many of these subscribers reported frequent internet connection interruptions (Perrin, 2021), which adds to students' academic dissatisfaction. This study explores how educational-based technologies are used to increase students' personal well-being and academic satisfaction while also facing online learning mandates and being subjected to digital disparities. Moreover, this study evaluates how multifactorial and innovative technologies for educational practices impede or proliferate well-being, life and academic satisfaction, and happiness. Seligman's (2011) PERMA Theory of Well-being is adopted as a grounding method.

1.1 Objective:

The purpose of this literature review is to provide insight into how using multifunctional and innovative technologies for educational practices impedes or proliferates academic satisfaction while considering various dimensions of personal well-being, specifically, positive emotions, engagements, relationships, meaning, achievement, as well as health.

1.2 Hypothesis:

This study hypothesizes that there are some

significant personal and well-being, and mental health barriers associated with using technology for educational practices and achievement and being faced with digital inequalities.

1.3 Method:

This study examines previous works of peer-reviewed literature related to students' and teachers' overall personal well-being and academic achievement. Students' and teachers' involvement in using technology in education is profound. Their personal well-being and health are substantial contributors to intellectual satisfaction and overcoming barriers related to mental health complexities and digital disparities.

II. DEFINING ACADEMIC SATISFACTION

Any attempt to understand and define academic satisfaction can present complexities. Many individuals and educational researchers view "academic satisfaction," "academic achievement," and academic success," or "student success" and "student achievement" differently. More importantly, each student will have an unparalleled view of what their own academic satisfaction means. Students' level of academic satisfaction is a result of them being satisfied with their school or educational institution and subjective health (Finn & Darmody, 2017). This is particularly the case for international and English as a second/foreign language (ESL/EFL) students (Finn & Darmody, 2017; Sadoughi & Hejazi, 2021; Yil-Jyrä, 2014). Moreover, educational outcomes and experiences that result in good grades, scholarships, social support, quality relationships and engagements with peers and teachers, grants, awards, diploma/degree, publication, knowledge acquisition, collaboration opportunities, perfect attendance, and the like are also significant predictors of students' intellectual achievement but not necessarily academic satisfaction (Li et al., 2020; Pearce, 2021; Sadoughi & Hejazi, 2021; Yil-Jyrä, 2014). When students are exposed to pleasant stimuli, such as enjoyable learning experiences, the brain's reward centres are activated, increasing personal well-being, and enhancing life and academic satisfaction (Li et al., 2020).

Although used interchangeably and as a catchall phrase, the terms *academic* and *students'* is applied to the term success or satisfaction, i.e., academic success, students' success, academic satisfaction, and students' satisfaction, thus narrowing the scope of what success entails (York, Gibson, & Rankin, 2015). To understand what academic satisfaction means, one must consider the various internal and external factors influencing a student's educational experiences. Take, for example, culture. Culture affiliation affects an individual's attitudes, beliefs, thought processes, social influences, behaviours, individual and collective awareness, and intellect (Oyserman & Lee, 2008). It contributes to self-conceptualization, environment, personal affiliations, and relationships (Oyserman & Lee, 2008). Environmental and external factors are significantly related to academic experiences and success, pedagogies, behaviours, interactions, and contexts (Yu et al., 2018).

Personal well-being components are also significant predictors of academic satisfaction. Students' emotions, engagements, relationships, feeling meaningful, and achievements influence educational experiences and satisfaction. These entities can also impact the learning environment, behaviours, willingness to engage, interact, socialize, and collaborate with other students and teachers. The multidimensional well-being qualities also play an integral role in students' enthuses to increase social presence. They experience reduced feelings of loneliness, abandonment, isolation, being ignored, or unimportance on a positive front. In light of this research and taking into account the PERMA theory of Well-being, achieving academic satisfaction is viewed as:

Students feel good about their educational experiences and competencies; they feel they have achieved something, increased their level of intellect, and developed new skill sets personally and professionally; they have established and sustained meaningful and purposeful connections and engagements.

This definition is specific to achieving academic

satisfaction and personal well-being, as this could be definitive to academic well-being given that students' personal well-being significantly influences their academic satisfaction, and students' academic satisfaction can substantially impact their personal well-being, meaning, their emotions, engagements, relationships, meaning, and achievement.

III. DEFINING DIGITAL DISPARITIES

To engage in digital-based educational practices, accessibility to technology resources is vital. Digital disparities and inequities refer to persons and communities not having access to various information communication technologies to fully participate in technology-driven societies (van Deursen & van Dijk, 2018; Pearce, 2020b). Not having or having access to quality broadband and internet connections is defined as being part of the haves and the have-nots (DiMaggio & Hargittai, 2001). These resources could stem from having access to and being able to afford quality equipment and stable broadband and internet connectivity. However, this is not the case for most students and teachers, as some school districts in poor and underserved communities inevitably face digital disparities and inequities (Pearce, 2020b; Reddick et al., 2020; van Deursen & van Dijk, 2018). Being marginalized and residing in underprivileged and underserved communities, that is, geographical restrictions indubitably lead to a lack of quality broadband and internet connections or not having connections at all (Pearce, 2020b; Reddick et al., 2020; van Deursen & van Dijk, 2018). As a result of digital inaccessibility, students substantially fall behind academically when compared to students who fit the digital inclusion criteria, and their educational outcome results in academic failure and dissatisfaction (Dorn et al., 2020; Hardy, 2019; Pearce, 2020b; Pearce, 2021; Reddick et al., 2020; Salemink et al., 2017).

Lacking digital necessities stems from internet service providers (ISPs), distributors, policymakers, and significant decision-makers choosing not to place broadband services in rural and poor communities (Hardy, 2019; Pearce, 2020b; Pearce, 2021; Reddick et al., 2020; van

Deursen & van Dijk, 2018). Quality high-speed broadband and internet connections are based on subscription continuation, sustainability, and profitability (Hardy, 2019; Pearce, 2020b; Pearce, 2021; Reddick et al., 2020; van Deursen & van Dijk, 2018). Having access to digital technologies and broadband and internet connectivity's fit the technology use paradigms and shifts of being part of the haves and the have nots (DiMaggio & Hargittai, 2001).

Disproportionate denial and access to quality services and connectivity are categorized as being part of the have-nots (DiMaggio & Hargittai, 2001). In contrast, persons who do have access to quality physical materials and resources are the haves (DiMaggio & Hargittai, 2001).

Students not provided with essential materials and resources continue to fall behind academically (Dorn et al., 2020; Pearce, 2020b, Pearce, 2021). Research has shown that persons residing in rural and impoverished communities significantly linger behind those students positioned in urban and suburban communities where digital resources and internet accessibility are readily available and limitless (Dorn et al., 2020; Pearce, 2020b; Pearce, 2021). Approximately 77% of Americans are home broadband subscribers (Perrin, 2021). While the rates of home broadband subscriptions have increased over the past couple of years, from 73% respectively, approximately 30% of the subscribers reported that they frequently experience connection interruptions, resulting in increased frustration and anxiety of using technology for academic engagements (Anderson & Perrin, 2018; Perrin, 2021).

Digital divergences between countries and communities continue to be investigated. Developing countries are afforded the pleasantries and privileges of quality services, connections, and steadfast maintenance and upkeep. Additionally, well-developed countries have developed a reputation of digital inclusion. Contrastingly, underdeveloped countries and rural communities continue to face digital challenges and inequalities (Hardy, 2019; Pearce, 2020b; Reddick et al., 2020; van Deursen & van

Dijk, 2018). Unquestionably, many geographical localities within affluent countries are subjected to digital inequities. The areas that face digital and geographical restrictions are nonetheless rural and poor communities where marginalized, and those facing destitute situations reside (Hardy, 2019; Pearce, 2020b; Reddick et al., 2020; van Deursen & van Dijk, 2018). Specifically, families lacking or opting out of digital memberships or services are from low education, low income, and senior adults aged 65 and older homes (Elena-Bucea et al., 2020; Vogels, 2021).

Because students are part of these households of non-home broadband and internet subscribers or reside in communities where connections are absent altogether, students face digital 'homework' disparities (Auxier & Anderson, 2021; Schaeffer, 2021). Students have significantly fallen behind academically due to the 2019 coronavirus pandemic and being forced into online and remote learning (Dorn et al., 2020). Recent reports reveal that white school-aged children and students residing in affluent communities with quality broadband and internet access, and computer equipment have fallen behind 5 to 9 months academically (Dorn et al., 2020). The results were more detrimental for students of colour and those residing in poor neighbourhoods or attending schools that face destitute situations, as they have fallen behind 12 to 16 months academically, threatening their chance of moving to the next grade level (Dorn et al., 2020).

Many attempts have been made to bridge the digital divide and promote academic satisfaction, mainly as billions of school-aged children and their educational achievement and success are impacted. A significant project implemented by the Federal Communication Commission (FCC) (2020) is the Digital Opportunity Data Collection (DODC) to pinpoint digitally deprived and underprivileged communities. Furthermore, the FCC's Rural Data Opportunity Fund (RDOF) project has invested approximately \$20 billion to place quality broadband connections in rural and poor communities and offer governmental subsidies that would provide discounted and

reduced pricing of home broadband monthly subscriptions (FCC, 2020). Even with these efforts, some low-income households, some 34% of the 63% of rurally positioned subscribers struggle to pay their monthly subscriptions even at discounted rates (McClain, 2021; Pearce, 2021; Perrin, 2021; Vladova, 2021). Given this, financial challenges will continually influence students' academic satisfaction, personal well-being, and subject them to the multiplicity of digital disparities (McClain, 2021; Pearce, 2021; Perrin, 2021; Vladova, 2021).

IV. THEORETICAL UNDERPINNING

Seligman's (2011) PERMA Theory of Well-being demonstrates the various elements associated with how individuals flourish and thrive in life. Having increased well-being is a result of life satisfaction, good health, and happiness. The five pillars of PERMA are positive emotions (P), engagements (E), relationships (R), meaning (M), and achievement (A) (Seligman, 2011). The distinctive elements are the building blocks to establishing and sustaining a happy and healthy lifestyle (Seligman, 2018). Being in positive moods, focusing on positive outcomes rather than the negative, having quality and authentic connections, knowing one's purpose, and meaning, and feeling as though one has achieved or accomplished something in life is a result of

increased personal well-being and health (Seligman, 2011, 2018). Possessing and practicing all these elements leads to self-fulfilment, a found state of flow, and living a meaningful and good life (Seligman, 2011).

Various measuring tools have been used to examine an individual's personal well-being. The PERMA-Profiler developed by Seligman is a 23-item, 11-point Likert scale, ranging from 0 to 10, used to measure functioning related to positive and negative emotions, engagements, relationships, meaningfulness, and accomplishment (Seligman, 2011). Increased well-being and finding a state of flow are measured by optimal experiences. The good outweighs the bad, and individuals take the time and effort to engage in pleasurable and memorable activities where they become completely immersed, causing them to unconsciously lose track of time (Seligman, 2011). More importantly, the distinct well-being components can be practiced or implemented into a person's daily life independently or collectively, as there is a significant overlap between the various dimensions. This study takes a PERMA approach to understand academic satisfaction and how it relates to personal well-being while facing digital disparities.

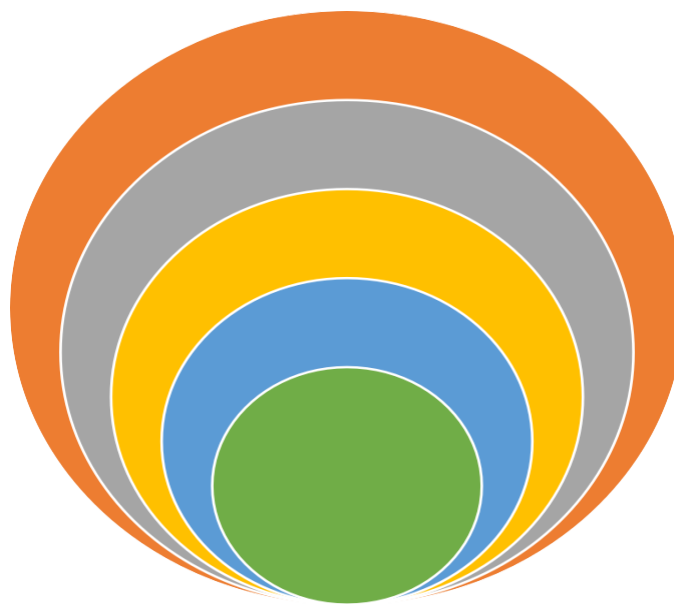


Figure 1: The PERMA Theory of Well-Being (Seligman, 2011)

This image represents the PERMA Theory of Well-being dimensions developed by Seligman. PERMA comprises five pillars: positive emotions, engagements, relationships, meaning, and achievement, and they are essential elements that complement one another. These components are not mutually exclusive, as each one can be independently or collectively implemented into everyday life practices and activities, as each element significantly overlaps.

4.1 PERMA Elements Defined

Personal Well-being. Personal well-being is an operationalized and measurable construct of happiness and life satisfaction (Seligman, 2011). To improve personal well-being, individuals can readily practice and implement the various pillars into their daily lives, those associated with the PERMA theory of well-being, which involves positive emotions, engagements, relationships, meaning, achievement, and good health (Seligman, 2011). Health and personal well-being are influenced by various internal and external factors related to cognition, physical, emotional, spiritual health, environment, cultural, social, and behavioural factors (Pearce, 2021; Yu et al., 2018). It can be applied to all life genres, academically, personally, socially, professionally, societally, and environmentally. For educational practices, taking into consideration students' personal well-being and mental health is essential. When students are presented with positive stimuli, have positive and meaningful engagements, feel as though the learning experience is purposeful, can establish and achieve authentic relationships and positive outcomes, it increases their personal well-being and leads to optimal learning (Pearce, 2021). Specifically, when academic institutions consider the pillars associated with PERMA theory of well-being, individually or collectively, it can result in academic satisfaction and pleasurable educational experiences, self-determination, and self-gratification (Yu et al., 2018).

Positive Emotions. The evolution of positive emotions goes beyond happiness. Positive emotions are about feeling good about current

and past life situations and experiences (Seligman, 2011).

Feeling good is fundamentally based on feelings of joy, compassion, gratitude, love, and hope (Seligman, 2011). For students, and using technology for the purposes of academic satisfaction, when students find their engagement in technology-based learning infrastructures and platforms to be pleasurable and easy to navigate (Pearce, 2021). Students' and teachers' responsiveness, social support, opportunities to socialize themselves and collaborate result from positive emotions, leading to academic satisfaction, social presence, and increased productivity.

Engagements. Engagements are a result of finding flow. Like positive emotions, engagements are restrictive to subjective measures (Seligman, 2011). Positive engagements or finding a state of flow means becoming completely immersed in certain activities, as the outcome entails a person losing track of time while being entirely focused on a specific task or goal (Seligman, 2011). All other elements of PERMA, meaning, positive emotions, positive relationships, meaning, and achievement, are by-products of positive engagements. For students, positive engagements are based on communicating with teachers and other students, collaboration, or cooperation, and engaging in mentally stimulating and pleasurable, and enjoyable assignments. How students learn is supplemental to their willingness to readily engage in online and remote-based learning. More importantly, motivation, attention, and emotions are critical drivers to learning achievement (Li et al., 2020; Yu et al., 2018).

Relationships. Authentic relationships refer to feeling loved, supported, and valued (Seligman, 2011). When individuals can establish and sustain genuine connections, it contributes to life satisfaction, social wealth, health, and overall personal well-being. For students, forming organic, trusting, and respectful relationships in educational settings is essential. When students can connect and form bonds with peers and faculty, students may perceive using technology for online and remote-based educational practices

as worthwhile. It also increased their motivation to communicate, socialize, collaborate, and share knowledge and experiences (Pearce, 2020a; Pearce, 2021).

Meaning. Meaning refers to having a sense of purpose, being cognitively and physically healthy, and thriving and flourishing in life. Purposefulness living and standing for something larger than self and finding certain situations or involvements pleasurable and meaningful (Seligman, 2011). It is subjective and aids in judging circumstances logically, coherently, as well as contradictorily (Seligman, 2011). Regardless of educational, personal, and professional backgrounds, every person has their own unique way of describing their life experiences and meaning. When using technology for academic achievement or satisfaction, students finding meaning in their academic engagements are based on their academic involvement and successful outcome. Using technology for learning and communicating with others produces positive emotions, leading to meaningful and mentally stimulating engagements and feeling a sense of purposefulness.

Achievement. Achievement is based on completing specific tasks or accomplishing set goals. Humans pursue personal, professional, and academic achievements for their own personal sake (Seligman, 2011). They do so to feel better about themselves, become a better self, and achieve self-mastery. For students, accomplishments are a result of rewarding academic outcomes. Some tangible rewards are establishing authentic connections and bonds with peers, medals, prizes, incentives, degrees or diplomas, and the like. Intangible achievements include feeling good about knowledge, competencies and acquisition, positive learning engagements, those that are meaningful and mentally stimulating, receiving good grades, high grade point averages, perfect attendance, and scholarships.

V. STRENGTHENING STUDENTS PERSONAL AND ACADEMIC WELL-BEING USING TECHNOLOGY

Innovative and emergent technologies dominate all life genres, influencing students' personal well-being, health, and academic satisfaction. Since being exposed to an unforeseeable COVID-19 and SARS-CoV-2 pandemic, various multifaceted technologies have become a robust literary mainstay, influencing students' overall personal well-being. Students globally were impacted by widespread school closures and forced to participate in online and remote learning processes regardless of access to technological-based resources, materials, and adequate training.

In academia, students' and teachers' personal well-being is often overlooked and not considered for learning and teaching practices (Yu et al., 2018). Many schools and academic institutions focus on the curriculum rather than taking a whole-school-centred approach that embraces their emotions, engagements, relationships, feelings of meaning, and levels of achievement (Council of Europe, 2021). Failing to consider elements associated with students' personal well-being and health can detrimentally impact their academic satisfaction, thus eliciting negative emotions related to feeling dissatisfied, unimportant, unheard, ignored, lonely, isolated, and the like (Pearce, 2020b; Pearce, 2021; Yu et al., 2018). Now that billions of students, an astonishing number of teachers, and other educational stakeholders are forced into remote learning for the purposes of academic satisfaction and success, their well-being and mental health should be put at the forefront and integrated into education and pedagogical curricula.

Receiving good grades does not equate to academic achievement and satisfaction (Yil-Jyrä, 2014). Interlocking variants of the PERMA theory of well-being and academic satisfaction while also considering digital inclusivity should be embraced in online and remote learning. This way, primary educational stakeholders, i.e., students and teachers, get the best of both worlds.

Increasing students' personal well-being while considering their mental health will undoubtedly increase the levels of academic satisfaction and achievement. Provided is a list of some ways to improve and sustain students' personal well-being, academic well-being, and health using education-based technologies for remote and online learning are as follows (these methods can also be applied to offline/in-class and blended learning):

- Encourage class participation and the sharing of knowledge and personal experiences.
- Encourage collaboration by assigning group assignments and tasks.
- Encourage social networking to boost social enrichment between student-students and student-teachers.
- Provide students with the option to engage in cognitively stimulating activities and those they show great interest.
- No tolerance for disrespectful, rude, negative comments.
- Encourage students to form connections with other students, whether domestically or internationally.
- Encourage daily physical activities
- Encourage students to set realistic, measurable, and achievable goals.
- Ensure students have access to quality materials and resources needed to actively engage in the online and remote learning platforms.
- Ensure students receive proper training on the education-based and learning platforms
- Be responsive, supportive, and provide constructive feedback.
- Ask students how they are feeling and be willing to listen.
- Encourage students to complement other students.
- Celebrate achievement by offering rewards and incentives for groupthink and individually completed assignments.
- Create an all-inclusive, culturally responsive, and welcoming learning environment
- Provide opportunities to engage in teacher-student interactions.
- Embrace a positive learning atmosphere

- Encourage volunteering and Internships
- Encourage educational community involvement.
- Provide user-friendly and easy-to-navigate applications and software packages.
- Encourage students to reflect on past experiences, successes, and failures.

Provided are suggestions, as they are not exhaustive. Educational satisfaction is based on academic institutions taking a student-teacher-centre approach that encourages students' and teachers' involvements and voices. Strategies to increase students' personal well-being are making them feel heard and that they, themselves, their overall well-being, and mental health are placed above all else, and they know that they matter not as students but as persons.

VI. STRENGTHENING STUDENTS PERSONAL AND ACADEMIC WELL-BEING WHILE FACING DIGITAL DISPARITIES

Digital exclusivities have the potential to substantiate students' personal and academic well-being. Disadvantaged students and school districts positioned in rural and impoverished communities are imperilled to not having access to physical materials and resources needed to participate in online and remote learning successfully (Pearce, 2020b; van Deursen & van Dijk, 2018). These digital disparities are not necessarily based on lack of affordability, not possessing computer equipment or access to home broadband connections and the internet. These inequities stem from geographical restrictions where internet service providers and other major decision-makers strategically choose not to place quality broadband connections in rural and impoverished communities (Pearce, 2020b; Reddick et al., 2020). Digital inclusion/exclusion dynamics involve being categorized as the haves or the have-nots (DiMaggio & Hargittai, 2001). In a broader sense, the haves are those who have access and can afford quality broadband and internet connections. Digital inclusivity signifies residing in suburban and urban communities where most individuals have

middle to high socioeconomic statuses or high education (Pearce, 2020b; van Deursen & van Dijk, 2018). It is about being provided with opportunities.

Comparatively, digital disparities or prohibitions significantly reduce an individual's mental health and potential for opportunities, even those related to academic attainment and knowledge and skill acquisition.

Facing digital disparities can spearhead decreased personal well-being and academic dissatisfaction, mainly when educational practices are delivered through online and remote learning infrastructures and platforms. More specifically, facing digital inequalities while being subjected to remote learning mandates can result in negative emotions, decreased mental health, students feeling meaningless, reduced opportunities to establish and sustain quality engagements and relationships, and academic failure. The Federal Communication Commission (FCC) (2020) has taken the initiative to bridge the digital gap by placing affordable broadband connections in areas that lack such services (McClain, 2021). However, low-income households may still face financial hurdles of not being able to afford these services even with discounted prices and governmental subsidies. This means students will continue to face digital homework gaps and potentially be subjected to decreased personal well-being, academic dissatisfaction, failure, and mental health problems (Auxier & Anderson, 2020; Schaeffer, 2021; Vladova, 2021; Yu et al., 2018). Some ways to increase students' personal well-being and academic satisfaction while facing digital disparities and inequalities are as follows ((these methods can also be applied to offline/in-class and blended learning):

- Assist students and low-income households with obtaining the necessary resources and material needed to fully participate in online and remote learning. This could be through identifying schools, public libraries, and community centres where public computers and Wi-Fi connections are available.
- Encourage social networking that does not mandate technology use.

- Encourage students to form study groups, that way, they can establish authentic, meaningful, and purposeful connections with peers and faculty.
- Provide students the flexibility of completing homework and class assignments.
- Encourage daily physical activities
- Teachers support and academic encouragement.
- Encourage students to set realistic, measurable and achievable goals.
- Encourage them to self-reflect by focusing on their strengths and weaknesses.

VII. FINDINGS

Increased personal well-being and academic satisfaction are achievable even for students who face digital disparities and inequalities. Students' overall well-being and mental health are significant to optimal learning experiences, educational satisfaction, and academic achievement (Pearce, 2020a; Pearce, 2021). All educational stakeholders should wish for students to be academically productive and successful. This means encompassing their overall personal well-being and mental health and placing them at the forefront of educational practices, regardless of online or offline engagements and life experiences. For far too long, students' well-being has been overlooked, mainly regarding learning achievement (Yu et al., 2018). Their academic satisfaction continues to be a measure of grades, awards, degrees/diplomas, scholarships, and the like (Pearce, 2021; Yil-Jyrä, 2014; Yu et al., 2018).

When students experience decreased well-being, it results in diminished mental health, which ultimately leads to academic dissatisfaction, cognitive and behavioural problems, negative and pessimistic attitudes, withdrawal, and unwillingness to participate in-class activities and discussions, or complete coursework and homework assignments (Pearce, 2021; Yu et al., 2018). Diminished well-being can also lead to frequent bouts of anxiety, stress, and depression, leading to suicidal thoughts and even actions. Major educational stakeholders, such as teachers, parents, caregivers, administrators, and major decision-makers, must put students' personal

well-being and mental health at the forefront of educational and life experiences, whereby taking whole-school approach and entire-life approaches, meaning taking into consideration internal and external factors (Council of Europe, 2021). Direct external factors that significantly influence students personal and academic well-being are physical health, learning environment (e.g., online and offline), learning with peers and peer influences and presenting opportunities for increased communication, socialization, and collaboration; faculty, parental, and institutions support mechanisms, and academic challenges, meaning students ability to understand course instructions so they can successfully complete assignments (Council of Europe, 2021; Yu et al., 2018). Internal components of personal and academic well-being substantially overlap with societal, social, spiritual, emotional, and cognitive well-being (Council of Europe, 2021).

Given that technology-based learning platforms and infrastructures have become a prominent figure in delivering educational-based and pedagogical instruction, social media and social networking now play a critical role in students' academic satisfaction and well-being. Reports show that when international students of ESL/EFL students are satisfied with their institution, it elicits positive emotions, increased engagements, meaningfulness, and the willingness to establish authentic connections long-term and short-term, resulting in them thriving academically (Finn & Darmody, 2017; Sadoughi & Hejazi, 2021; Yil-Jyrä, 2014). Schools and parents can embrace and encourage activities to increase students' overall well-being and mental health.

These could be online and offline interactions and engagements that are enjoyable and mentally and cognitively stimulating.

Some students need more attention than others. This is particularly the case for special needs, disabled, and disadvantaged students. It is up to all educational stakeholders and society to ensure students receive the needed attention. Students' learning and social environments and society are

primary determinants in how they perceive their educational experiences, whether satisfying or dissatisfying. Learning, social, and societal factors are also significant predictors of students' academic achievement and success. The implementation of technology innovations for educational attainment and knowledge acquisition unquestionably equates to mandating students access to central physical materials and resources needed to effectively engage in online and remote learning processes. It is undeniable that digital disparities will persist, particularly among students and school districts residing in poor and rural communities. Persons with low socioeconomic statuses lack the necessary affordability to purchase quality home broadband connections, internet services, and computer equipment. In short, and to support the hypothesis, personal well-being, mental health, and being subjected to digital disparities or inclusion are significant contributors to academic satisfaction. However, to combat decreased personal and academic well-being and diminished mental health, it is Imperative that all educational stakeholders get involved to ensure students have the needed support, guidance, and access essential physical materials and resources required to successfully participate in online and remote learning, as this process is long overdue, as billions of students continually suffer academically, pre-pandemic and pandemic and they will also suffer post-pandemic.

VIII. IMPLICATION AND FUTURE SUGGESTIONS

While this study is based on extant literature, it is grounded by a reputable theory, the PERMA theory of Well-being. This study shows the students personal well-being and mental health is essential to academic success, even for students who face digital disparities. It is recommended that future research investigate students' personal well-being and mental health and its relationship to academic satisfaction using alternative theories such as social cognitive theory, culturally responsive teaching, technology acceptance models I, II, and III, and unified theory of acceptance and use of technology, that can add

significance to existing bodies of research.

Researchers can take a qualitative or quantitative approach and implement various designs. Doing this will assist in building a foundation to show that the personal well-being and mental health of students, regardless of socioeconomics and socio-demographic, and geographic position, is vital and should not be overlooked or undervalued.

IX. CONCLUSION

Technology innovations influence every aspect of human's lives, personally, economically, socially, professionally, societally, and academically. Engagements in various technologies significantly affect individuals' personal well-being and mental health. This is particularly the case for students who seek academic achievement and satisfaction, even while facing digital disparities and inequalities. Now, and more than ever, digitized, and mobilized technologies are essential tools employed to aid students in learning achievement and academic satisfaction.

However, it is noteworthy that many students globally face dramatic implications of not having the necessary resources and materials needed to readily engage in technology-based educational practices and digital pedagogies. Due to the 2019 coronavirus pandemic, technology mandates have placed many students at a greater disadvantage of not achieving academic satisfaction.

However, this is not the fault of school districts and their decision-making practices. It is a result of ISP, policymakers, and major decision-makers choosing not to place quality broadband connections in rural and underserved communities where disadvantaged and marginalized students reside, thus denying them the opportunity for academic success and satisfaction.

Academic success has been centred around good markings and grade point averages.

Nonetheless, passing grades does not mean students' personal well-being and mental health encompasses vigour. The PERMA theory of well-being demonstrates critical elements to live a

satisfying life regardless of personal or academic experiences. When individuals can incorporate and embrace all or an assortment of these components consistent with positive emotions, engagements, relationships, meaning, and achievement, they not only lead to students' increased personal well-being, but they contribute to improved overall well-being for all stakeholders.

Educational institutions, representing a whole-school approach, must consider all students' well-being and place it at the forefront of their academic engagements. They must also consider internal and external factors, as they substantially influence students' overall well-being and health.

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“Loving Your Neighbour”: A Fundamental Law of the Gospel and Christian injunction

Zondi Magagula

ABSTRACT

More often, Christians have not completely considered Scripture as authoritative when it comes to defining and understanding the concept of “love your neighbour as yourself” (Mark 12:31). The emphasis and implication of this great second commandment is “love your neighbour as yourself” and not “love your neighbour and yourself.” Loving yourself in the context of this second commandment does not refer to narcissism or self-glorification when it comes to relationship with God and other human beings. Narcissism has devastating effects on relationship with God and human beings. A narcissist is arrogant; conceited, egocentric and having an excessive interest in himself or herself. “Loving your neighbour” is not equated to narcissism or preoccupation or self love. However, loving God is definitely equated to loving neighbour. Hence, this article argues that loving our neighbour is the fundamental law of the gospel and it is a Christian injunction. A neighbour is not necessarily a person next door or in your suburb or country but anyone in need—especially in the context of the migrants. Thus, the Bible provides some key insights on the subject of migration and treatment of migrants that could be explored for the theological foundation in this article.

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ABSTRACT

More often, Christians have not completely considered Scripture as authoritative when it comes to defining and understanding the concept of “love your neighbour as yourself” (Mark 12:31). The emphasis and implication of this great second commandment is “love your neighbour as yourself” and not “love your neighbour and yourself.” Loving yourself in the context of this second commandment does not refer to narcissism or self-glorification when it comes to relationships with God and other human beings. Narcissism has devastating effects on relationships with God and human beings. A narcissist is arrogant; conceited, egocentric and having an excessive interest in himself or herself. “Loving your neighbour” is not equated to narcissism or preoccupation or self love. However, loving God is definitely equated to loving neighbors. Hence, this article argues that loving our neighbour is the fundamental law of the gospel and it is a Christian injunction. A neighbour is not necessarily a person next door or in your suburb or country but anyone in need—especially in the context of the migrants. Thus, the Bible provides some key insights on the subject of migration and treatment of migrants that could be explored for the theological foundation in this article. Hence, this article is developed according to the following sub-sections: Biblical terms relating to foreigners, Biblical Migration narratives, Old Testament Laws regarding foreigners, God and Migration in the New Testament, and A migrating God love migrants.

Keywords: migrants, migrating, nekar, ger, xenophobia, stranger, good samaritan and god’s love.

I. INTRODUCTION

Migration is an international phenomenon, a reality that touches every corner of the world. It is a movement of people across continents and within individual countries in order to find work and better living conditions. Pieter Emmer, in the book “Migrants and Refugees” aptly states that,

History is full of migration movements: the Jews went to Egypt, the Poles went to Germany, the Scots went to Ireland and Greeks went to Asia Minor. In addition to Europe’s internal migrations similar migrations occurred in the pre-Columbian New World, as well as in Africa and Asia. In addition to the many intra-continental migration streams the expansion of Europe after 1500 caused large inter-continental movements of people which in turn intensified the existing migration.¹

The drive and desire to seek new life is inevitable. There are therefore innumerable reasons for migration. Desperate situations caused by poverty, local hardships, displacements caused by war, political upheaval or racial persecution, natural disasters, global market pressures and the stories of fame and fortune from developed countries—all of these can drive people away from their original place of abode. For some, the departure is inevitable, while others leave on their own volition. This shows that there are various unique reasons and experiences of people migrating. It is therefore imperative for the Church in South Africa and the people in general to welcome strangers or immigrants. The book of Leviticus aptly corroborates this important

¹ P. C. Emmer, *Migrants and Refugees* (London: Maryknoll, NY: Orbis Books, 1993), 4:42-43.

injunction, “When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt; I am the Lord your God” (Lev. 19:33-34).

II. BIBLICAL TERMS RELATING TO FOREIGNERS

It is interesting to note that the phenomenon of migration is a major theme throughout the Bible. Just like contemporary times, there were various reasons during biblical times why people migrated.

Divine punishment as a result of Israel’s prolonged idolatry caused them to be deported (Amos 5:25-27; Acts 7:43). Challenging socio-economic circumstances have always caused Israel to migrate. The Old Testament pages contain rich theological reflection that describes life in a foreign place. What some people in the Bible experienced is similar to what foreigners today go through, and can teach us valuable lessons about migration. The Bible reveals how serious and complex the topic of migration is. Therefore, it is important to start by examining the terms the Bible uses to refer to foreigners. In the context of this study two Hebrew words, *nekar* and *ger*, will be considered. In some English translations these words seem to be the same in meaning. According to Strong’s Lexicon, *nekar* (*nay-kawr*) is an alien, foreigner, and stranger. Whereas *ger* (*gare*) as alien, foreigners, immigrants, sojourner, stranger.²

However, there seems to be a distinction between the two words. According to Allen in his article, “Stranger in the Old Testament”, *ger* refers to a person of the same race who resides permanently in a country of which he is not a citizen. Sometimes, it may refer to a fellow national who is in another country. A *ger* has certain privileges in Israel. He has a right of gleaning just like the poor, widow, and orphans (Lev 19:10, 23:22). Gers are subject to the same civil laws and justice and privileges of a citizen (Lev 19:33, 34; 24:22,

Num 15:15, 16, 29; 35:15; Deut 1; 16; 24:14, 17; Judge 20:9). They are also subject to the same religious prohibitions (Lev 20:2) and Sabbath requirements (Deut 5:14). Their children are to become citizens (Ezek 47:22, 23). If circumcised a *ger* may partake in the Passover (Exod 12: 48). And may therefore enter into the covenant with God (Deut 29:11) and be part of Israel (Josh 8:35). However, a *nekar*, *nokri*, *noker*, and *zar* are people of races other than the race of the Israelites. A *nekar* is not allowed to partake in the Passover (Exod 12: 43).

Citizens are not allowed to socialize with them (Deut 31:16). Marriage with a *nekar* is prohibited (Neh 9:2, 13:30, Mal 2:11). A *nekar* was not permitted to enter God’s Sanctuary (Ezek 44:7, 9). *Nekars*, according to the Israelites, are not only people who are foreign but people who worship strange pagan gods in the society of Israel. Such foreigners were also considered a threat to the Israelites—(1Kgs 11:1-8, Neh 13:23-27, Ps 144:7, Deut 32:16, and Prov 22:14).³ Their stay in Israel was short. They would come and go just like mercenaries. Interestingly, *gers* were more readily accepted in Israel than *nekars* although they were both foreigners. Thus in the OT, one could conclude that the social-economic and religious opportunities of certain classes of migrants were restricted.

In the New Testament three Greek words used for foreigners are *xenos*, *paroikos*, and *parepidemos* (Heb 11:13; Lk 24:18; and 1Pet 1:1). Also *allogenes* (*allos*, “another,” *genos*, “a race”) occurs in Luke 17:18, of a Samaritan. These words refer to people who are not indigenous and have no status in society. For instance, in Acts 17:20, *xenos* from its root *xenizo* could refer to something or someone alien and not welcomed. *Xenos* is also related to the English word “*xenophobia*,” which means dislike or fear of someone alien or foreign. However, *paroikos* and *parepidemos* refer to the status of life before one becomes a follower of God (Eph 2:19). In 1Peter 2:11 *paroikos* and *parepidemos* appear together. Interestingly some

²J. Strong, *Strong Exhaustive Concordance of the Bible*, 1890.

³<https://tcallenco.blogspot.com/2009/06/stranger-in-old-testament.html>

of these terms carry negative connotations like *nekar* in the OT, and others do not like *ger*.

III. BIBLICAL MIGRATION NARRATIVES

The Bible offers some migration narratives. For instance, the account of the Fall of man in the book of Genesis closes with the expulsion of Adam and Eve from God's presence (Gen 3:23). Adam and Eve are banished from the presence of God because of their disobedience. Groody explicitly corroborates this painful experience when he states that,

The expulsion from Eden of Adam and Eve, the original *imago Dei*, and their border-crossing into the land beyond, names the human propensity toward a state of sin and disorder (Gen 3:1-13). Sin disfigures the *imago Dei*, resulting in a fallen world that creates discord in relationships. The territory into which the Prodigal Son migrates and squanders all his worldly wealth (Lk 15:11-32) symbolizes this barren terrain; it is a place that moves people away from the original creative design into a place of estrangement from God, others, and themselves.⁴

Groody re-emphasizes the fact that the choice of Adam and Eve to disobey God led them out of the garden of Eden, their original abode. Consequently, the relationships between God and man, and man and man were broken. Cain after murdering his brother Abel, is condemned to wander as a result of God's displeasure (Gen 4:10-14). Perhaps, the most significant migration narrative could be identified as the divine action in the dispersal of humanity following the futile effort of the Tower of Babel. Here, God "scattered them abroad from there over the face of the earth; and they stopped building the city" (Gen 11:8). Subsequently, Terah the father of Abram together with his family migrated from Ur of the Chaldeans to Canaan (Gen 11:31-12:5).

Afterwards, poverty caused; Abraham, Isaac and Jacob and their households to migrate from Canaan to Egypt (Gen 12:10-20; 42-46); to Negev

⁴ D. G. Groody, *Crossing the divide: foundation of a theology of migration and refugees* (Theological Studies, 2009), p. 648.

(Gen 20); and Philistia (Gen. 26). Thus, Abram and his descendents lived a semi-nomadic and migratory life (Gen 23:4; Deut 26:5). Jacob and his family left their homeland voluntarily but also to escape the economic hardships experienced in their home country at that time (Gen 46:6). His youngest son, Joseph, was the first to leave for Egypt, a victim of human trafficking resulting in migration. Jacob's family grew into a nation in a foreign land, Egypt. Although the earlier years after their arrival were relatively favourable for them, this did not last for too long.

Their host country became hostile to them as migrants/foreigners—they were treated as slaves. After four hundred years of slavery in Egypt, Israel left and migrated out of Egypt, spending forty years in transit in the wilderness before returning to the country promised to their forefathers (Numbers 33-35). While in transit, they often experienced hostilities from other nations on their travel route. In the list of Israel's enemies along the way, Edom ranked number one as recorded in Psalm 83. The Edomite's anger, brutality and aggression against Israel can be seen throughout Scripture. In Genesis 27:41 Esau already revealed his personal hatred and murderous vow against Jacob. Also the sneaky attacks of the Amalekites against the Israelite's stragglers in the wilderness (Exod 17:8-16; Deut 25:17-19), Amalek's alliances with other nations against Israel (Judges 3:12-14; 6:1-6), and Haman's attempt to exterminate the Jews in Persia (Esther 3:1, 8-11, 13). Beyond these, the Bible provides more scriptural evidence of Edom's incessant hostility against Israel and Judah and against God.

Further, there are other Old Testament Patriarchs that are forced to migrate. Jacob because of his deception flees Esau and lives with his uncle Laban in Aram (Gen 27-31). As alluded above, Joseph, because of his betrayal by his brothers is sold to Ishmaelites and finally landed in Egypt as a slave (Gen 37). Moses after killing an Egyptian escapes to Midian to avoid being prosecuted (Exod 2). Elimelech and Naomi and their two sons sought refuge in Moab due to the famine in Israel (Ruth 1:1-2). The economic hardships forced them to look for better opportunities for survival. After

the death of her husband Ruth clings to her mother-in-law Naomi and migrates to Israel and finally gets married to Boaz (Ruth 1:3f). Eventually Ruth is counted among the ancestors of David and Jesus (Matt 1:5). Migration narratives are not common in the New Testament. Yet, a few examples may be gleaned from NT narratives. One may refer to the flight of Jesus' parents to Egypt at the threat of His life by Herod. They remained there until the death of Herod (Matt 2:13-15).

In this instance, migration could be attributed to political issues since Herod perceived Jesus as a threat to his throne. However, the description of the composition of the people in Jerusalem on the day of Pentecost (Acts 2:5-7) hints at an extensive migration in that era. This passage indicates that at Pentecost, there were in Jerusalem Jewish immigrants from many nations who had returned to participate in the festival. While this passage does not provide the reasons for migration, it may not be far from economic issues. The church's Spirit-empowered witness to the risen Jesus was heard by immigrants "men from every nation under heaven." These Jews were in Jerusalem during Pentecost. Their considerable diversity included both Jews and people from outside Jewish community. It could be concluded that the migration narratives in the Bible reveal that migration could be the result of divine judgment, economic challenges or political instability as in the case of Jesus. Further, it is also obvious that migrants could be both followers and non-believers in God.

IV. OLD TESTAMENT LAWS REGARDING FOREIGNERS

The Old Testament contains certain laws that regulate relationships with foreigners. However, it would be helpful to briefly give a background and the essence of the moral law (Ten Commandments) in the OT before I address the law regarding foreigners. There is a distorted view that was maintained by the Jews concerning the role of the Ten Commandments. In this vein, Carroll states, "the Jews believed that they had to obey the law in order to earn the right to be the people of God. Christians are freed from the

unforgiving demands of the law and therefore can proclaim that salvation is by God's grace through faith alone."⁵ However, it is significant to note that the law was not intended for the nation of Israel to gain redemption through the observance of the Ten Commandments. Israel was spared and saved from the Egyptian bondage not because they had kept the law. God out of his abundant grace saved his children from the cruel hand of Pharaoh.

This is evident when Israel celebrated the Passover, in which their first born had been spared from the divine judgement by the blood of the lamb they sprinkled on the doorposts of their homes (Exod 12:12, 13). The second unprecedented episode is when they miraculously crossed the Red Sea and witnessed the defeat of the Pharaoh's army by the tempestuous sea. In other words, "the law is given to the Israelites through Moses not to *achieve redemption*; but its purpose was to show them *how to live as redeemed people*."⁶ Arguably, the prelude to the Ten Commandments underscores the fact of their redemption: "I am the Lord your God, who brought you out of Egypt, out of the land of poverty" (Exod 20:2). God wanted the Israelites to understand the true essence of the law. He wanted them to understand that the law was a divine blessing to regulate their lives. Adherence to the statutes of God was designed to showcase His greatness among the foreign nations.

Wright further explicates that these laws "constituted a concrete model, a practical, culturally specific, experimental exemplar of the beliefs and values they embodied."⁷ The law of God initiates in the lives of His people, unprejudiced governance that is pleasing to Him. God wanted His children to be an epitome of His righteousness. Christ underscores this principle when He says "Let your light so shine before men, that they may see your good works and glorify your Father in heaven" (Matt 5:16). Therefore, the Israelites' unbiased relationship to God will be

⁵ M. Daniel Carroll, *Christians at the Border: Immigration, the Church, and the Bible* (Grand Rapids, MI, 2008), 96.

⁶ Daniel Carroll, *Christians at the Border: Immigration, the Church, and the Bible*, 97.

⁷ C. J. H. Wright, *Old Testament Ethics for the People of God* (Downers Grove, IL: InterVarsity, 2004), 68.

reflected in their treatment of a stranger. Hence, Carroll states, "Israel's stance toward the foreigner was part of the larger fabric of its ethical life. It was part of the ethos of what it meant to be the people of God."⁸ Now having addressed the backdrop and the purpose of the law, I will specifically address the law in the context of dealing with a foreigner. Foreigners in Israel lived under precarious conditions. Carroll graphically states these austere conditions as follows:

The economy of Israel was agrarian. Life in rural areas could be difficult. The support of kinship groups was indispensable in times of drought, crop failures, disease and death. Foreigners were also excluded from the land tenure system. Foreigners therefore, could be particularly vulnerable to the unexpected and sometimes harsh vicissitudes of life. Employment was difficult, only few could be employed to do hard labour in the building of the temple (1Chron 22:2; 2 Chron. 2:17-18)⁹.

These conditions made it difficult for foreigners to live a normal enjoyable life. Under these unfriendly conditions, God gave certain laws that would support the welfare of migrants amongst Israel. Such laws included mandating harvesters should leave the edges of the field untouched for the sake of the needy foreigners (Lev 19:10; 23:22). God also stipulated that foreigners must be given fair judgement in court cases (Deut 1:16, 17), and receive a portion of the special tithe (Deut 14:28-29). Further, foreigners must be paid on time (24:15). Thus, God through Prophet Ezekiel (Ezek 22:7, 29) rebuked those that were treating the foreigners with contempt, robbing, and oppressing the needy. They had forgotten that they were once slaves in Egypt.

When God was giving His law, He wanted Israel to understand a very important principle in life, the principle of Israel's fairness and love towards other humans (Deut 10:17-19) since they could learn from their experience in Egypt and therefore must not repeat the same mistake because God

⁸ Daniel Carroll, *Christians at the Border: Immigration, the Church, and the Bible*, 99.

⁹ Daniel Carroll, *Christians at the Border: Immigration, the Church, and the Bible*, 103.

does not approve of such. Israel was not to forget the experience of slavery they suffered in Egypt, and its people were not to repeat the heinous deeds of oppression by their slave masters in Egypt because God will give them the same measure. Further in His desire to affirm His commandment for the welfare of foreigners, God says, "He defends the cause of the fatherless and the widow, and loves the foreigner (Deut 10:18-19). Infact, even while they are free in Canaan, God calls Israel "Aliens and my tenants" (Lev 25:23). The lands in which they have built their houses still remain His. He is the Owner of Heaven and the earth.

However, when Israel was comfortable, resourceful and blessed by God, they turned against this great principle. Thus, God used the Babylonians to punish them and take them captive (Psalm 137). In line with what God had always intended for Israel, Carroll further explicates, as follows:

In reminding Israel of its history and the obligations that stemmed from it, the Lord explains that the redemption from their horrific experience as immigrants also revealed something very important about his own person: He loves the helpless, among whom he lists foreigners. Israel, too, is to love foreigners, because God does (Deut. 10:17-19; Ps. 146:6-9). That is why God calls ignoring the cry of these people a sin" (Deut. 24:14-15).¹⁰

V. GOD AND MIGRATION IN THE NEW TESTAMENT

The New Testament also provides divine command in dealing with strangers. One of such passages perhaps illustrating the divine command and attitude towards migrants and its eschatological dimension is Mathew 25:31-40. The passage reads:

When the Son of man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be

¹⁰ Daniel Carroll, *Christians at the Border: Immigration, the Church, and the Bible*, 105.

gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep in his right hand and the goats in the left. Then the king will say to those at the right hand, "Come, you that blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me'" (Matt. 25:31-40).

Among those who received tangible acts of love and hospitality in this text are strangers who could be migrants. As already mentioned earlier, the Greek word *xenos*, which denotes someone who is an outsider, who has no rights and privileges, is used in Matthew 25:35. Christ's comparison of Himself to the migrants and other less-privileged in this passage, illustrates the degree Jesus identifies himself with strangers. In essence, this means that anyone who welcomes a stranger/alien welcomes Jesus himself. Here Jesus links a correct attitude towards migrants with eschatological reward for the righteous. Consequently, a significant principle here is that one's attitude towards this class of people may reveal that person's relationship with God. Further, in the parable of the "Good Samaritan" (Luke 10:25-26), Jesus redefined relationships between strangers. The setting of this parable suggests that the victim's ordeal took place in the Jewish territory, and the Samaritan, a stranger, treated the victim compassionately and with dignity.

It is important for this study to give a definition and background of Samaritans and who they are. The Samaritans and Jews were long-standing rivals.¹¹ There were several violent clashes between the two communities during the New Testament times. Jews regarded Samaritans as strangers (Luke 17:18). The Greek word used here for the Samaritan is *allogenes*. They were so-despised-because they intermarried with the Assyrians when the Northern Kingdom was taken captive by Assyrians. While in captivity they worshipped foreign pagan gods and practiced idolatry. Thus, the Jews continue to distance themselves from the unclean idolatrous Samaritans. This led to strong historical feelings of hostility and enmity between the two rivals. Therefore, to illustrate how God's people should love migrants/foreigners Jesus gave a parable of a Good Samaritan. Jesus in this passage, in his response to the lawyer affirms that love to God and to love a stranger is the fulfilment of the law.

This summary of Jesus regarding the law contains two parts: "love God" and "love your neighbour" come from the Old Testament. The commandment to "love your neighbour" occurs in Leviticus 19:18, while the injunction to "love God" appears in Deuteronomy 6:5. Usually such biblical quotations follow the canonical order. However, Jesus placed "love God" before the commandment to "love your neighbour." Bailey elucidates: "experience dictates that it is very hard to love the unlovely neighbour until the disciples' heart is filled with the love of God, which provides the energy and motivation necessary for the arduous task of loving the neighbour."¹² This parable depicts how the power of costly love would climax at the cross when Jesus lay down his life for an undeserving sinner. And then Jesus asks the lawyer, "Which of these three proved to be a neighbour to the man who fell among the robbers?" Bailey succinctly interprets the lawyer as follows:

¹¹ I. Glaser, *The Bible and other Faiths: What does the Lord require of us?* (InterVarsity Press, England, 2005), 161-162.

¹² K. E. Bailey, *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels* (Inter-Varsity Press, Downers Grove, Illinois, 2008), 287.

The lawyer's question, "Who is my neighbour?" is not answered. Instead, Jesus reflects on the larger question, "To whom must I become a neighbour?" The parable replies, "Your neighbour is anyone in need, regardless of language, religion or ethnicity." Here compassion for the outsider has its finest expression in all scripture. The ethical demands of this vision are limitless.¹³ Because of the power of costly love demonstrated by a Samaritan in saving the man who fell among the robbers, the lawyer was bound to answer correctly "The one who showed mercy." Although he could not openly praise the Samaritan or mention his name, his admittance shows how deeply he was convinced in his conscience. Jesus as the master teacher demonstrated to the lawyer that compassion reaches beyond what the law requires. Christ finally says to the lawyer, "Go and do likewise." The lawyer is challenged to do what the right thing to do is, "to love God" with all his mind, soul, and strength and to "love his neighbour as he loves himself."

To those who put this injunction into practice will inherit eternal life! This noble ethical model demands that God's people must love and treat migrants the same way God did and still do. Consequently, Christianity is not about me but about others—about the community. This is truly demonstrated in the concept of Ubuntu in Africa. Ubuntu is an African philosophy that emphasises that people exist in community and not in isolation. Ubuntu is compassionate and cares for human dignity and collective unity. Unlike the Western philosophy which emphasizes the principle of individuality, Ubuntu emphasizes the ethic of community and corporate solidarity. Barbara Nussbaum aptly describes and defines Ubuntu concept as follows:

Ubuntu is the capacity in African culture to express compassion, reciprocity, dignity, harmony, and humanity in the interests of building and maintaining community. Ubuntu calls on us to believe and feel that: Your pain is my pain; my wealth is your wealth, and your salvation is my salvation. In essence, Ubuntu,

an Nguni word from South Africa, addresses our interconnectedness, our common humanity, and the responsibility to each other that flows from our connection. The eclipse of Ubuntu has darkened the spirit of modern-day African political systems. However, imagine the potential of Ubuntu's sunlight, were it to be embraced as a vital part of the African renaissance or even Africa's contribution to help a divided, fragmented world.¹⁴

VI. A MIGRATING GOD LOVES MIGRANTS

In dealing with the biblical and theological foundation of immigration and God's attitude towards migrants, it would be needful to briefly consider the nature of incarnational love of God towards fallen humanity. The nature of God is wrapped up in a paradoxical dimension which is enigmatic as far as incarnation is concerned. When the world speaks of upward mobility, greater achievement, and human dignity; divine migration condescends toward a downward mobility that is willing to reach the contexts of the poor, estranged, and alienated. God could not remain in heaven while humanity was stripped of its divine dignity and caused to suffer untold human atrocities and indignities. In Jeremiah 31:3 He says, "I have loved you with an everlasting love." Because of this incomprehensible and inexplicable love, He migrated to planet earth to save that which was lost (John 3:16; cf. Gal 4:4). God's incarnational love overcomes the barriers caused by sin and re-establishes the broken relationships between God and man, man and man, man and nature. God's love knows no barriers, no human borders. With God there are no borders that can obstruct Him. Hence, Barth aptly states, "The mystery reveals to us that for God it is just as natural as to be lowly as it is to be high, to be near as it is to be far, to be little as it is to be great, to be abroad as it is to be at home."¹⁵

¹⁴ B. Nussbaum, 'Ubuntu: Reflections of a South African on our common humanity, in reflections', *Society for Organizational Learning and the Massachusetts Institute of Technology* 4(4), 2003, p. 21-26.

¹⁵ K. Barth, *The Doctrine of Reconciliation: Church Dogmatics* (trans. G. W. Bromiley, ed. G. W. Bromiley and T. F. Torrence, New York: Continuum, 2004), 184.

¹³ Bailey, *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels*, 297.

Even though human beings continue to erect and fortify borders, God continues to assure and reassure humanity that he will not wall them off from divine embrace. John's statement, "God is love" (1 Jn 4:7, 8), is one of the most important descriptions of the nature of God in scripture. The apostle made that statement in the context of Christ's sacrificial death. According to him, the work of Christ reveals the very essence of God: "He is love." This love is self-giving and absolutely unselfish (Jn 3:16). There is nothing outside God that could move or force Him to love. In fact, there is no need for any external motivation because it is God's very nature to love. It was this understanding of God's love that led Paul to say, "God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Rom 5:8). The statement God is love, means that every one of His actions originates and is motivated by love. According to Nygren (1958:77), "The revelation of God's love reaches its deepest dimension of meaning in the incarnation, ministry, death, and resurrection of Jesus."¹⁶

His love for sinners is not motivated by the misery of their sinful condition, but by the fact that God is love and it is this great fact that moves Him to love sinners in spite of their sin. "For God so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16). The redemption brought by God through Jesus does not only liberate humanity but also His natural world which was also affected by sin. This is the essence and purpose of *missio Dei*, to reconcile His created order to Himself. God's love is not reserved for Himself, our neighbours, or strangers only, but also our enemies. His love is incomprehensible.

VII. CONCLUSION

This article has provided key insights on the subject of migration and the treatment of migrants. It has also highlighted and underscored the fact that migration is a major theme throughout the Bible. Hence, biblical migratory narratives were extensively cited in this article.

¹⁶ A. Nygren, *Agape and Eros* (Philadelphia: Westminster, 1958), 77.

Further, it reflected the importance of the law regarding Israel's behaviour towards immigrants. God wanted Israel to understand that the adherence to His statutes was designed to showcase His greatness among foreign nations—and that Israel's unbiased relationship to God and his divine mandate will be reflected in their treatment of a stranger. Consequently, the biblical narrative for migration does not only take place or occur in the OT but in the NT as well. Matthew 25 and Luke 10 for an example are among the narratives that illustrated the divine command or mandate and attitude towards migrants in the New Testament. Matthew 25 demonstrates that those who received tangible acts of love of hospitality are strangers who could be migrants. Luke 10 demonstrates that to "love God" and to "love your neighbour" does not only fulfil the law but is eternal life! Finally, this chapter has demonstrated that God is not static but is God who migrates to His creation that is flawed and warped. God cares about human suffering in history.

His nature is characterised by love (*agape*). Love is not self-seeking; love is touched by human frailties. Hence, John explicitly states, "No one has ascended into heaven, but He who descended from heaven: the Son of Man" (John 3:13 NASB). He identifies Himself as Immanuel, "God with us" (Isa 7:14; cf. Matt 1:23). God is not only transcendent but also immanent. His immanence does not however deny his transcendence.

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A New Formative Perspective to Develop Mentor Teachers Helping Beginner Teachers based on Reflection and Self Empowered

Valentina Haas Prieto

ABSTRACT

The task of training mentors to work with beginning teachers as they enter the system is everyone's issue. A challenging period there is consensus of the need for a formal accompaniment from a more experienced and trained peer. A commitment that for the Chilean reality implies a right within what is established by law 20.903 for those who start teaching. In this sense, the School of Pedagogy of the Pontifical Catholic University of Valparaíso has developed a model for the training of mentors based on reflection and the novice empowerment. This article focuses on this model from its configuration and structure, showing how to approach the preparation of these mentors. A comprehensive preparation that can influence a better insertion of the novice as well as the educational strengthening.

Keywords: formative model - mentor - teacher - reflection - identity.

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A New Formative Perspective to Develop Mentor Teachers Helping Beginner Teachers based on Reflection and Self Empowered

Una Nueva Perspectiva Para Formar Mentores De Principiantes Basada En La Reflexión Y En La Identidad Del Novel.

Valentina Haas Prieto

RESUMEN

La tarea de formar a mentores para el acompañamiento de los profesores principiantes en su ingreso al sistema, es una tarea de todos. Un periodo desafiante sobre el que hay consenso de la necesidad de contar con un acompañamiento formal desde un par más experimentado y formado para ello. Un compromiso que para la realidad chilena implica un derecho dentro de lo que establece la ley 20.903 para quienes se inician en la docencia. En tal sentido, La Escuela de Pedagogía de la Pontificia Universidad Católica de Valparaíso, ha desarrollado un modelo para la formación de mentores certificados basado en la reflexión y el empoderamiento del novel. El presente artículo se centra en ese modelo desde su configuración y estructura, mostrando cómo aborda la preparación de estos mentores. Una preparación integral que puede incidir en una mejor inserción del novel además de un fortalecimiento educativo.

Palabras claves: modelo formativo- mentor- novel - reflexión- identidad.

ABSTRACT

The task of training mentors to work with beginning teachers as they enter the system is everyone's issue. A challenging period there is consensus of the need for a formal

accompaniment from a more experienced and trained peer. A commitment that for the Chilean reality implies a right within what is established by law 20.903 for those who start teaching. In this sense, the School of Pedagogy of the Pontifical Catholic University of Valparaíso has developed a model for the training of mentors based on reflection and the novice empowerment. This article focuses on this model from its configuration and structure, showing how to approach the preparation of these mentors. A comprehensive preparation that can influence a better insertion of the novice as well as the educational strengthening.

Keywords: formative model - mentor - teacher - reflection - identity.

I. INTRODUCCIÓN

El iniciarse como profesional de la educación en una determinada comunidad educativa, es una etapa que en contraste con lo que se proyecta como profesor en formación, aparece colmada de desafíos, contrastes y frustraciones que más allá de mostrar la distancia y desarticulación entre universidad (formación inicial docente) y escuela (inserción), tensiona tanto los conocimientos, actitudes, valores y afectos de los principiantes, evidenciando la incapacidad de mantener el equilibrio personal y emocional ante situaciones emergentes y problemáticas propias de la escuela.

Un aspecto que no fue suficientemente desarrollado como profesores en formación (Marcelo y Vaillant, 2018). Es un etapa compleja que, como hay consenso, requiere de un acompañamiento formal al principiante por parte de un mentor formado para ello. Un mentor que esté capacitado y certificado para ser un interlocutor con el cual transitar y desarrollar competencias que le permitan al par novel resolver los problemas propios de la realidad, para insertarse activamente en la comunidad, crecer en empoderamiento y autonomía, siendo agente de cambio (Haas y Martin, 2019). En consecuencia, La Ley 20.903 establece este derecho de acompañamiento de los noveles y precisa que deben ser mentores certificados. A tal respecto el Centro de Investigaciones Pedagógicas (CPEIP) dependiente del Ministerio de Educación (Mineduc), plantea los siguientes requisitos para poder formarse como mentor: Ser educadores o docentes de aula con 5 o más años de experiencia, que se encuentren en los tramos superiores de la carrera docente y que cuenten información específica para acompañar a sus pares”. Finalmente, la Universidad en concordancia con los postulados de la Ley forma a estos mentores a través de cursos como el que es el foco del presente capítulo.

1.1 Los primeros desafíos

El desafío de formarse para la tarea de enseñar en un contexto real (Martin y Fernández, 2020) deja de ser un reto que se alcanza en la etapa de pre socialización profesional (Marcelo y Vaillant, 2009), conformada por la formación inicial docente en la que se transita de estudiante a profesor en formación (Marcelo y Vaillant, 2009; Haas y Martin, 2020). Una etapa en la que cada institución formadora, de acuerdo a sus propias visiones, paradigmas y propósitos va desarrollando con distintos énfasis los saberes característicos a un profesional de la educación (Correa, 2015; Tardif, 2004). No obstante el mayor desafío para las instituciones formadoras de profesores es poder proveer al profesor en formación de las suficientes instancias prácticas que puedan asegurarle un mayor conocimiento de sus competencias en la realidad, intentando minimizar el llamado shock con la realidad

(Núñez, et al, 2011). Una práctica en la que experimente distintas realidades junto a la diversidad de emergentes que requieren su actuación, apoyado por los saberes propios de su formación universitaria (Pérez -Abril, 2007). Todo ello vinculado a la preparación laboral del futuro, ya que según lo muestran numerosos estudios la formación inicial docente no ha logrado acortar la brecha del choque con la realidad que viven los profesores principiantes o noveles que se insertan a la realidad de una escuela (Ruffinelli, 2014). En otras palabras, la etapa de formación inicial como la inserción laboral aparecen íntimamente ligadas y mientras la primera aparezca con debilidades, la segunda seguirá estando marcada por tensiones, choques con la realidad y deserción (Ingersoll y Strong, 2011; Tardif y Borges, 2013).

Marcelo y Vaillant (2009) coinciden con la literatura al identificar las 4 siguientes fases en la vida de un docente: Experiencia pre-profesional, Formación Inicial o primera etapa de profesionalización, experiencia profesional novel y formación continua. La Primera de ellas corresponde al periodo escolar en el que se es estudiante. La segunda el proceso de tránsito de estudiante a profesor. La de la formación inicial se relaciona con los primeros años de ejercicio profesional y la última con la formación permanente.

En consecuencia, la etapa de Inserción corresponde a la tercera de las etapas descritas, caracterizándose por ser Periodo que implica un proceso de socialización y apoyo, contención emocional (Darling-Hammond, 1995; Feiman-Nemser & Parker, 1992; Huling-Austin, 1992; Marcelo, 2016) y en el que se reflexiona a la vez que se avanza profesionalmente (Vonk, 1996).

En consecuencia, este trabajo centra su atención en la etapa de experiencia profesional novel, principiante o primeros años de socialización y participación como miembro de las comunidades de práctica formativa. (Escartín, Ferrer, Pallás, & Ruiz, 2008;; Vaillant, 2007). Periodo que suele estar marcado por fuertes tensiones vinculadas a la calidad de la formación inicial recibida además de la escasa comprensión de una determinada

cultura o contexto (Cornejo & Padilla, 2008), la complejidad de los ambientes escolares (Tardif y Borges, 2013), el desarrollo de prácticas de enseñanza y aprendizaje intuitivas y poco efectivas (Marcelo, 2008), las distintas formas de enseñar y la dificultad de llevar a la realidad estrategias y conocimientos que pueden haber estado muy marcados por la teoría en desmedro de la realidad (Marcelo, 1988) junto a la reproducción de prácticas tradicionales asociadas a las propias concepciones implícitas de los docentes (Beca & Cerda, 2010; Cornejo, 2001) lo caracteriza como el llamado “shock con la realidad” (Cornejo, 2001), en el que los profesores principiantes o nóveles parecieran vivir la dicotomía de “nadar o hundirse” (Boer, 2011) lo que junto a los diversos estudios de instituciones como la OCDE, Unesco, OEI han llevado a reconocer que la inserción es un proceso que requiere de un acompañamiento formal a fin de ayudar en su mejora junto con disminuir el porcentaje de profesores que terminan emigrando rápidamente del sistema (Informe OCDE, 2005; Ingersoll & Strong, 2011, Tardif y Borges, 2013); O bien, que con tal de insertarse asumen y replican las prácticas anquilosadas de otros, renunciando a sus deseos de innovar, ser agentes de cambio y de mejora. Periodo al que se le reconoce como determinante para el futuro profesional de los docentes (Boer, 2010) ya que la manera en que se viva el proceso de inserción en el nuevo entorno laboral y en su actividad educativa, se relaciona con su éxito futuro.

1.2 *Proceso de Acompañamiento*

Los tres a cinco primeros años de ejercicio profesional en el que los principiantes comienzan su trabajo formal y en el que transitan de profesores en formación a profesores en ejercicio implica el desafío de mantener cierto equilibrio personal (Marcelo, 2009) y ajuste entre lo que fue su formación inicial docente y lo que la realidad le presenta (Ruffinelli, 2014). Es un periodo que el principiante vive muy solo (Fullan, 1997) y en el cual, a diferencia de otros colegas, su saber experiencial aún está en ciernes y los repertorios de actuación profesional son bastante acotados para enfrentar la compleja realidad del aula. (Haas y Martin, 2020)

Existe consenso desde la literatura respecto al hecho de que esta etapa es clave en el desarrollo de la configuración de la identidad profesional (Flores y Day, 2006; Avalos, 2010) con otros (Wengel, 2010), caracterizándose por un apoyo a un proceso solitario (Fullan, 1997: Beca y Cerda, 2010; que busca incidir en la baja de los índices de deserción del sistema (Ingersoll and Smith 2004; Avalos, 2010; Mineduc, 2016). Por lo cual, se busca pasar de la orientación voluntaria intuitiva, propia de lo que se denomina nada o hundirse en la que cada principiante trata de salir adelante en un acto de sobrevivencia, (Vonk,1996) típica de una mentoría escolar, mandataria e informal (González y Brito, 2005; Avalos, 2010; Beca y Cerda, 2010) a una formal con capacidades Instaladas (Mineduc, 2017) es prioritario. Frente a ello se establece La Ley 20.903, que crea el Sistema Nacional de Inducción y Mentoría para acompañar, apoyar y facilitar la inserción profesional e integración en la comunidad educativa a educadoras y docentes que inician su ejercicio profesional. Este derecho lo pueden ejercer quienes se encuentren en su primer o segundo año de ejercicio y se desempeñen en establecimientos subvencionados (municipales o particulares subvencionados) adscritos al nuevo Sistema de Desarrollo Profesional Docentes. (Mineduc, 2016)

Un acompañamiento formal que se traduce en un Apoyo en acciones contextualizadas, dentro y fuera del aula (Beca, 2010; Mineduc, 2016) que permita cambiar el tipo de experiencias que se viven y que inciden en la continuidad o deserción del sistema (Rojas, et al; 2010; Avalos, 2010) en una etapa tan clave en la configuración de la identidad profesional (Flores y Day, 2006; Avalos, 2010) con otros (Wengel, 2010), esperando con ello cambiar las experiencias negativas que van haciendo dudar a los nóveles (Haas y Martin, 2020). En el fondo, es una etapa distintiva y determinante para alcanzar un desarrollo profesional coherente y evolutivo (Boerr Romero, 2011b; Cox, Beca, & Cerri, 2011, Marcelo, 2016) . En síntesis, el aprender a enseñar y cómo enseñar independiente de su formación (TALIS, 2008).

II. PROPUESTA FORMATIVA

El curso para formar mentores que acompañen a nóveles en su inserción laboral denominado Competencias de inducción en Educación Parvularia, Básica y Diferencial y en Educación media tuvo como propósito desarrollar capacidades de acompañamiento, comunicación, modelamiento, análisis y reflexión profesional en profesores experimentados, para que puedan diseñar e implementar estrategias de apoyo a la inserción profesional de profesores principiantes (nóveles) que se desempeñen en Educación parvularia, básica, diferencial y media, respectivamente.

Para esto se identificaron cuatro núcleos temáticos, que tanto la investigación internacional (Informe TALIS, 2013, 2018; Haas y Martin, 2020) como los resultados de iniciativas previas

desarrolladas por el equipo de la Escuela de Pedagogía de la Pontificia Universidad Católica de Valparaíso (experiencias de 2007, 2008, 2010 y 2014) precisan como los ámbitos problemáticos que vivencian los profesores principiantes en su progresión desde la condición de estudiante de pregrado hacia la de un Profesional de la educación. En relación a las mayores complejidades que enfrenta el novel, aludidos por la experiencia internacional, los núcleos temáticos de formación se vinculan con aspectos propios de la cultura de la escuela, de la política pública y el manejo de conflictos, mediados, analizados por la reflexión. Una reflexión a partir de la cual se va desarrollando nuevo conocimiento profesional desde la propia práctica (experiencia) y que lleva implícita la mejora y el fortalecimiento (Domingo, 2016), tal como muestra la figura 1.



Fuente: Adaptación a partir de Haas y Martin 2020, pp. 334

Figura 1: Aspectos en los que los nóveles requieren empoderarse

Estos son: Construcción de una Identidad Profesional como Docentes, Vinculación con profesores pares y con la orgánica de la institución escolar, Vinculación con Madres, Padres y Apoderados en apoyo al aprendizaje de sus alumnos, y finalmente, Atención a la Diversidad e Inclusión para el aprendizaje de todos los alumnos. Módulos a los que se antecede el de mentoría que actúa como introductoria en cuanto a lo que ésta implica.

Avanzando en el modelo, resulta relevante precisar que a partir de las complejidades que vive el principiante, este curso (como se profundizará más adelante) va formando a un mentor de nóveles que sea capaz de acompañarlo, desde una relación simétrica, horizontal, sustentada en la reflexión para que pueda ir buscando alternativas de acción ante los desafíos que enfrenta en las distintas áreas. Todo ello, en aras de hacerlo crecer en empoderamiento, proactividad y autonomía.

El Curso se organizó de acuerdo a 6 módulos cuyos focos son los relacionados con las áreas más complejas para los principiantes como se muestra en la siguiente figura. Módulos que articulan un ciclo formativo conceptual, procedimental y práctico, a través de los cuales se espera que los aspirantes a mentores desarrollen las capacidades necesarias. La convergencia de los ámbitos

problemáticos a ser abordados confluyen, en torno, a un eje vertebrador que se relaciona con la progresión y fortalecimiento de la identidad, de los saberes específicos y el desarrollo profesional del docente. Todo ello a través de experiencias de reflexión tanto escrita como en los círculos de reflexión y un trabajo centrado en una nueva forma de acompañamiento (ver esquema siguiente)

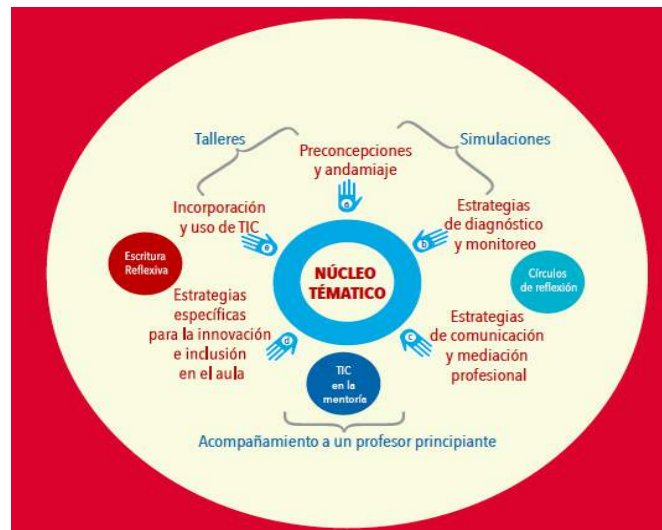
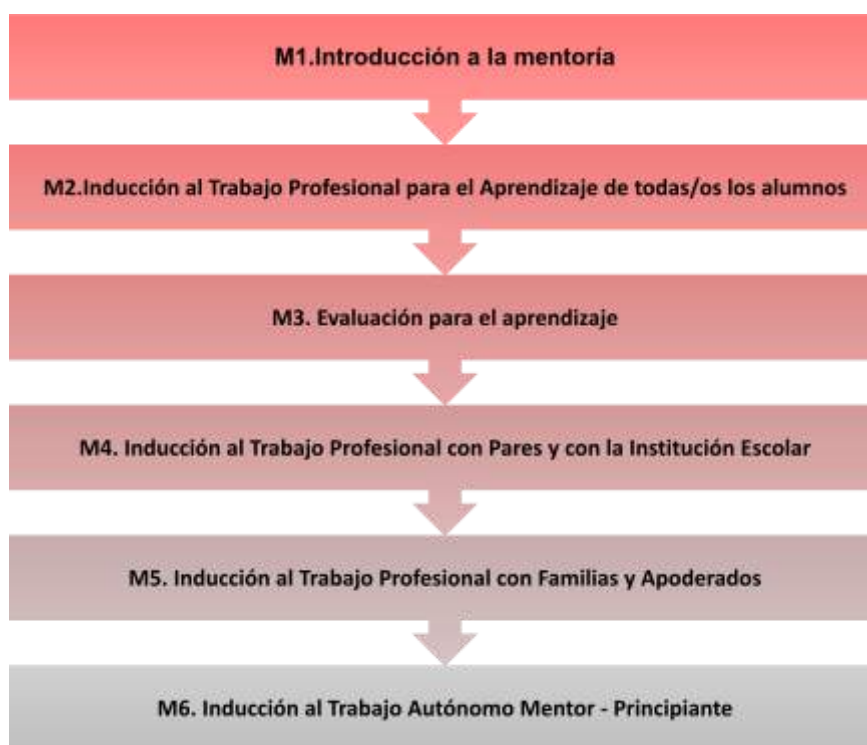


Figura 2: Modelo formativo del Diplomado

Fuente: Libro informativo del Diplomado de Mentores para la inserción de principiantes. Escuela de Pedagogía. Pontificia Universidad Católica de Valparaíso. Año 2019

En éste se destaca como centro de la experiencia el núcleo temático de cada módulo junto con los ejes transversales representados por la reflexión a través del desarrollo de los círculos de reflexión y el diario del profesor, respectivamente. Aunado a lo anterior, destaca el trabajo sobre las áreas relativas a: preconcepciones, estrategias de diagnóstico, estrategias de comunicación y mediación profesional, estrategias de diseño de clases, la innovación en la metodología y uso de tecnologías digitales. Todo ello a través de una metodología activa, centrada en el mentor en formación, que privilegiará la movilización de competencias, a partir de talleres, simulaciones y actividades prácticas. Paralelamente el transversal de acompañamiento mentorial constituye una instancia de articulación entre todos los saberes

desarrollados por el módulo y los transversales respectivos en conjunción con la acción mentorial Metodológicamente el Curso se desarrolló en torno a 6 módulos, tal como se precisa en la figura siguiente:



Fuente: elaboración propia

Figura 3: Módulos del Diplomado

Cada uno de los módulos expuestos en la figura anterior desarrolla un foco en particular y además van acompañados por instancias de Reflexión Profesional, destinadas a fortalecer los procesos de análisis, reflexión, andamiaje y monitoreo de los aprendizajes. Al respecto Tardiff y Cantón (2018) agregan que los docentes van construyendo de manera progresiva su identidad a través de la reflexión sobre la base de experiencias pasadas y actuales, lo que valida su relevancia en este proceso..

Igualmente cabe destacar que, a diferencia del Módulo 1 que es de introducción a la mentoría de nóveles, la progresión de los siguientes (módulos 2, 3, 4 y 5) responde a los aspectos sobre los cuales el mentor en formación debe ir profundizando y que a la vez constituyen las áreas en las cuales la literatura muestra que los nóveles viven más complejidades. En tanto, el módulo 6 es el de cierre y de monitoreo de los aprendizajes de todos los módulos anteriores.

Internamente cada uno de los módulos aborda los aspectos teóricos y procedimentales mediante actividades presenciales en formato de taller semanal, con énfasis y especificación de estrategias y recursos específicos para los profesores del área humanista o científica, en los cuales uno o más especialistas ponen en discusión, ejemplificación y modelamiento la manera en que cada tópico se manifiesta en el desempeño de un profesor principiante, y la forma en que debe actuar un mentor para favorecer el mejor desempeño profesional del principiante. Los aprendizajes desarrollados en estos talleres, serán movilizados en situaciones prácticas que cada mentor en formación deberá realizar como parte del acompañamiento a un profesor principiante a lo largo del Diplomado. Este acompañamiento en escenario real, será monitoreado por un tutor de práctica mentorial. De esta manera, junto a las tareas formativas de cada módulo, el nivel de aprendizaje sobre el actuar mentorial en cada tema, se irá materializando progresivamente en el desarrollo

de un Plan de Acompañamiento e Inducción al Profesor Principiante, el cual deberá ser finalizado durante el módulo de Inducción al Trabajo Autónomo Mentor-Principiante.

Cabe destacar que para cada uno de los módulos y sus respectivos ejes temáticos, el modelo de formación que se favoreció fue el siguiente.

Tabla 1: Módulos y su respectiva descripción

Nombre del Módulo	Descripción
Inducción a la Mentoría (M1)	Este módulo inicial se focaliza sobre la problemática de la mentoría de profesores principiantes y su papel en la construcción de la identidad profesional del nuevo profesorado. Para esto aborda con los profesores participantes, el papel de las preconcepciones y experiencias que poseen sobre el tema, el análisis de testimonio de profesores principiantes del sistema regional de educación y las evidencias sobre el rol de mentor que ofrece la investigación educativa actualizada sobre el tema. Se concibe como un módulo de introducción que permite definir, conceptualmente, el objeto que funda el curso: la mentoría entre pares, procesos colaborativos dialógicos, la comunicación desde el rol mentorial, comunidades de aprendizaje y desarrollo profesional además de la trayectoria vivenciada por los profesores principiantes.
Inducción al Trabajo Profesional para el Aprendizaje de todas/os los alumnos. (M2)	Este módulo se centra en la manera que un profesor principiante asume e implementa los desafíos de diseñar ambientes de aprendizaje para todas y todos sus alumnos, considerando en ello la diversidad e inclusión que un ambiente propicio para el aprendizaje requiere. A partir de esto, el módulo busca que los mentores desarrollen un conjunto de habilidades y destrezas para que puedan acompañar, modelar y orientar a los profesores principiantes en estas acciones y actuaciones profesionales. Actividades que contarán con un trabajo práctico de acompañamiento a un profesor principiante.
Introducción a la Evaluación (M3)	Este módulo se centra en la manera que un profesor principiante asume e implementa los desafíos del proceso de evaluación de los aprendizajes para todas y todos sus alumnos. A partir de esto, el módulo busca que los mentores desarrollen un conjunto de habilidades y destrezas para que puedan acompañar, modelar y orientar a los profesores principiantes en acciones y actuaciones profesionales vinculadas con el proceso de evaluación, desde la perspectiva de un enfoque de evaluación para el aprendizaje. Actividades que contarán con un trabajo práctico de acompañamiento a un profesor principiante.
Inducción al Trabajo Profesional con Pares y con la Institución Escolar. (M4)	Este módulo se centra en la manera que un profesor principiante construye los vínculos y diálogos profesionales con otros profesores y cuerpo directivo del centro escolar, considerando la importancia, en ello, del Proyecto Educativo Institucional, la cultura organizacional y la construcción de relaciones horizontales como par, superando con ello la etapa como estudiante de pregrado. A partir de esto, el módulo

	busca que los mentores desarrollen un conjunto de habilidades y destrezas para que puedan acompañar, orientar y ayudar a los profesores principiantes en estas acciones y actuaciones profesionales. Actividades que cuentan con un trabajo práctico de acompañamiento a un profesor principiante.
Inducción al Trabajo Profesional con Familias y Apoderados (M5)	Este módulo se centra en la manera que un profesor principiante construye los vínculos y diálogos pedagógicos con madres, padres y apoderados de sus alumnos, con el fin de establecer procesos de colaboración y apoyo en el mejoramiento del aprendizaje de los alumnos. A partir de esto, el módulo busca que los mentores desarrollen un conjunto de habilidades y destrezas para que puedan acompañar, modelar y orientar a los profesores principiantes en estas acciones y actuaciones profesionales. Actividades que implican un trabajo práctico de acompañamiento a un profesor principiante.
Inducción al Trabajo Autónomo Mentor - Principiante (M6)	Este módulo se centra en el desarrollo de destrezas y habilidades para el desempeño autónomo del mentor en su trabajo de acompañamiento y orientación de profesores principiantes. A partir de esto, este módulo busca cerrar el trabajo práctico que se ha venido desarrollando de manera transversal en cada uno de los módulos, verificando la capacidad desarrollada por el mentor para desarrollar y evaluar un plan de mentoramiento.

Fuente: Libro informativo del Diplomado de Mentores para la inserción de principiantes. Escuela de Pedagogía. Pontificia Universidad Católica de Valparaíso. Año 2019

Ahora bien, tal como se precisaba el modelo formativo del Diplomado en la Figura 2, la propuesta no sólo incluía módulos (expuestos en la figura 5) si no que áreas transversales que van en apoyo y aporte a los grandes objetivos del programa: empoderamiento, autonomía, innovación, reflexión. Transversales que acompañan de manera paralela el desarrollo de cada uno de los módulos temáticos. Estos se muestran a continuación.



Fuente: elaboración propia

Figura 4: Transversales del Diplomado

A partir de ellos, se plantea que los mentores en formación desarrollen un conjunto de aprendizajes, habilidades, actitudes, manejo de estrategias y destrezas, que los capacite para apoyar, acompañar y orientar formalmente a los profesores principiantes en la elaboración, implementación y evaluación tanto de decisiones como de soluciones profesionales; las cuales

favorezcan el quehacer profesional práctico y la resolución de las problemáticas propias de esta etapa de tránsito profesional (Haas y Martín, 2020)

Los aspectos abordados por cada transversal se precisan en la Tabla 2.

Tabla 2: Transversales y sus respectivos focos

Áreas transversales	Énfasis/Focos
- TICS	El desarrollo de las Tics se enfoca en capacitar al mentor en formación con respecto a los recursos tecnológicos que pueden favorecer el trabajo colaborativo, en redes y en pro de la mentoría.
- ESCRITURA REFLEXIVA	Este transversal se enfoca al desarrollo de la reflexión escrita, con especial énfasis en los productos que deben desarrollar los mentores en formación, tales como Plan de mentoramiento e Informe Crítico por módulo.

<ul style="list-style-type: none"> - CÍRCULOS DE REFLEXIÓN - ACOMPAÑAMIENTO MENTORIAL 	<p>Los círculos de reflexión son instancias en las que de manera colegiada se va reflexionando sobre situaciones, casos, videos o problematización de aspectos vinculados a la realidad del docente novel.</p> <p>Este transversal se plantea como una instancia privilegiada de acompañamiento y modelamiento de la acción mentorial, en relación a estrategias, coaching, aspectos comunicativos, nudos críticos y todo aquello que implica el acompañamiento de un par que se inicia.</p>
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Fuente: Libro informativo del Diplomado de Mentores para la inserción de principiantes. Escuela de Pedagogía. Pontificia Universidad Católica de Valparaíso. Año 2019

Especial mención requiere la importancia y fuerza dada a las Instancias de Reflexión en este Diplomado. Relevancia que se sustenta en los postulados de Schön (2002) de aprender haciendo y de la profesionalización docente, concibiendo la reflexión como una alternativa formativa, centrada en la persona, rescatando la experiencia personal y profesional para la actualización y

mejora de la tarea docente (Domingo y Anijovich, 2017:34). Reflexión que al mismo tiempo opera como caja de resonancia en la que el pensamiento, creencia, experiencia que ingresa se transforma y evoluciona en aprendizaje, y crecimiento. (Haas y Reyes, 2021)

En cuanto a la distribución horaria y dedicación de tiempo, en concordancia con cada uno de los focos de los módulos, las actividades respectivas y los transversales, se organizó de la siguiente manera.

Tabla 3: Distribución horaria

NOMBRE MÓDULO	Horas					
	Dinámicas	Transversales				Práctica
Naturaleza de la actividad						
Tipo de actividad Actividad o Módulo	Taller Módulo	Círculo de Reflexión	Escritura reflexiva	TIC	Acompañamiento mentorial	(Acompañamiento al novel)
Inducción a la Mentoría (M1)	12	4	4	4	4	7
Inducción a la evaluación de los aprendizajes (M3)	15	4	4	4	4	7
Inducción al Trabajo Profesional para el Aprendizaje de todos los alumnos. (M2)	15	4	4	4	4	7
Inducción al Trabajo Profesional con Pares y con la Institución Escolar. (M4)	15	4	4	4	4	7
Inducción al Trabajo Profesional con Familias y Apoderados. (M5)	15	4	4	4	4	7

Inducción al Trabajo Autónomo Mentor - Principiante (M6)	5	4	4	4	4	7	
	77	24	24		24	24	42
				215			

Fuente: Libro informativo del Diplomado de Mentores para la inserción de principiantes. Escuela de Pedagogía. Pontificia Universidad Católica de Valparaíso. Año 2019

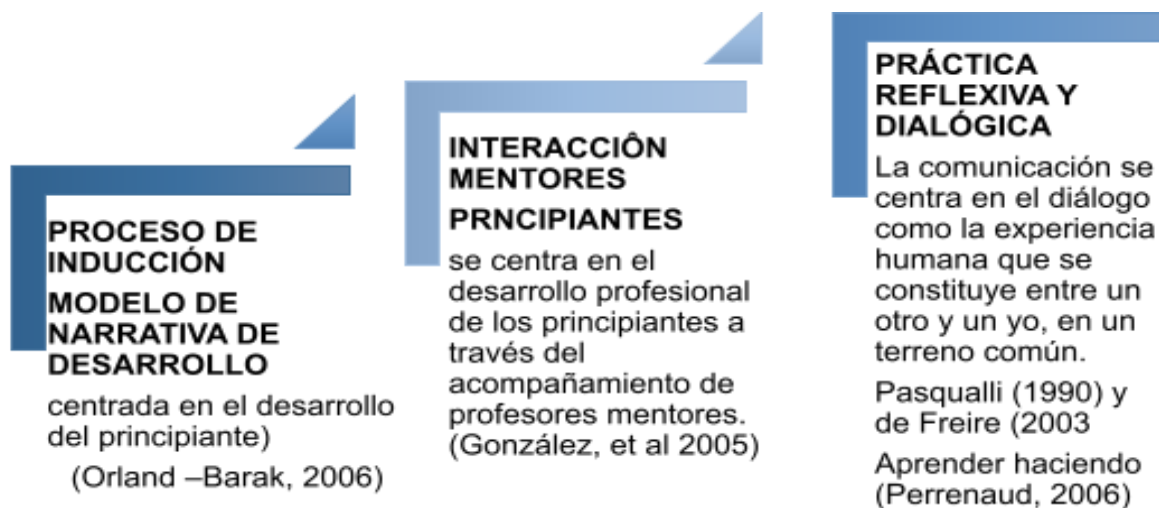
El Curso tuvo una duración total de 215 hrs. pedagógicas. Aquellos docentes que cumplen exitosamente con los criterios de evaluación: Tareas de cada Módulo, Plan de Mentoramiento, Informe crítico y metaevaluación, además de una asistencia mínima del 80% a los talleres presenciales, son certificados por la Pontificia Universidad Católica de Valparaíso. Una vez certificados, la nómina es enviada al CPEIP para su análisis y evaluación con miras a su inclusión en el Registro Nacional de Mentores.

Un aspecto central de la propuesta formativa y en aras de la meta de aprendizaje y el tipo de mentor que se busca formar, lo constituye la reflexión tanto en los módulos, como metodología, como en los transversales de círculos de reflexión, de escritura reflexiva y de acompañamiento mentorial. Esto en consideración que el paradigma que sustenta la propuesta es la reflexión profesionalizante y una reflexión que permita al principiante enfrentar emergentes, manejar conflictos, comprender los nudos críticos que enfrenta (Cultura escolar, trabajo en aula con los padres y apoderados) y cómo convocarlos, junto a una manera de crecer en su práctica y saber pedagógico. Una reflexión que se vuelve parte de su ser y quehacer docente (Haas, 2017; Haas y Martin, 2020)

III. PARADIGMA SOBRE EL QUE SE SUSTENTA

Para el caso de Chile, pero particularmente para la Escuela de Pedagogía de la Pontificia Universidad Católica de Valparaíso, en respuesta a las políticas, y la importancia de este periodo de

inserción que favorece la concienciación y el debate sobre la propia práctica (Perrenoud, 2007) y en concordancia con lo que establece la Ley 20.903, resulta fundamental aportar a partir de la Proyección de un Diplomado para la certificación de mentores formales que puedan potenciar a los principiantes. A tal respecto Orland – Barak (2006) plantea que los procesos de inducción pueden proyectarse desde dos perspectivas: la instrumental y la narrativa de desarrollo. Por una parte, la primera de ellas se centra en la mejora de los resultados que alcanzan los alumnos, y en la que el mentor “entrena, modela” al principiante. Por el otro lado, la narrativa de desarrollo pone el énfasis en el fortalecimiento del desarrollo profesional del novel a través de procesos reflexivos y prácticas pedagógicas en la que el acompañamiento se da entre pares (mentor-principiante) y que implica un fortalecimiento profesional de ambos (Vonk, 1996).



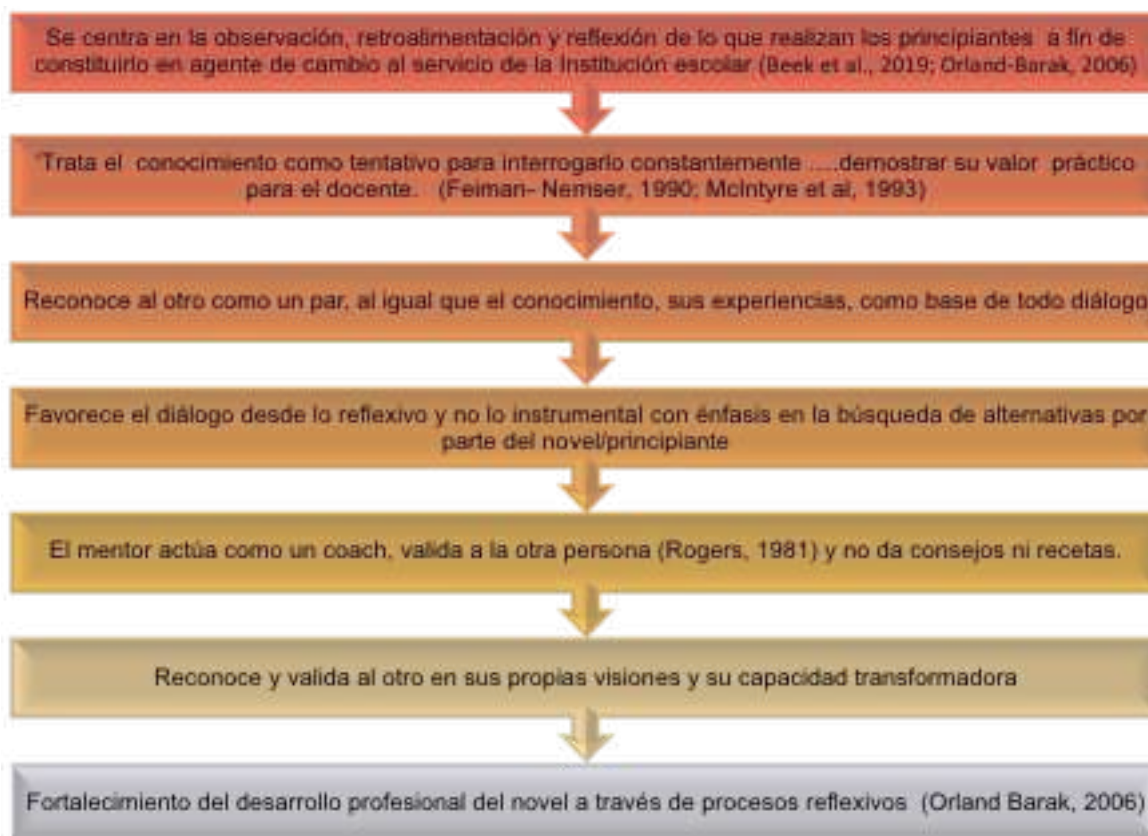
Fuente: elaboración propia

Figura 5: Pilares de un proceso de Inserción desde el modelo de narrativa de desarrollo

En contraposición a lo que han sido los modelos tradicionales de mentoría o acompañamiento a los principiantes, en los cuales los profesores noveles son vistos como unos carenciados, a los que hay que moldear para que sigan la cultura y modelos imperantes, en este se le cede el protagonismo, se le da importancia y, en concordancia, se centra en sus experiencias y en su desarrollo con base en la reflexión, la conversación, el respeto a la alteridad y la escucha activa (Haas y Martin, 2020). Para ello, es necesario trabajar con el mentor a fin de dotarlo de competencias de acompañamiento o mentorales, deconstruir creencias de que debe traspasar su saber al novel y aprender a realizar preguntas orientadoras que puedan llevar al principiante a reflexionar en y sobre la acción para hallar sus propias respuestas, creciendo en autonomía y proactividad y empoderamiento. (Haas y Martin, 2020)

En otras palabras, se busca que el mentor sea una especie de amigo crítico del novel, que le ayude a problematizar y reflexionar sobre los distintos retos que implica la docencia y el trabajar en una escuela, a fin de que éste último encuentre sus respuestas y tome sus decisiones, validadas desde lo que cree, sabe y desea propiciar.

En el fondo el perfil de mentor de principiantes que este Curso concibe y desarrolla se caracteriza por las siguientes acciones tal cual como se representa en la figura N°6.



Fuente: elaboración propia

Figura 6: Aspectos claves en una mentoría basada en la narrativa de desarrollo

Para efectos de la propuesta formativa de este Diplomado se concibe al mentor como “un profesor experto con vasta experiencia en el sistema escolar, con una sólida formación en la construcción de saber pedagógico, reflexión de la propia práctica ámbitos de coaching, institución escolar, trabajo con los pares, evaluación, inclusión, familia y comunidad, logrando la plena participación en la cultura escolar. De la misma manera, posee las herramientas necesarias para desarrollar, en conjunto con el profesor principiante, procesos de reflexión pedagógica que contribuyan a mejorar y fortalecer el ejercicio profesional y la reflexión sistemática al interior del establecimiento educacional en el que se desempeña” (Perrenoud, 2004; Domingo, 2013) . Aunado a ello se establece que su campo de trabajo se vincula al acompañamiento mentorial de los profesores principiantes que se insertan profesionalmente al mundo de la docencia, apoyando el fortalecimiento de su identidad, autonomía y el mejoramiento progresivo de las

capacidades profesionales de profesores principiantes.

Paralelamente, el curso implicaba los siguientes desempeños por parte de los mentores en formación:

- Reflexionar sobre la importancia del rol del mentor para el desarrollo profesional del docente principiante y su inducción en el marco de la comunidad educativa, la cultura escolar, la mejora de los procesos de aprendizaje y las políticas educativas nacionales vigentes.
- Implementar diversas estrategias para acompañar y orientar la construcción progresiva de la identidad profesional de los profesores principiantes.
- Implementar diversas estrategias para acompañar y orientar profesionalmente al profesor principiante en la vinculación con los pares y la orgánica escolar.
- Implementar diversas estrategias específicas según su disciplina para acompañar

orientar profesionalmente al profesor principiante en la vinculación con madres, padres y apoderados en apoyo del aprendizaje de sus alumnos.

- Implementar diversas estrategias específicas para acompañar y orientar profesionalmente

al profesor principiante en la atención a la diversidad e inclusión para el aprendizaje de todos los alumnos.

La evaluación del curso contempla las siguientes instancias precisadas en la siguiente figura.

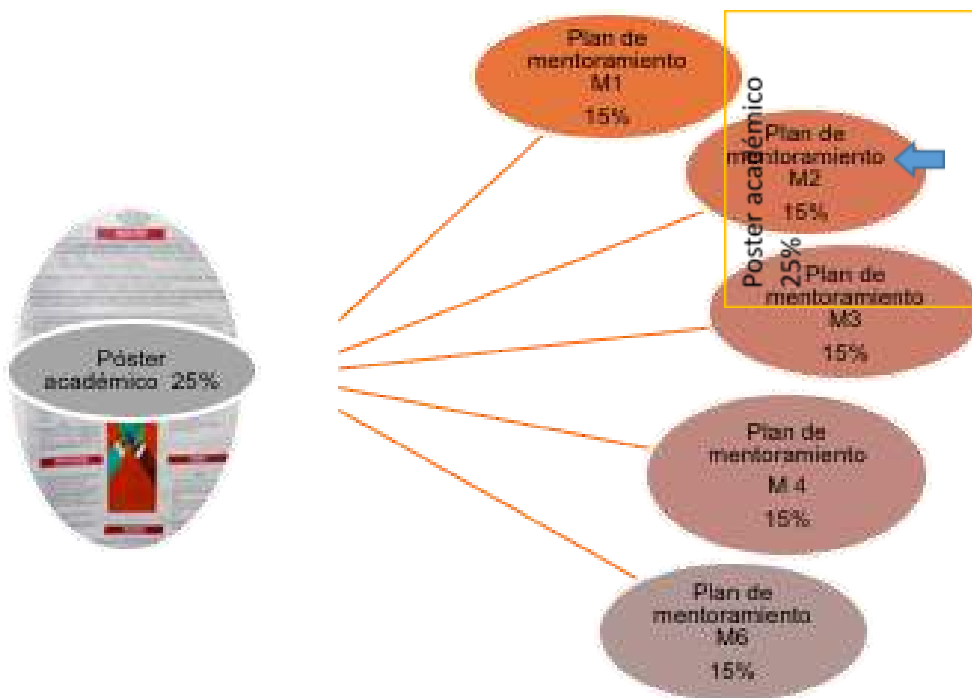


Figura 7: Instancias evaluativas del Diplomado

Ante la finalización de cada módulo, la evaluación consistía en la entrega del plan de mentoramiento que los mentores en formación habían desarrollado como parte de su práctica con un novel y sobre la temática o el foco del Módulo respectivo. Es decir sobre Mentoría, diversidad, evaluación, institución o familia, respectivamente. Este plan implicaba elementos de las áreas transversales (TIC, escritura reflexiva y/o círculos de reflexión) y era monitoreado y retroalimentado en el transversal de acompañamiento mentorial. En tanto, la evaluación final consistía en la elaboración y presentación ante una comisión de académicos de un póster académico con una ponderación de un 25% en la que reflexionaban sobre el proceso de acompañamiento mentorial en su conjunto. Para poder acceder a la certificación como mentores se exigía asistencia y la aprobación de todos los módulos.

IV. CONSIDERACIONES FINALES

Los resultados alcanzados por los participantes del Diplomado permiten identificar los siguientes logros /aportes:

- Los mentores a partir de la reflexión sistemática (Domingo y Gómez, 2014; Haas y Martin, 2020) pueden tomar conciencia de sus propias concepciones para poder aportar su experiencia a los más noveles. (Korthagen, 2004).
- Las teorías implícitas de los mentores en formación pueden resignificarse a partir de un proceso de cambio de creencias y en el que la nueva perspectiva sea parte de un aprendizaje experiencial (Domingo, 2014) vivida, aprehendida y validada por ellos.
- La reflexión sobre la práctica como eje articulador de la mentoría es determinante en

el cambio de creencias respecto a la relación mentor- principiante. Ello implica una postura, una forma de identidad o un habitus (Perrenoud, 2007), que se proyecta en el tiempo y permite resignificar roles y realidades.

- Los elementos afectivos relativos a un clima de confianza, escucha activa y respeto fueron elementos centrales para instalar un cambio de paradigma en la relación mentor principiante (Haas, 2017)
- Los mentores se hicieron parte de un fortalecimiento profesional en su trabajo con los noveles especialmente en los diálogos profesionales, las reuniones y la reflexión entre pares

Igualmente, el proceso deja ver desafíos y proyecciones que deben ser consideradas a futuro:

- Fortalecer estrategias que ayuden a los mentores a aprender a escuchar, hacer preguntas y no dar respuestas, favoreciendo la autonomía y realización profesional del principiante. (Haas y Martin, 2019)
- Transitar a focalizar la atención en el principiante, siendo el mentor responsable de facilitar dichos procesos reflexivos asumiendo el rol de interlocutor activo, una especie de “caja de resonancia de ideas y reflejo del accionar” (Díaz & Bastías, 2013, p. 305); tal que contribuya el desarrollo de competencias y socialización del colega novel.
- Relevar la reflexión como eje central de los cursos, con espacios especializados y protegidos y permanentes.
- Cautelar que la mentoría fortalezca al principiante, le permita mejorar su práctica pedagógica, proporcionándole retroalimentación y estimulándolo a ser más reflexivo; mejorar la autonomía y realización profesional del principiante “instándolo a desarrollar planes de superación personal” (Veenman et al., 1998: 418).
- Formalizar tiempos protegidos de trabajo entre mentor y principiante, involucrando a los Directivos y otros colegas como facilitadores y colaboradores del proceso.

- Finalmente, el tránsito de un acompañamiento prescriptivo a uno centrado en el desarrollo profesional de los docentes, anclado en el respeto y la reflexión entre pares es posible, solo hay que proyectar caminos que hagan esta evolución posible y permanente en el tiempo.

Para cerrar, cabe establecer que comprometerse con la mejora de la educación desde la certificación y formación de mentores para el acompañamiento de noveles, es una tarea que conlleva grandes aportes a la vida personal y profesional de los involucrados. Ser mentor de un novel, desde la narrativa de desarrollo, es un proceso de crecimiento mutuo pues desde la alteridad del otro se comparten saberes, se analiza la realidad y se reflexiona en torno a ella, construyendo saber pedagógico y avanzando en el empoderamiento, profesionalismo docente la autonomía y la mejora continua.

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Vovinam is a Vietnamese traditional martial art and was recognized as the official sport at SeaGames 22nd held in Viet Nam in 2003. In competition, besides technical skills, tactical strategies, and physical strength, the psychological state of the players in the pre-competition period can contribute to the players' achievements. Hence, the current study aims to explore the relationship between the pre-competition psychological state of Vovinam athletes and their achievements in a competition.

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Vovinam is a Vietnamese traditional martial art and was recognized as the official sport at SeaGames 22nd held in Viet Nam in 2003. In competition, besides technical skills, tactical strategies, and physical strength, the psychological state of the players in the pre-competition period can contribute to the players' achievements. Hence, the current study aims to explore the relationship between the pre-competition psychological state of Vovinam athletes and their achievements in a competition.

The present study researched on ten young male players of the army vovinam team in Ho Chi Minh City, Vietnam. To choose the appropriate tests for psychological check, a group of experts in the field, such as trainers and teachers in vovinam was recruited to give consultation via a questionnaire. As a result, the consultation group agreed on four tests employed to assess the psychological state in the pre-competition stage of 10 young male athletes in Vovinam. The results show that those who held good psychological state gained better scores in the games. In the meantime, those who had the state of the hasty start or lost their attention held worse results. The research results helping the trainers adjust the training strategies to fix the psychological state of young male athletes of the army vovinam team before some games.

Keywords: psychological state, vovinam, young male athletes.

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I. INTRODUCTION

Vovinam or Viet Vo Dao is a martial art of Vietnamese people founded in 1936 by grandmaster Nguyen Loc. In recent years, this martial art has spread across the country and has been practiced in around 60 countries and territories with more than 2 million practitioners (Dung et al., 2016). In Viet Nam, the Army team is one of the strongest Vovinam teams formed and developed over 20 years. The team has shown its success and extensive development in Vovinam competitions; its athletes have shown their achievements not only in the armed forces but also have won noble medals in national and international competitions, making a great contribution to the development of this martial art in the country.

Getting a high rank in competitions puts players under pressure as they have the desire to win, responsibility to teammates, sometimes winning or losing is also associated with the player's future career. In sport competitions, the psychological responses of players in the pre-competition period may somehow affect their performance. Many players who have attained good playing techniques and tactical strategies in the training period face psychological problems. They cannot promote their physical strength, show limited performance in tactical skills during the game, which leads to low performance. Previous studies revealed that athletes with high pleasant emotion levels in the precompetition period seemed to be stable throughout the competition season (Males and Kerr, 1996). In other words, negative emotions may affect individuals' performance, and in sport competition, pre-competition anxiety has been proven its relationship with players' performance.

Knowing the key role of psychological responses in the pre-competition period, we conducted the

study “*The pre-competition psychological state of Vovinam army team’s young male athletes*”. The current study was conducted to examine the level of anxiety of the Vovinam young male athletes before a national competition in Vovinam and to explore the relationship between the young male athletes’ precompetitive nervousness with their achievements in the national competition.

II. MATERIAL & METHODS

2.1 Participants

Ten male athletes aged 15-17 of the Vovinam army team in Ho Chi Minh city, Vietnam, were chosen as the convenient sample of the study. They have been trained for 5 to 6 years, and most of them have gained some achievements in different competitions.

The study also recruited 12 participants, who are four experts, five trainers, and three teachers of vovinam in Vietnam, to give consultation on the tests used to examine the anxiety level of the athletes.

2.2 Assessments

The research took place before the 18th National Youth Vovinam Championships 2020. A pulse check, the Finger Tapping Test, a test measuring state anxiety level proposed by Watchman A. & RISH D. and Spielberger test were employed in the study. The consultation group carefully selected. The researchers carefully observed the participant athletes during the pre-competition period. The researchers did the tests and the observations before three main draws of the Championship: quarter-final, semi-final, and final.

Assessment of the athletes’ pulse

Take the athletes’ pulse before the game and at the normal state, then compare the difference between the calculated pulses to know the level of precompetition anxiety. The scales used to compare are: from 33-40 times/minute: very high; from 25-32 times/minute: high, from 17-24 times/minute: average, from 10-16 times/minute: below average, Pulse <10: Normal.

Next, the *Finger Tapping test* was conducted twice: at the normal state and before the competition. The test aims to compare the total number of basic motor control at the normal state and before the game. According to Viatkin (1978), if the motor control increases from 0% to 5% or more show that the athletes are in the state of being ready to play; if it increases from 5% to 8%, it shows that the athletes are in a state of “hasty start”: if it surges from 8% or more it is a sign that the athletes are in a state of “disinterested.

Then, a self-assessment test in the format of a questionnaire on emotional state and anxiety developed was conducted an hour before the game. The test was carried out before the three specific points of time mentioned earlier.

The emotional state has four-point scales: Calm – nervous, anxious, Energetic – tired, Excited – inhibited, Believe in yourself – Powerless.

Assessment of the level of anxiety by a test proposed by Spielberger

To assess the anxiety level of players in the pre-competition period, a questionnaire developed by *Spielberger* was used. The players’ anxiety will be checked and classified into three levels: Low anxiety level, Average anxiety level, High anxiety level.

2.3 Data analysis

The data from the two questionnaires with the consultation group the tests were calculated by Chi-Square test. All the data of the research were calculated with the support of SPSS 22.0.

III. RESULTS

It is determining the tests to assess the psychological state before the competition of young male players of the army vovinam team.

The procedure to conduct the study included 2 steps:

Step 1: Reviewed some previous studies about assessing the pre-competition psychological state of domestic and foreign authors such as Tenenbaum, G., Eklund, R. C., & Kamata, A. (Eds.). (2012). Bam, P.D & Tri, D.B. (1999), Tuyet,

N.T. (2001), Hoang, D. (2001), Xem, L. (2002), Vinh, D. (2005), Vien, P.N. & Thanh, X.P. (2007); Nga, L.N. (2009). The results have been selected and synthesized 11 assessment tests. Based on the characteristics of vovinam and suitable to the actual situation in Vietnam, we took seven tests including: assessing pulse frequency, determining emotional state - Xan test, taking blood pressure, assessing anxiety level Spielberger, Self-Assessment test on Emotional State by Washman

and Rish, Finger Tapping Test and Test to assess muscle sensation.

+ *Step 2*: a questionnaire of all seven chosen tests was sent to the consultation group of twelve people (four experts, five trainers, three vovinam teachers in Vietnam). A test-retest technique was employed to gain reliability then the results were calculated, and compared and presented in Table 1 below.

Table 1: The results of the questionnaires on the assessment tests with the consultation group

TEST					χ^2	Sig	
	Time 1 n = 12		Time 2 n = 12				
	Agreement	%	Agreement	%			
1	assessment in the frequency of the pulse	11	91.67	10	83.33	3.18	0.07
2	determining emotional state – Xan test	8	66.67	7	58.33	1.48	0.22
3	Taking blood pressure	7	58.33	7	58.33	0.00	1.00
4	assessing the level of anxiety proposed by Spielberger	10	83.33	11	91.67	3.18	0.07
5	self-assessment of emotional state of Washman and Rish	12	100.0	12	100.0	0.00	1.00
6	Finger tapping test	11	91.67	10	83.33	3.18	0.07
7	Test to assess muscle sensation	8	66.67	9	75.00	1.68	0.20

The results in Table 1 show that all tests have Sig > 0.05, so there is a similarity between the two questionnaires. From the results, the study chose the tests that received 75% or more than that agreement. As a result, we finally chose four tests to assess anxiety levels of young male players of the army vovinam team, including evaluating pulse frequency, assessing anxiety level test proposed by Spielberger, Self-Assessment test on Emotional State by Washman and Rish, and Finger Tapping Test.

We are observing external symptoms of young male players of the army vovinam team in the pre-competition period.

We made the observations of the external psychological symptoms of the young male players of the army vovinam team. The results are displayed in Table 2 below.

Table 2: Results of observations of the external psychological symptoms of the athletes before the competition

Precompetitive responses	external psychological symptoms	Quarter-final	Semi-final	Final
Ready to play	A confident face, bright eyes flexible actions, not redundant action hands and facial expressions are normal facial signs are not variable	Player 1* Player 2* Player 3* Player 4* Player 5* Player 6* Player 7* Player 8*	Player1* Player 2* Player 3* Player 4* Player 5* Player 6* Player 7	Player1* Player2* Player 3 Player 4 Player 5
A hasty start	feeling stressed before the competition, mouth opening upwards anxious feeling, their hands and face look shaking Face turning red	Player 9*	Player 8 Player 9	Player 6
Disinterested	disinterested face, not cunning eyes, fast breathing awkward movement and lose motor skills A little nervous The facial expression has changed but not significantly	Player 10	-	-
Without distinction	A fresh face, unstable breathing awkward movement and lose control feeling nervous about something Face looks pale	-	-	-

* Good result in the competition

The results of observation shown in table 2 can be described in detail as follows.

In the quarterfinals, there were eight players among ten players (accounting for 80%) ranked in readiness to play who all achieved high results; one player (accounting for 10%) was in the state of hasty start gaining the good score, and one player (accounting for 10%) was in the disinteresting mood who lost the competition.

In the semi-finals, there were seven players (77.78%) who were in a state of ready to play, but only six players achieved good results, and one player achieved bad results; two players (accounting for 22.22%) were in the hasty start who lost to the opponent.

In the final, there were five players (83.33%) in a state of ready to play, but only two players achieved good results, and three players (60.0%)

achieved bad results; one player (accounting for 16.67%) was in a state of the hasty start who lost to the opponent.

Figure 1 below illustrates the results of the observations.

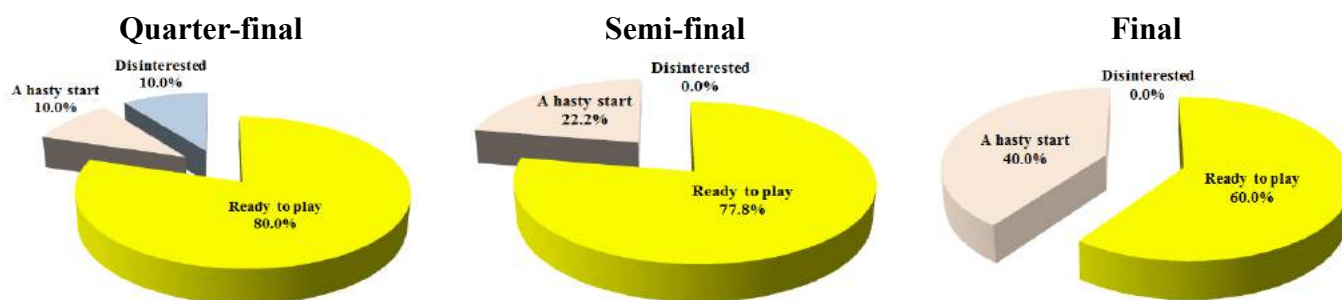


Figure 1: Illustration of the observation results on the facial expressions of vovinam young male players

The psychological state of the vovinam young male players was assessed by the tests identified from section 2.1, and presented in tables 3, 4, and 5 below.

Table 3: The results of pulse assessment and Finger Tapping Test on young male players of the army vovinam team

Ord	Players	pulse assessment (time/minute)						Tapping Test (% pulse in action)					
		Quarter final		Semi-final		Final		Quarter final		Semi-final		Final	
		(t/m)	Result	(t/m)	Result	(t/m)	Result	%	Result	%	Result	%	Result
1	Player 1	5	Nor	5	Nor	6	Nor	3.1	R	3.9	R	4.6	R
2	Player 2	6	Nor	5	Nor	8	Nor	3.8	R	4.3	R	4.8	R
3	Player 3	7	Nor	9	Nor	14	B/A	3.9	R	4.2	R	4.9	R
4	Player 4	9	Nor	9	Nor	15	B/A	4.2	R	4.3	R	4.8	R
5	Player 5	8	Nor	10	B/A	15	B/A	3.9	R	4.5	R	5.3	H/S
6	Player 6	7	Nor	9	Nor	14	B/A	4.6	R	4.7	R	6.8	H/S
7	Player 7	13	B/A	18	Ave	-	-	4.8	R	4.9	R	-	-
8	Player 8	15	B/A	19	Ave	-	-	4.7	R	5.4	H/S	-	-
9	Player 9	16	B/A	22	Ave	-	-	6.5	H/S	7.2	H/S	-	-
10	Player 10	21	Ave	-	-	-	-	8.6	Dis	-	-	-	-

* Note: Ord: Ordinal number; Nor: Normal, Below Average, Ave: Average; R: Ready to play, H/S: Hasty Start, Dis: Disinterested.

As shown in table 3, the first and the second player held different pulses at a normal level and quarter-final, semi-final and final had a good result (Gold medal). The third, the fourth, the fifth and the sixth player had a difference in pulses at a normal level in the quarter-final but in semi-final only the fifth player's pulse was below average. These players also got good results in the games. In the final, all of these four players had pulses below average and did not gain good result (silver medal). Regarding to the seventh, the eighth and

the ninth players, in the quarter-final, they had pulses below the average but played well. However, in the semi-final, these players who had pulses at average level played not good result (bronze medals). Finally, the tenth player's pulse was at the average level, who had bad result.

Compare the difference in frequency of the pulse of players through the quarter-final, semi-final, and final through Figure 2.

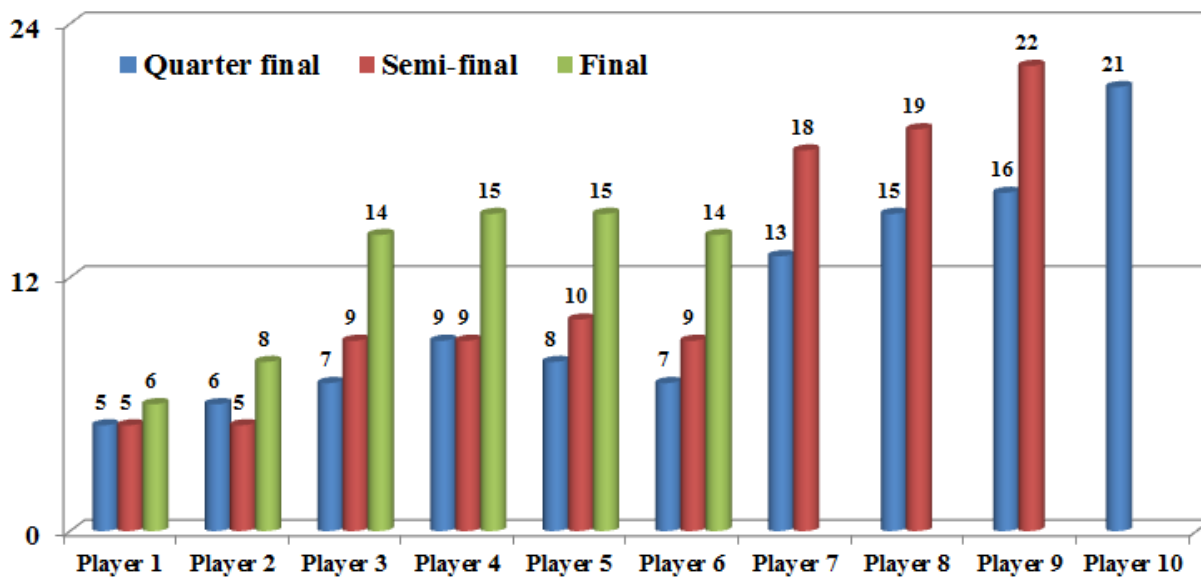


Figure 2: Comparison of the difference in frequency of the pulse player through the quarter-final, semi-final, and final

About percentage % action pulse of Tapping test

The first player and the second player were in ready mood in the quarter-final, semi-final, and final with good results (Gold Medal). Four players (number 3, number 4, number 5 and number 6) were in ready mood in the quarterfinal and semi-final, who had good results. In the final, the third player and the fourth player were in a state of ready to play meanwhile the fifth player and the sixth player were in the hasty start. All of these four players did gain the highest score. In the quarter-final, the seventh player and the eighth player were in the mood of being ready but the ninth player was in the hasty start state, and all of them had good results in this game. In the semi-final, the seventh player was in ready mood, but the eighth player and the ninth player were in the hasty start. As a result, these players did not get good result (bronze medal). Similarly, the tenth player, who was in apathy state, did not score well.

Compare the percentage of player' action pulse when realizing Tapping test through the quarter-final, semi-final, and final through Figure3.

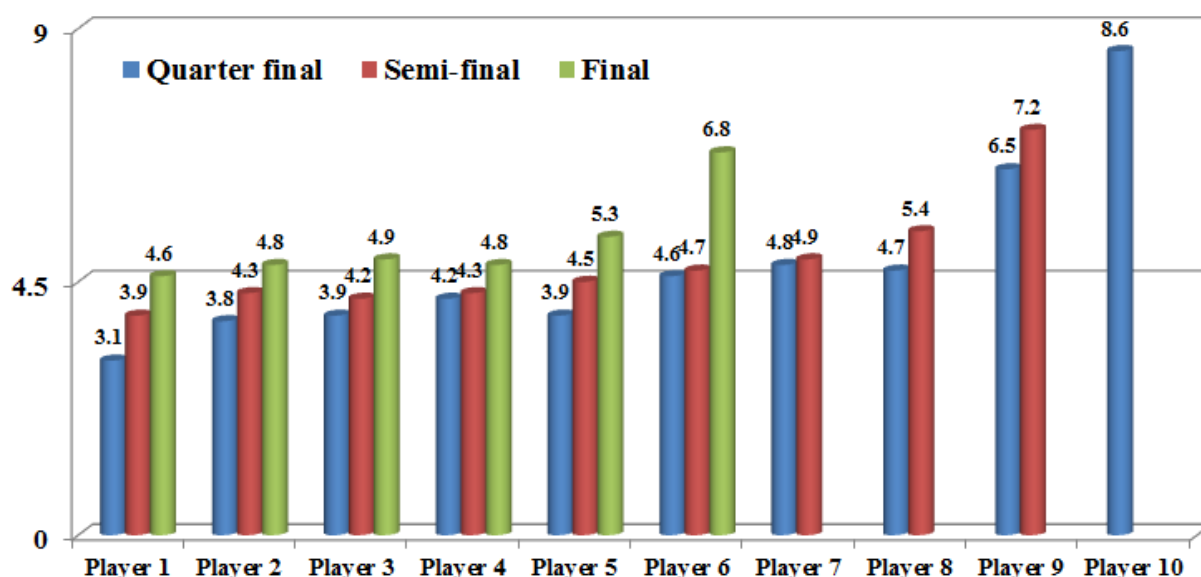


Figure 3: Comparison of % action pulse of players when realizing Tapping test through the quarter-final, semi-final, and final

Table 4: Results of the assessment of emotional state A.WASHMAN and D.RISH of male youth players of the Army vovinam team

No	players	A	B	C	D	Σ	Results
1	Player 1	9	9	9	8	35	belief, full strength, feel healthy and enjoy life, very self-confident
2	Player 2	9	8	9	8	34	belief, full strength, feel healthy and enjoy life, very self-confident
3	Player 3	8	9	7	8	32	belief, full strength, feel healthy and enjoy life, very self-confident
4	Player 4	8	8	8	8	32	belief, full strength, feel healthy and enjoy life, very self-confident
5	Player 5	7	7	6	8	28	belief, full strength, inhibit and boring, very self-confident
6	Player 6	8	5	7	8	28	belief, a little tired, lazy, feel healthy and enjoy life, very self-confident
7	Player 7	6	7	5	8	26	a little nervous, full strength, inhibit and boring, very self-confident
8	Player 8	7	6	5	6	24	belief, a little tired, lazy, to feel a restricted knowledge and ability
9	Player 9	7	6	5	6	24	belief, a little tired, lazy, inhibit and boring, to feel a restricted knowledge and ability.

The data in Table 4 shows that four players (accounting for 20%), who were in the scale of trusting, full of strength, healthy feeling and life enjoyment, being very confident in themselves scored well. The fifth player was in the scale of being confident, full of strength, a bit inhibited and depressed, very confident in himself also had good result. Similarly, the sixth player was confident, little tired, a little lazy, to feel a health

and to enjoy life, very confident in himself gained good performance. All the three rest players were a little nervous, full of strength, a bit inhibited and depressed, very confident in themselves did not have good scores in the game.

Table 5: The results of the assessment of anxiety level. SPIELBERGER of the young male players of the army vovinam team

No	Players	A	B	Σ	Results
1	Player 1	10	19	29	Low level of anxiety
2	Player 2	12	15	27	Low level of anxiety
3	Player 3	16	13	29	Low level of anxiety
4	Player 4	13	15	28	Low level of anxiety
5	Player 5	14	15	29	Low level of anxiety
6	Player 6	11	23	34	Average level of anxiety
7	Player 7	12	20	32	Average level of anxiety
8	Player 8	18	29	47	High level of anxiety
9	Player 9	18	20	38	Average level of anxiety

The data in Table 5 shows that there were five players with low level of anxiety playing well in the game. Similarly, the sixth player with average level of anxiety also scored well in the game. The rest players with average and high level of anxiety did not get good results.

The result of the assessment shows that almost of the players who were in ready mood and had low difference in pulse, performed well in the games. Similarly, those who feel rather good, active, confident, strong, healthy, enjoyable, very confident in myself and had low level of anxiety played well. In contrast, those who did not have a mood like the above player did not score well in the games.

The current study indicates that there is a close correlation between the pre-competition psychological evaluation tests' results of the young male athletes of the army vovinam team and the game's results. Most of the players who were in apathy and hasty start did not play well. Those who were in ready mood had good results. However, in some exceptional cases, some players were in hasty start having high score. However, some were in ready mood playing well. It can be explained that in reality these players compete with the low proficient opponents or with the more proficient opponents. In other cases, they compete with opponents holding better or less emotional state.

IV. CONCLUSIONS

The results of this research allow the researchers can draw the following conclusions.

Firstly, there were four tests which could be employed to assess the psychological state before the games of young male players of the army vovinam team. The tests are checking pulse frequency, self-assessment of emotional state (based on A.WASHMAN and D.RISH), anxiety evaluation by TR. SPIELBERGER, and TAPPING TEST.

Secondly, the tests' results and the observations revealed that the pre-competition psychological state of young male players of the army vovinam team and their results in the games were correlated. Most of the players who were apathy and in hasty start did not have good performance. By contrast, those who were in the state of being ready to play got good results.

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APPENDIX

No	Player	Full name	Weight	Record
1	Player 1	Phan Phi Long	57kg	Gold medal
2	Player 2	Lê Văn Nguyên	45kg	Gold medal
3	Player 3	Nguyễn Thanh Trọng	48kg	Silver medal
4	Player 4	Lương Tấn Chí	42kg	Silver medal
5	Player 5	Hoàng Ngọc Trọng Nguyên	51kg	Silver medal
6	Player 6	Nguyễn Trí Bằng	54kg	Silver medal
7	Player 7	Nguyễn Minh Lâm	64kg	Bronze medal
8	Player 8	Trần Gia Huy	60kg	Bronze medal
9	Player 9	Đặng Đăng Khoa	39kg	Bronze medal
10	Player 10	Nguyễn An Khang	68kg	Preliminary round

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Dharavi Model: A Framework for Containing Covid-19 Pandemic in Resource-Limited Democratic Settings

Dr. Sandeep G. Kudtarkar

ABSTRACT

Dharavi, an urban slum in Mumbai, infamous as the biggest urban slum in Asia, came into limelight in 2008 when British film "Slumdog Millionaire" narrated the story of 18-year-old Jamal Malik from Dharavi slums of Mumbai, portraying neglect and abuse of the urban slum dwellers and their surviving challenges, won eight Academy Awards including the Best Movie award, driving attention to a space that was always overlooked.

Keywords: pandemic, resource constraints, community participation, leadership, healthcare infrastructure.

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Dharavi Model: A Framework for Containing Covid-19 Pandemic in Resource-Limited Democratic Settings

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ABSTRACT

Dharavi, an urban slum in Mumbai, infamous as the biggest urban slum in Asia, came into limelight in 2008 when British film "Slumdog Millionaire" narrated the story of 18-year-old Jamal Malik from Dharavi slums of Mumbai, portraying neglect and abuse of the urban slum dwellers and their surviving challenges, won eight Academy Awards including the Best Movie award, driving attention to a space that was always overlooked.

The same Dharavi emerged in 2020 as the prototype for the policymakers and public health practitioners in emerging economies like Brazil, South Africa, and Philippines for containing the spread of Covid-19 in densely packed urban slum communities in resource-limited democratic settings with its "Dharavi Model" of dogged & innovative approach of "Chase the virus".

Keywords: pandemic, resource constraints, community participation, leadership, healthcare infrastructure

I. INTRODUCTION

The first official COVID-19 patient was reported in Wuhan city in China, in 25th December 2019 (WHO). The World Health Organization announced the epidemic of Covid-19 as pandemic on March 11, 2020 and suggested a series of preventive measures to contain the spread of corona transmission across the globe. Soon the pandemic spread like a forest fire. In mid-July, more than 1 million cases were reported globally in just four days, indicating its threatening accelerating spread. The COVID-19 pandemic

evoked ostentatious global disruption setting immense burdens on global healthcare systems.

The government and the policymakers worldwide endeavored to manage this historic medical event and finding ways and means to stop the transmission of virus and flatten the curve, especially in the limited resource settings. The pandemic battered the world economy, which IMF announced as a "severe recession" in the global economy. More than one billion residents living in slums in cities across the world emerged as hotspots for COVID-19 transmission due to the scarcity of basic hygiene amenities like water, toilets, sewers, and waste management.

In India, which eventually became the third country behind the United States and Brazil in terms of confirmed coronavirus cases, the first corona patient was reported on 27th January 2020 in Kerala (Ministry of health in India mohfw.gov.in). The Indian government declared the countrywide lockdown on 25th March 2020 for containing the transmission of infection. But the stringent lockdown imposed a hard measure for the socio-economically poorer sections of the society, forcing millions of the slum's daily-wage residents on the verge of indigence.

The first corona patient in Maharashtra, was reported on 29th January 2020 (mohfw.gov.in), while Mumbai, the capital of Maharashtra and financial capital of India reported first patient on 10th March 2020. The lockdown imposed in Mumbai on 21st march was one of the largest in terms of people, with a population of more than 15 million in a limited geographical area of 440 sq. km, one of the most densely populated cities on earth, among all the major global cities combating war against Covid-19 pandemic. Dharavi, an

urban slum in Mumbai, had reported its first patient on first April and very soon turned into a corona hotspot with hospitals overwhelmed. All ICUs occupied, and it was anticipated that people in the slums would be hardest hit by Covid-19. But things turned out differently.

II. LITERATURE REVIEW

A fundamental property of communicable diseases epidemic is that early infected people keep infecting susceptible people very fast and ends when the number of immune people develops herd immunity unique for such disease. The infectious disease epidemiologists use mathematical modeling to understand and estimate how diseases will spread in populations. One way to attain the herd immunity is through vaccination. (Ashleigh et al. 2020)

An integrated societal approach to pandemic preparedness requires the participation by all sections of society like NGOs, local community, and spirited individuals along with the health sector at the front to combat the pandemic. Business continuity and contingency plan involving critical activities such as capacity building, planning, organizing, coordination, and communication across all the levels and involvement of all stakeholders is required (WHO 2009).

Research by the Humanitarian Policy Group (HPG) and Humanitarian Practice Network (HPN) studied measures to contain the outbreak of the Ebola epidemic in the African continent in 2014, suggesting to engage local communities to contain the spread of virus supported by humanitarian touch by building on existing social structures of leadership and PPP modality to build national emergency response capacity (Sorcha O'Callaghan 2020).

After the outbreak of pandemic ,till the development of the vaccine, various individual level measures like hand disinfection with alcohol, gargling, ventilation, balanced diet, regular exercise, plenty of rest, mask-wearing ,and social and political measures like social distancing, work for home ,and lock downs were imposed

worldwide to contain the pandemic. The preventive actions such as social distancing measures depend upon the voluntary efforts of individuals, social groups, and organizations (Nomura et al. 2020).

The urban slums are ill prepared for the pandemic of an infectious disease due to scarcity of basic human needs such as water, toilets, sewage drainage system, waste management and safe housing. Moreover, the living space contraction, unrest, and overcrowding in urban slums make physical distancing and home-quarantine impossible to manage, lead to the rapid spread of infection. The poor population becomes economically vulnerable due to stringent pandemic measurers like lockdown. Any strategy to contain pandemics that does not recognize these realities jeopardize the survival of large segments of the financially distressed urban population globally (Corburn j.et.al.2020).

The previous pandemics such as HIV, Ebola rendered the hard learned lessons to the policymakers, public administrators, NGOs, and communities worldwide to innovate beyond disaster response and move toward long-term plans (Golechha M. 2020). In the recent past, the 2014 Ebola outbreak has made clear the fragility of existing health systems. The measures of responding to the ongoing epidemic shall furnish the further lessons of preventing the next global medical catastrophe by forging partnerships across borders and disciplines and demonstrating commitment to value all human lives. (Online-learning.harvard.edu 2020)

III. "THE DHARAVI MODEL."

Dharavi, the urban slum in Mumbai, the economic capital of India, has gained an odious honor as Asia's largest slum made up of small packets of Muslim Nagar, Matunga Labour Camp, Indira Nagar, Laxmi Chawl, Janata Society, and Social Nagar, spread over three sq. km with a population of 0.3 million per sq. km. is densely populated urban slum where large numbers of migrant workers live and work in small spaces accommodating nine to ten family members. The urban slum is populated with single or multi-story houses located in narrow lanes. The area has

5,000 GST tax registered enterprises, 15000 single-room factories and is a hub of international exports with an annual turnover of 1 billion USD. The century-old pottery businesses in Dharavi provide bread butter for more than five a thousand families.

With the upsurge of COVID-19 in Dharavi on the first day of April, everyone in the city angst that the corona shall transmit like a forest fire and shall turn Dharavi’s narrow, congested lanes into a graveyard as social distancing or contact tracing was impossible considering its geographical constraints, health disparities, and social and economic inequalities. After the COVID-19 outbreak, the virus started swiftly spreading in the community. The number of new coronavirus cases increased exponentially, peaking at 565 infections in a span of just one month with a 15% growth rate and a case doubling period of 18 days. But in just two months, the thickly populated Dharavi slum miraculously flattened the COVID-19 infection curve with its innovative “Dharavi Model” of **“chasing the virus”** then waiting for people to report it.

IV. CHALLENGES OF DHARAVI MODEL

4.1 Social Distancing

About 10-12 people live in small tenements with an area of three by three meters existing along both sides of narrow lanes with most of the houses with two and three floors where the ground floor is used for living and upper storeys used as small factories as Dharavi is a home to varied small-scale leather, pottery, and textile manufacturing units. Such a congested urban slums imposed severe limitations on conventional solutions during a pandemic such as social

distancing and contact tracing with no possibility of effective “home quarantine”, making it impossible to control the spread of infection and community transmission, posing deadly challenge of containing epidemics like corona.

4.2 Economic challenge

The stringent lockdown snatched away livelihoods of a larger section of residents of Dharavi overnight, maximizing economic loss of the slum population of daily wage earners and migrant laborers with no saving even to run their livelihood for a week, forcing them to step out to earn something to keep their families alive amid the surrounding terror of pandemic.

4.3 Hygiene problem

Ninety cents Dharavi population uses soiled & cramped community toilets shared by thousands heightening fears of the spread of diseases. A dirty, crumbling lavatory on the main road of Dharavi was used by 5,000 people living in the nearby buildings. The population lives in shanties and dilapidated habitations with narrow lanes, open sewers, waste heaps and lack of sanitation - a perfect recipe for the spread of corona.

4.4 Lack of a trust for civic body workers & challenge of communication

As the residents had a trust deficit towards the civic body Bombay Municipal Corporation (BMC) workers, it was a great challenge to convince them to move to quarantine centers from their homes after detecting the virus symptoms. Establishing the communication with a residents in Dharavi was a great challenge for authorities.

V. DHARAVI MODEL - STRATEGY, GOVERNANCE & ACTION PLANS

Dharavi Model of Corona Containment					
Leadership, Governance & Strategy					
State Government Leadership & Pivotal Role by Mumbai Civic Body BMC					
Strict Enforcement of Lockdown	Four T strategy of "Chase the Virus	Resource Mobilisation	Quarantine and Isolation facility	Supply of food during lockdown	Communication

Dharavi Model: A Framework for Containing Covid-19 Pandemic in Resource-Limited Democratic Settings

Community Partnership & Ownership		
Participation by Private sector, NGOs and Philanthropist	Commitment of Health and Essential services workers	Discipline shown by the local population

Source: authors' Creation

5.1 Government Leadership

The state government acted swiftly and coordinated effectively from the headquarter. A team of doctors and technical experts was sent to Dharavi and monitored by the apex state leadership of the Chief Minister, the Health Minister, senior government officers, and top officials of Bombay Municipal Corporation (BMC), the civic body of Mumbai city. They explored various steps and response strategies at war footing.

Strategically, Dharavi was prioritized over other parts of Mumbai city, and 2500 government health workers were engaged for it alone. The Dharavi Covid-19 containment strategy and the operational plan were prepared as per WHO and the Indian Council of Medical Research (ICMR) to combat the pandemic. The administration also referred the Kerala model of COVID-19 prevention to formulate its strategy.

5.2 Four "T" Strategy - Testing, Screening & Medical measures

BMC adopted "Four T" (tracing, tracking, testing, and treating) strategy to tackle the virus. BMC changed its traditional approach of waiting for reporting by patients and adopted a strategy of proactive screening named "Chase the virus" as part "Mission Dharavi" with the assistance of the local private doctors and local community support for early detection, timely treatment, and recovery.

Under the "Mission Dharavi", nearly 0.5 million people were screened, more than 14000 individuals were tested, and 13,000 suspects were moved to institutional quarantine equipped with medical facilities and a community kitchen for free. The medical workers set up a "fever camp" in a different part of the slum to screen residents for

symptoms of Covid-19. More than 10,000 senior citizens vulnerable to the infection were surveyed with special care. The public toilets were sanitized and disinfected several times a day by the civic administration to address hygiene challenges. The people in slum using community toilets with a high risk of contamination were shifted to quarantine facilities. All patients with symptoms for three successive days were tested and sent to hospitals, while asymptomatic patients were shifted to institutional quarantine centers for 14 days.

5.3 Private Participation

The local private doctors came forward willingly and BMC equipped them with PPE kits, thermal scanners, pulse oximeters, masks, and gloves and, with their assistance, started door-to-door screening in high-risk zones to identify the suspects. The BMC distributed 20,000 food packets daily with the help of its staff, police, and social workers as many residents of Dharavi were hand-to-mouth earners. These food packets were sponsored by NGOs, charity trusts, and some corporates, and handed over to BMC for distribution.

5.4 Resource Mobilisation

The local Schools, wedding halls and sports complexes were repurposed as quarantine facilities where free meals, vitamins, treatment facilities and "laughter yoga" sessions were provided. The Mobile vans were used for screening and testing. The basic epidemic control training was imparted to grass-root level health workers and personal protective equipment (PPE) was availed to all health workers involved in screening testing and treatment. The BMC built a 200-bed hospital with oxygen beds on a vacant slot. The BMC started a toll-free helpline (1800221292) and set up a control room at its

headquarters of the G/North ward of Mumbai for supplying food, shelter, and transport during the lockdown.

The BMC administration, in proactive collaboration with social workers and philanthropists, arranged PPE kits, oxygen cylinders, hand gloves, face masks, medicines, and ventilators for on-duty health workers. The thermal scanners were used to measure the body temperature and oximeters to measure oxygen levels for tracing people with depleted oxygen levels. Those identified with symptoms were further taken for lab testing. The BMC supplied a seven-day stock of PPE kits to all local doctors and helped them to open clinics. With the help of these doctors, fever clinics and medical camps were organized to screen high-risk and vulnerable populations.

5.5 Strict Enforcement of Lockdown

The government deployed State Reserve Police Force (SRPF) in Dharavi to assist the Mumbai Police equipped with drones to enforce strict lockdown in virus hotspots housing 1,25,000 people. A strict lockdown was enforced in the Dharavi and only critical patients were allowed to shift in nearby hospitals. The people's movement was monitored by the drones deployed in locality. The borders of containment areas were sealed using barricades to restrict people's movement. All shops, small factories, and the market area in Dharavi were closed, and all sorts of transport services were restricted.

To lessen the discomfort to the public due to stringent lockdown, the administration supplied essential commodities like milk, vegetables, groceries, and other essentials door to door and other local demands were taken care of by setting a control room coordinating various departments

5.6 Participation by NGOs & Local Community

BMC roped in 350 local private doctors who were insiders and trustworthy for the local population. In the multi-sectorial approach, the doctors, social workers, local community leaders, non-governmental organizations (NGOs), individuals, families, and communities worked together

wholeheartedly to battle the war against the pandemic. The volunteers distributed rations to needy people to ensure they didn't go hungry. The grocery kits and food packets were distributed in hotspots to prevent the movement of people. The local community leaders were appointed as "Covid warriors" to address the concerns of locals.

5.7 Pivotal role by BMC

The BMC administration collaborated with other line departments for various containment activities like door-door-screening, risk communication, and supply of essential groceries to ensure the effectiveness of lockdown. The officials focused on five high-risk zones with initial infections and patients. Twenty-four hour working control room was set for monitoring the entire process of tracing, testing, quarantine, and lockdown in the containment zones. The entire slum was divided into clusters and zones and assigned to workgroups to swiftly conduct the testing, tracing and treating the patients. These workgroups conducted screening of almost 50,000 people through door-to-door screening and at municipal dispensaries. Several fever clinics were started for screening and testing for symptoms of the virus.

5.8 Quarantine & Isolation facilities

The home quarantine was not possible due to crowded settlements; hence institutional quarantine facilities were ramped up to arrest the spread of transmission. Since all 90% population were using community toilets, BMC worked out a well-articulated sanitation and disinfection campaign in the entire slum area giving special attention to sanitization of the public toilets. The BMC workers cleaned and sanitize every nook and corner of Dharavi for preventing the community transmission.

BMC converted schools, marriage halls, and community centers into quarantine centers equipped with food, regular checkups, free healthcare, and testing. BMC converted a local Rajiv Gandhi Sports Complex into a quarantine center of 300 beds. Almost 10,000 people were sent to these centers for quarantine. BMC also took possession of five local private hospitals and

their staff, and medical equipment to treat COVID-19 positive patients. The administration organized yoga, aerobics, laughing and breathing exercise sessions for boosting immunity and releasing mental stress of quarantined people.

The state and district rapid response teams (RRTs) trained the health workers to enhance their skills of clinical treatment and healthcare management. In a short span of ten days, more than 50,000 people were screened, symptomatic people were tested for the virus and those detected positive were sent to medical facilities for treatment. Those with co-morbidities and close contact with positive patients were also shifted to institutional quarantine centers. The health-care camps were arranged to facilitate free virus testing. Many private clinics in the area to remain open for a longer duration to enable more testing and positive patient detection.

5.9 Exemplary commitment of health and essential services workers

The private doctors wearing personal protective equipment in the sweltering heat, with no food or water for more than four to five hours at a time after wearing PPE kits, volunteered to find and treat coronavirus cases and also worked in their clinic treating patients with symptoms of virus infection and shared the details of suspected cases with BMC for follow-up action.

Many positive cases were identified through such private clinics. A team of 150 doctors from the Maharashtra Medical Association helped BMC workers in the process. Four constables from Shahu Nagar police station, with jurisdiction over a large part of Dharavi, were tested Covid-19 positive. During span of one year, more than 150 essentials services workers of BEST (local traveling service), BMC, Policemen and railway employees sacrificed their lives in a war against covid-19 in Mumbai city.

5.10 Dealing with Economic hardship of residents

Initially, the gap between government's relief efforts and resident's needs was huge. Bridging it solely by the administration was difficult. But NGOs like Acorn Foundation came forward,

distributing ration and food to thousands of households in Dharavi during the stringent lockdown.

5.11 The extraordinary Discipline exhibited by the people of Dharavi

The residents of Dharavi strictly followed all lockdown rules. They did not leave the home even though it was difficult for them to stay at home due to small size homes. Although not much literate, people in the area were aware of the consequences of moving out of home. The drone images taken over Dharavi showed that all streets in Dharavi were empty; no one was walking around, unlike some other areas in Mumbai where people were moving out of their homes despite the warnings. Many residents & local leaders in Dharavi took over the charge of securing their own area.

VI. DISCUSSION - THE OUTCOME OF THE DHARAVI MODEL

6.1 Intensity of Spread of virus in Dharavi

In late March, Dadar, the well-off nearest area of Dharavi, was overwhelmed with positive cases. The early cases in Mumbai spread due to foreign travelers from US and other foreign countries. The number of covid-19 cases began to appear in Dharavi only in April when there were already 300 plus positive cases in the state of Maharashtra, out of which 200 from Mumbai city. Dharavi situated at the heart of Mumbai had reported the first coronavirus case on April 1, a week after the national lockdown was announced. In next 43 days, Dharavi became a hotspot of coronavirus, recorded more than 1000 cases and 42 deaths exhibiting the extent and intensity with which the virus spread in Dharavi.

On 13th May, 2020, Dharavi's positive patients tally surpassed the 1,000 mark which increased further to 2000 by ten June 2020. The cases reached 1500-mark in just next 10 days and 2000 mark in next 9 days. Dharavi had 491 cases in April 2020 with a 12% growth rate and a case doubling period of 18 days. In one building called as "chawl" in this area, seven people living in

three adjacent houses of a chawl died four days showing the deadly spread of the virus.

6.2 Start of the "Mission Dharavi"

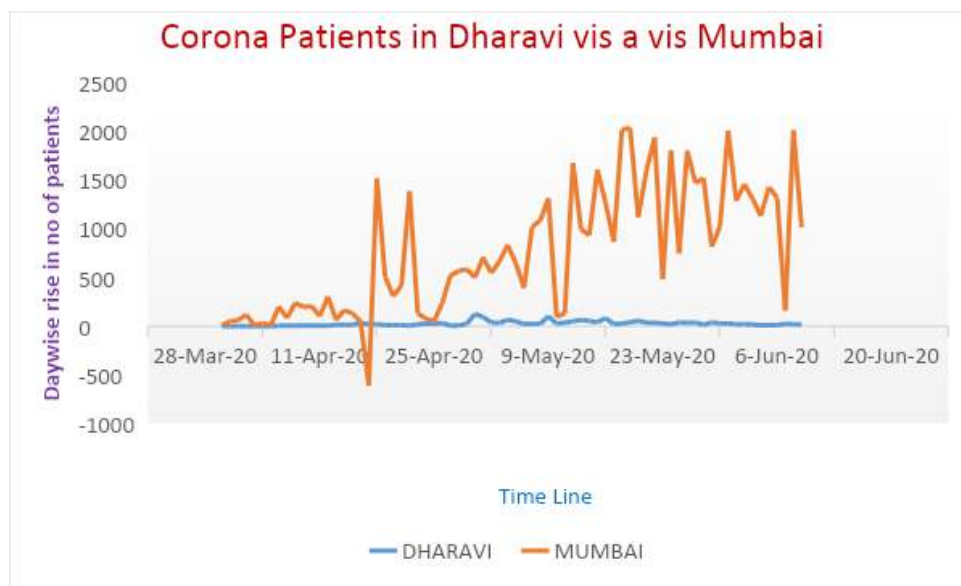
Understanding the severity of the problem, Mr. Kiran Dighavkar, assistant commissioner of Dadar ward in south Mumbai, BMC's administrative unit covering Dharavi launched the Dharavi Mission on April 18, 2020 the day after Dharavi reported its first 100 cases.

6.3 Outcome of "Mission Dharavi"

Dharavi did not report a single death from a coronavirus pandemic in the first week of June and showed daily increases in cases in the single digits from mid-June onwards while numbers were rising exponentially in Mumbai's posh high-rise localities (figure1).The number of

average cases came down to 27 in June from the average of 48 cases in May 2020. The doubling rate was improved to 44 days in June from 18 days in May and further to 240 days on 26th July when only two COVID-19 cases were reported in the entire day. But months later, the number rose again, until 25th December 2020 when zero COVID-19 was reported.

The proactive measures adopted under Mission Dharavi enabled the decline of corona transmission growth rate to 4.5% in May 2020 and further to 1% by 15th June. The doubling rate of COVID-19 cases in Dharavi declined from 18 days in April to 43 days in May and further to 108 and 430 days in June and July, respectively. These numbers were contrary to other parts in India, where Covid-19 patients were tripled in May 2020. (figure2)



Source: Times of India, Author's Calculation

Figure 1: Corona Patients in Dharavi vis a vis Mumbai

Reported cases appear to decline in Dharavi while rising in India overall

New daily covid-19 cases per 100,000 residents in Dharavi compared to India as a whole



Note: Dharavi population estimated at 1 million residents.

Sources: Population estimates from the World Bank and the World Economic Forum. Case counts from Johns Hopkins University and Municipal Corporation of Greater Mumbai.

THE WASHINGTON POST

Source: *The Washington Post*

Figure 2 : Reported cases declining in Dharavi while rising in India

VII. GLOBAL APPRECIATION FOR DHARAVI MODEL

Dharavi Model's success of flattening the corona transmission in extremely crowded zone and turnover from corona hotspot to almost corona-free zone received appreciation from all over the world. The World Health Organisation (WHO) had applauded Dharavi for its fight against coronavirus. The WHO Director-General Mr. Tedros Ghebreyesus, during a virtual press conference in Geneva, mentioned the successful example of Dharavi - a densely populated area in the megacity in containing the spread of the virus. The World Bank appreciated the Dharavi model of corona containment in its Poverty and Prosperity report.

The Philippines government decided to follow the Dharavi model to stop the virus from spreading in its congested cities and contacted BMC, which shared the Dharavi blueprint with the Philippines authorities for its implementation in Philipines. The Indian central government suggested other Indian states to replicate the Dharavi model of "chasing the virus."

The "Dharavi model" and the vaccination drive have helped in successfully containing the second wave in Dharavi in 2021, proving the efficacy of the model.

VIII. SUGGESTIONS

8.1 Public-Private Collaboration

The Dharavi model highlighted the significance of cooperation between the public and private sectors partnership (PPP) for dealing with a medical emergencies and managing the tremendous burden on the existing healthcare infrastructure. The local government administration should formulate PPPs with the local civic groups, and local doctors for testing, screening, tracing, treatment and controlling the epidemic while taking care of a poorer section of the society by arranging food and other necessities during stringent lockdown times.

8.2 Local participation

The local private doctors social workers fetching respect from the local population can be utilized as a bridge between local administration and residents to create an environment of trust for the local population to come out and report symptoms and convince them to relocate to institutional quarantine for their benefit.

8.3 Community Participation and Ownership

Community Participation and ownership with community-driven humanistic approaches is crucial to contain the transmission of the virus as the local leaders can understand and solve the

problems of residents. Community involvement and participation & collective solidarity can help authorities to contain the pandemic with appropriate measures with a humanistic touch.

8.4 Ensuring an uninterrupted supply of essential food items and groceries.

The community kitchens can be built with the help of NGOs and philanthropists to provide food to poor daily wage earners housed in the quarantine centers to ensure uninterrupted supply of essential food items and groceries for people in containment areas to increase their resilience during such medical crises.

8.5 Agile and accurate data and risk communication

A fast, clear, and accurate communication is required to handle the pandemic. The administration should provide the right information using tools like toll-free helpline numbers and social media in the right way and timely manner to enable appropriate measures to protect the affected people. The population can be provided correct scientific information and guidelines to deal with the crisis in their local language.

8.6 Efficient and effective governance

Proactive Leadership with innovative thinking, multi-pronged approaches, Customized solutions, micro-mapping, robust surveillance, efficient and effective governance is an essential component of a well-planned pandemic control strategy and action plan. The leaders should build trust to harness people's involvement and support for ruthless containment measures like lockdown in extremely crowded localities with the poorest socioeconomic conditions and with negligible health infrastructure and scarcity of space for social distancing in the absence of effective medical tools like a vaccine.

8.7 Lessons for future

This pandemic is an opportunity for policymakers worldwide, especially in emerging economies, to make cities more all-encompassing, and resilient.

The governments must strive to improve the quality of basic amenities in the urban slums in the crowded cities to improve the quality of life of its residents and improving the current public health care infrastructure and improve share of the spend on healthcare out of its GDP while working to achieve the millennium goals of education, public health, safety, and economic prosperity unto the last.

IX. CONCLUSION

The movie "Slumdog Millennium" ends with a Bollywood-style musical number, "Jai Ho" .which can be roughly translated as "May there be victory". The Dharavi model which successfully flattened the curve in 60 days with its strategy of four T's—tracing, tracking, testing, and treating to contain COVID-19 response manifest as the symbol of human victory in the war against Covid-19 pandemic and emerged as a global model for the policymakers and public health practitioner globally for breaking the chain of transmission and flattening the curve in settings where maintaining social distancing is not possible to follow across the world in the eternal war between the nature and humanity.

Declaration

The article is compliant with all ethical standards. There is no conflict of interest.

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During the Covid-19 Pandemic, What Factors Influenced the Acceptance of Blended Learning in Malaysian Private Institutions?

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ABSTRACT

Blended Learning (BL) courses integrate virtual and classroom learning experiences and allow efficient use of resources. Many studies have explored the adoption, acceptance, and use of e-learning in Malaysian private institutions. However, there is a lack of empirical studies on the acceptance of BL, and the use of e-learning in terms of behavioural intention and attitude within the Malaysian context and during the COVID-19 situation, which have forced institutions to conduct classes online. Filling this gap allows a significant contribution to be made, particularly during the COVID-19 pandemic and the practice of social distancing. The study aims to investigate the factors that influence the acceptance of BL in a private university in Malaysia. Analysis of current literature and Technology Acceptance Model, along with the Unified Theory of Acceptance and Use of Technology, were carried out to formulate the conceptual model of this study. The population of this study are students who have experienced and attended classes online during the COVID-19 situation. The findings indicate that perceived ease of use, social influence, and perceived usefulness have significant positive effects on attitude and behavioural intention.

Keywords: blended learning; technology acceptance; tam, covid-19 pandemic.

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Blended Learning (BL) courses integrate virtual and classroom learning experiences and allow efficient use of resources. Many studies have explored the adoption, acceptance, and use of e-learning in Malaysian private institutions. However, there is a lack of empirical studies on the acceptance of BL, and the use of e-learning in terms of behavioural intention and attitude within the Malaysian context and during the COVID-19 situation, which have forced institutions to conduct classes online. Filling this gap allows a significant contribution to be made, particularly during the COVID-19 pandemic and the practice of social distancing. The study aims to investigate the factors that influence the acceptance of BL in a private university in Malaysia. Analysis of current literature and Technology Acceptance Model, along with the Unified Theory of Acceptance and Use of Technology, were carried out to formulate the conceptual model of this study. The population of this study are students who have experienced and attended classes online during the COVID-19 situation. The findings indicate that perceived ease of use, social influence, and perceived usefulness have significant positive effects on attitude and behavioural intention. The attitude was found to have a significant positive impact on behavioural intention as well. A random sampling technique was used in this study, and the data was collected from 347 students, then analysed using Statistical Package for Social Science and AMOS software. Recommendations for decision-makers were addressed to ease the use of BL and show students its advantages and usefulness during and after the COVID-19 pandemic.

Keywords: blended learning; technology acceptance; tam, covid-19 pandemic.

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I. INTRODUCTION

The technology emergence of online learning has shifted the way that higher education institutions (HEI) share and deliver information to students. Various academic institutions are currently offering fully online courses and study programs [1]. However, this swift transformation in online learning has brought multiple challenges, uncertainty and difficulties. To this end, many academics find it challenging and are struggling to get involved with various platforms of online learning and to familiarise themselves to be able to utilize the technology in order to teach. It is difficult for educators to engage students in-depth through the offer of online lessons [2]. There is a lack of human contact during the course of learning, like sensing the incomprehension of students, adding facial expressions that are relevant to the subject known as "facial expressions" or "emotions", engaging of students and interaction. The lack of social contact and the lack of capacity to form study groups that students have traditionally enjoyed is another challenge that must be overcome [3]. However, online education technologies enable colleges and universities to offer opportunities for students who are unable to take classes on campus and to

students from other countries or regions to participate in academic sessions and activities [1].

The planet has been shaken by the Coronavirus Disease 2019 (COVID-19) pandemic, which started in Wuhan, China, and has immediately spread far and wide. COVID-19 has impacted over 190 nationalities, infected over 700,000 people, and killed over 30,000 people in just three months. Furthermore, the COVID-19 pandemic has caused unprecedented changes and impacted students, lecturers, and academic institutions critically [4]. Since then, many prestigious universities worldwide have completely utilized online learning practices, and social distancing approaches to ensure educational continuity and effectiveness [3]. In Malaysia, the Movement Control Order (MCO) which the government implemented, was activated on 18th March 2020, for two weeks until 31st March 2020, and then extended to 14th April 2020. The MCO was done with the aim of reducing the spread of COVID-19. All institutions of higher learning were in a state of shock for a few days, unsure how to deal with the abrupt transition. Before the MCO took effect on 17th March 2020, most students returned to their home countries and hometowns across Malaysia. Prior to the declaration on 16th March 2020, universities highly advised lecturers to use online educational technology tools to minimize the number of students gathered in large groups. Many faculty members got an introductory course in online teaching practices such as Google Classroom, Google Conference, Zoom from their colleagues. The Malaysian Ministry of Higher Education (MOHE) authorized all educational institutions to conduct online teaching or e-learning [5]. The Ministry also stated that online classrooms could only take place if all learners have access to lecturers and all necessary infrastructure. Following that, a new academic calendar was announced, and lecturers were advised to administer fully online classes starting on 14th April 2020 [3]. Leading MOHE announced that teaching and learning activities would be conducted online across all public and private universities in Malaysia until the end of December 2020 and extended until March 2021[6]. In overcoming the barriers faced by the

academic community due to the MCO, the academic community has shown its ability to stay involved, easy to adapt, and constructive. Everything, including lessons, initiatives, working groups, workshops, and evaluations, was arranged and began to be carried out with technology's assistance within two weeks.

There are a number of difficulties and uncertainties resulting from the rapid transformation of online learning and various online learning platforms that are being made available for academics to familiarise themselves with by completely embracing them. The conflict gets intensified, particularly when academics are required to teach online in a way that students are appropriately involved [2]. Online learning is overgrowing daily, and Blended Learning (BL) is one of the methods to incorporate this concept [7]. BL is currently an immensely essential and trending discussion topic among academics and students. Particularly during the current COVID-19 pandemic and the practice of social distancing, which has forced universities to reconsider their course delivery methods. A BL approach that incorporates traditional face-to-face teaching techniques and online classes have been adopted by many institutions [8]. The high degree of uncertainty on when the pandemic ends and when the "old normal" returns demands that students be educationally more effective; hence BL could be considered as the "new normal" where higher education have to make the difficult decision to stop physical classes without having to stop the learning process [2].

Widespread implementation of BL across HEIs has aroused great interest in the study of the acceptance of this innovative delivery method. Technology acceptance studies focus on the predictors of system adoption and use, with behavioural intention to use the system as a proxy for actual use. There are many reasons for technology acceptance, including technological and non-technological factors. Technological factors include system functionality, technological support, and security, while non-technological related factors are such as social, cultural, and trust. Many studies have explored the adoption, acceptance, and use of blended e-learning in

Malaysia [9], [10], [19]–[21], [11]–[18]. However, there is a lack of empirical studies on BL in terms of behaviour intention and attitude in Malaysian private universities. The factors influencing the intention to use BL among private university students during this pandemic have yet to be investigated. This study will cover both technological and non-technological perspectives. Filling this gap and analysing the current status of BL adoption with identifying the relationships that influence the acceptance of BL allows a significant contribution to be made, particularly during the COVID-19 outbreak and social distancing situation.

The remainder of this paper is organized as the following. Section 2 explains the theoretical concept and choices behind this study, followed by Section 3, which reviews the related work, and Section 4 evaluates the research models and hypothesis. The research methodology is assessed in Section 5. The findings of the analysis are summarized in Section 6, followed by Section 7, where the results of the analysis are discussed. The implication of the findings is outlined in Section 8, and Section 9 concludes the article. Here, the study's shortcomings are discussed, and future directions for work are proposed.

II. LITERATURE REVIEW

2.1 Blended Learning in Malaysia

Over the past few decades, in Malaysian higher educational institutions, the proper education sector has undergone major changes as it seeks to adjust to an ever-changing policy context that has enormously stressed the education field. From face-to-face instruction to distance learning, e-learning, online learning, and BL, the landscape for classroom instruction has shifted. Face-to-face education was the reality in the home nation for many decades, as instructors and learners gathered in a classroom. In many universities in Malaysia, online learning has gradually spread [22]. Since combined learning is a blend of face-to-face and web-based learning, the estimates differ from institution to institution. Many public universities are mainly face-to-face, such as UM, UKM, USM, and IIUM. In contrast,

some private educational institutions have much more educational technology lessons than face-to-face lessons. UniRazak is known as the country's first "virtual university". OUM was the first university to use BL methods with face-to-face teaching, Online tutoring, and the use of print modules in self-paced school teaching, which had established in 2000 [23]. Not only in Malaysia but also in Asia, web education along with open and distance education have evolved massively Jung et al. [24] identified approximately 70 providers in Asia for open and distance education.

A comprehensive study report on e-learning status, developments, and challenges in Malaysian HEIs recently identified the range of e-learning growth in Malaysia [22]. Over 10,000 participants from 30 HEIs (20 public and seven Private colleges and three polytechnics) comprising e-learning staff, lecturers and students participated in the survey. The study discovered that by the end of 2010, each institution involved had an LMS and an e-learning system for teachers, learners, and employees. Most institutions have a policy of e-learning and a dedicated e-learning system/centre/department. Half of the institutions had a dedicated e-content creation site/facility. Furthermore, almost half had e-learning Efficiency Guidelines. More than 50% of courses were offered online by eleven out of 30 institutions. However, just four institutions have incorporated their LMS with the information system for libraries.

According to Amin & Gerbic [22], many HEIs have also mentioned using OSS applications for their LMS, basically Moodle, because of its numerous features and functionality. In Malaysia, the privatisation of HEIs offered options for people to receive official certificates. However, the quality of private HEIs has been challenged because some of them are funded by political and business sources /organisations. According to MOHE [25], there are around 500 private HEIs (23 universities, 21 universities, more than 400 colleges, and five branches of universities abroad). MOHE has found it challenging to ensure that the "profit-driven" orientations of private HEIs did not jeopardise the standard of their education. As

stated by Wilkinson & Yussof [26], private HEIs "are likely to be less concerned with improving the quality of education than public universities because their emphasis is on making money". Besides that, many private universities in Malaysia provide more online and blended education than face-to-face education to attract paper-based specialists.

2.2 Related Empirical Work of Blended Learning Acceptance

Many previous studies attempted to understand the factors that affect the adoption of technology, such as flipped learning, BL, and e-learning, as well as other technologies. In this section, a review and classification of the recent empirical studies and models regarding the BL are conducted to understand the findings of previous literature and to highlight the current research gaps. A total of 10 empirical studies related to BL were selected, reviewed, and analysed very carefully. After a thorough analysis, it was found that the current literature on BL is classified into three sections; (1) applications of BL, (2) theoretical frameworks of BL, and (3) influencing factors of BL. This research reviewed evolving research trends in BL studies within the past ten years. The literature reviewed many previous studies that attempted to understand the factors that affect the adoption of technology, such as

flipped learning, BL, and e-learning, as well as other technologies. A variety of blended e-learning applications such as Moodle, Blackboard, Canvas, Flipped Classroom, and Virtual Learning System (VLS) are among the applications that seem to offer benefits to students who seek to maximise their educational quality in an individualised or less structured environment. Also, various frameworks and models have been used to reveal the factors influencing the adoption of BL by academic staff and students, such as the TAM, the UTAUT model, the continuity model of information systems, the DE Lone and Mclean (D&M), the Innovation Diffusion Theory (IDT), and the theory of reasoned action. Numerous models have been suggested to measure the staff and students' behaviour and acceptance of BL in HEIs. Some focus on evaluating system characteristics through the BL system platform, others on satisfaction and usability of BL technologies. However, the 23 studies showed that there is a lack of empirical studies on BL and the use of e-learning in terms of behaviour intention and attitude in Malaysian private universities. Table 1 shows a summary of the articles, and it indicates the name of the author and year of publication, study description, method, theory, independent variables (IV), dependent variable (DV), and findings of the studies.

Table 1: Summary of selected articles.

Ref & Year	Study Description	Method	Theory	IV	DV	Findings
[27], 2018	The impacts or roles of usability variables were tested, and external support for the use of Moodle by outcomes of undergraduates in a blended learning environment.	Survey	Theory of reasoned action, technology acceptance model, and the information systems continuance model.	-Usability factors: (-Perceived ease of use -Perceived usefulness -satisfaction) -Teacher support -Peer support -Control variables: (Age, Gender, Year of study, Computer knowledge & Academic discipline (course))	-Use outcomes -Academic performance -Perceived learning assistance -Perceived impacts on learning	Usability variables have a significant effect on the outcome of use by students.
[28], 2018	The factors influencing the behavioural intentions of nurses to use the blended electronic learning system (BELS) have been investigated.	Questionnaire	Extended-TAM with the IS success model.	-Information Quality (IQ) -System quality (SQ) -Service quality (SVQ) -Perceived enjoyment	-Behavioural intention, -Attitude -Perceived Usefulness (U) -Perceived Ease of Use (EOU)	U and EOU are directly influenced by SQ, IQ SVQ
	Explored and investigated the variables that affect	Questionnaire	TAM and General Extended Technology	-E-Teaching (ET) -Face-to-Face (F2F)	-Perceived Usefulness (U)	ET has a positive impact on PU.

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[29], 2019	how a student perceives the usefulness of an e-course in a BL environment.		Acceptance Model (GETAMEL)	-Technology Acceptance (TA)		TA positively affects e-teaching.
[30], 2020	The major factors affecting attitudes towards a blended e-learning system (BELS) were examined.	Questionnaire	TAM	-System Function -Computer Anxiety -Compatibility -System Response -Interactivity -Social Influence (SI)	-Self-Efficacy (SE) -Perceived Usefulness (U) -Perceived Ease of Use (EU) -Attitude Toward Using (AT)	Between System Function & SE significant positive correlation Direct significant positive effect on Self-Efficacy from Compatibility SE & AT have a significant positive correlation Compatibility & AT have a significant positive correlation Direct significant positive effect on U from SI
[31], 2020	Identified key factors that impact the university's faculty to adopt blended learning	Interview	Grounded Theory	-Pedagogy fitness for Bl -Faculty technology affinity -Student positive disposition to BL -Institutional readiness	- Positive motivation to adopt BL -Motivating faculty to adopt BL	Technological affinity of faculty, student positive disposition to BL, institutional readiness and pedagogy fitness are positive motivational factors
[32], 2019	The phases of adoption of the BL Methodology in HE settings were analysed and identified, and the assessment of the relationship between these phases and a set of factors relating to personal and qualified features, BL attributes	Survey	TAM	-Perceived Usefulness (U) -Perceived Ease of Use (Eou) -Facilitating Conditions (FC) -Self-efficacy (SE) -Anxiety (Anx) -Social Influence (SI)	-Behavioural intention	+Highly significant with All variables
[33], 2019	The relationship between (two components in TAM3), CSE and CA, with the attitude of Malaysian English as a Second Language Professors to integrate flipped learning was investigated.	Questionnaire	TAM3	-Computer Self-Efficacy (CSE) -Computer Anxiety (CA)	-Attitude	-Do not have any significant relationship from CSE and CA towards Malaysian ESL professors' attitude
[34], 2019	To examine the use of the Learning Management System amongst students	Questionnaire	DE Lone and Mclean (D&M) Model	-Computer Anxiety -Technology Experience -System Quality (SQ) -Information Quality	-Students' Satisfaction -Continuous Intention to Use	+ SQ, IQ, and CQ are important factors for the acceptance and

	enrolled in an interactive, BL environment.			-Service Quality -Course Quality (CQ) -Instructor Quality (IQ)		satisfaction of learners.
[35], 2019	Examined the continuous intention of the teaching method of the learners Blended Learning Environment sponsored among college students by Company WeChat	Questionnaire	TAM and ECT	-Perceived usefulness (U) -Learner satisfaction (LS) -Confirmation	-Behaviour intention (BI)	+Positive factors of BI are PU and LS + Confirmation is a positive factor of PU and LS.
[36], 2020	Identified key factors affecting college students' embracing of the e-learning method in compulsory blended learning settings	Questionnaire	UTAUT& (D&M) Model	-System quality (SQ) -Information quality (IQ) -Social influence (SI) -Facilitating conditions (FC) Moderator variables: -Gender and major	-Use behaviour (UB) -Behavioural intention (BI)	+BI have significant positive effects from SQ, SI, and FC -No significant on BI from IQ -FC, BI, and use UB have No significant positive relationship, and only moderator effect of gender exists.

As shown in Table 1, many studies have highlighted the integration of educational technology and a variety of BL applications; hence all studies related to this category were summarised in section (2.3) and titled as "applications of BL". The second part showed that different factors that were used to examine the BL, all studies related to this group are as discussed in section (2.4) under the sub-heading "influencing factors".

2.3 Applications of Blended Learning

Many studies have highlighted the integration of educational technology in classrooms [35], [37], [38]. A variety of blended e-learning applications in classrooms are difficult to fit with traditional paradigms; among the applications that seem to offer benefits to students who seek to maximise their educational quality in an individualised or less structured environment are Moodle, Blackboard, Canvas, Flipped Classroom, and VLS. Tselios et al [39] showed that the actual use of a platform by users is through the crucial driver of its usefulness through the investigation of acceptance of Moodle LCMS implementation in a degree program implementing the BL approach. As a Flipped Classroom LMS, Blackboard was studied by [40], who further explored the diverse factors that influence the adoption of BL from the client's perspective. Fathema et al [41] focused primarily on Canvas, a recently implemented LMS initiated in post-secondary schools to examine how faculty members' values and attitudes affect their intention and actual use of LMS in HEIs

under scenarios of non-mandatory use of systems. Moreover, Fatimah & Rahman [33] studied flipped learning as a part of BL to understand user acceptance behaviour to assist decision-makers or Malaysian academic institutions to use or boost current flipped learning by fully understanding the primary indicators of client acceptance. The two variables, computer anxiety, and self-efficacy, are not the positive predictors when determining the attitude of the Malaysian ESL academics in adapting flipped learning, were the main findings of the author. Consequently, their findings encourage policymakers to boost education and schooling technology of ESL. In addition, [42] studied virtual learning system (VLS) as a part of BL instruction and argued that there is a direct relationship between all the precedents that lead users to continue using the system and their implications on learning efficiency and productivity and showed that satisfaction and fit are significant precepts for system and individual achievement.

2.4 Influencing Factors of Blended Learning Acceptance

Most early studies such as [28], [34], [36], [41], [43] focused on examining different factors such as the quality of (1) service, (2) system, (3) information, course, and instructor, and found that quality of service, instructor, and the course was among the essential variables for the acceptance and satisfaction of undergraduates. In another study [31], the researchers studied the approach that represented major aspects such as pedagogical fitness, affinity with faculty

technology, student positive disposition to BL, and institutional readiness, which positively encourage teaching staff to endorse BL. Whilst, the study [44] found that the best predictors of the intention to adopt BL were the expectancy of effort and performance and hedonic motivation as well as proved no serious influence on habits and social influence. These findings contributed to explaining the factors influencing the intention to execute BL in a category that is not usually included in HE schooling. In contrast, the study [36] mentioned that Social Influence (SI) plays the most crucial role to affecting Behavioural Intention (BI). Also found that facilitating conditions have a significant positive influence on students' BI. There is no significant relationship between BI and students' usage behaviour.

Wu et al. [37] proposed the relationships among the dimensions of "job relevance", "output quality", "result demonstrability", "computer self-efficacy", "computer anxiety", "perceived usefulness", "perceived ease of use" and "intention to use" and found each variable related positively with each other. Additionally, the study [45] explored how much variables such as "computer teaching efficacy", "school environment" and "computer attitudes" may have highly significant correlations with the acceptance of BL in education amongst Malaysian educators and reported that the data supported all the correlations and had direct effects on the use of BL. Another study [27] examined the impacts or positions of usability variables such as "satisfaction", "perceived ease of use" and "perceived usefulness" with external support such as "instructor" and "support peers" on Moodle's use outcomes for undergraduates in a BL setting. Moreover, the study [27] observed that the inherent students' motivation linked to usability factors had a good influence on their Moodle use outcomes in a BL scope.

Tsai et al. [28] examined the correlation between Perceived Enjoyment and the variables EOU and attitude. The researcher also added new additional variables to the TAM model constructed from the IS success model, which are "system quality", "service quality", and "information quality", which found that all

significantly related except for the influence on PU was not positive from the quality of service. On the other hand, the study [30] discovered that several variables inferred from TAM theory toward Blended E-learning using LMS such as compatibility, perceived usefulness, computer anxiety, system function, social influence, system response, perceived EOU, perceived enjoyment, interactivity, AT, self-efficacy, and content feature.

However, to better understand the previous studies, a frequency analysis of the factors that were considered in previous studies was conducted. Table 2 shows the number of studies from 1 to 23, along with the variables considered in each study. The mark X refers to the variables or factors that were used in the study. The letter F refers to the frequency of the factor. In other words, the frequency is the times that the variables were used within the selected 23 empirical studies. For example, the variable self-efficacy was mentioned in two studies; in particular, the variable was mentioned in studies number 5 and 22. Similar procedures were conducted for all of the other variables.

The main purpose of performing this frequency analysis is to determine the most important factors that influence the acceptance of BL during the COVID-19 pandemic. Based on this review, the variables that were mentioned more than five times were selected. Table 2 showed that perceived usefulness, perceived ease of use, behavioural intention, attitude, and social influence were the most frequently used factors in the literature. Therefore, this study incorporated those factors in order to investigate the BL during COVID-19.

Table 2: Frequency (F) of the variables related to BL acceptance.

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	F
Perceived Usefulness	X		X	X	X		X	X	X	X		X	X	X		X	X	14
Perceived Ease of Use	X	X	X	X	X		X	X	X	X				X		X		12
Behavioural Intention	X	X	X	X			X	X	X		X		X		X		X	12
Attitude	X		X		X			X	X	X	X					X		8
Social influence		X		X							X		X		X	X		6
Facilitating conditions	X			X							X		X		X			5
System quality	X							X				X		X	X			5
Computer anxiety				X	X							X		X		X		5
Student satisfaction			X	X								X		X			X	5
Information quality								X				X		X	X			4
Performance expectancy		X									X		X					3
Effort expectancy		X									X		X					3
Computer self-efficacy				X	X									X				3
Service quality								X				X		X				3
Intention to use				X			X											2
Use Behaviour													X		X			2
Technology experience												X		X				2
Compatibility						X										X		2
Self-Efficacy			X													X		2
Continuance intention												X						2
Perceived playfulness							X											1
Hedonic motivation		X																1
Habit		X																1
E-Teaching																		1
Face-to-Face																		1
Technology Acceptance																		1
System Function																X		1
System Response																X		1
Interactivity																X		1
Impacts on learning																		1
Computer attitudes													X					1
Faculty technology affinity									X									1
School environment			X															1
institutional readiness									X									1
Perceived enjoyment			X															1
Pedagogy fitness for Bl														X				1
Computer teaching efficacy			X															1
student positive disposition to BL									X									1
Blended Learning use			X															1
Positive motivation to adopt BL									X									1
Motivating faculty to adopt BL			X															1

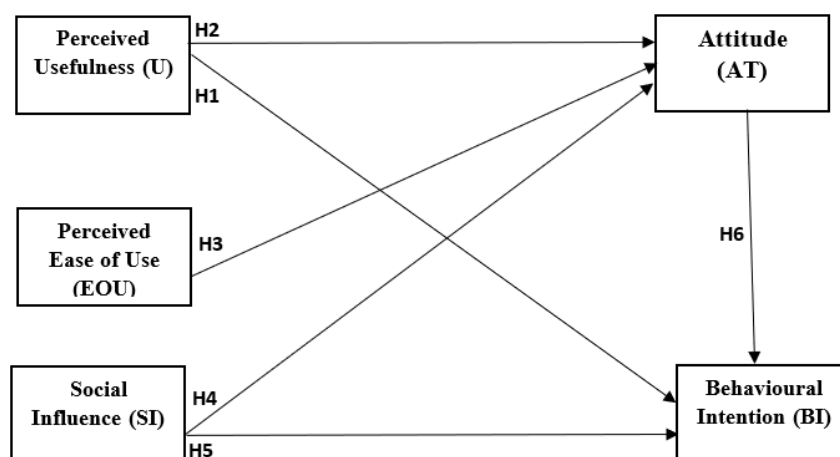


Figure 1: The proposed model.

3.2 Hypotheses Development

3.2.1 Perceived Usefulness, Attitude and Behavioural Intention

The degree to which a method facilitates the achievement of work gains or employment results (in this case, learning). Therefore, the efficacy of BL can only be measured if students can use it to make or boost learning gains. If the use of BL results in students' learning success, it or else may be beneficial. Moreover, studies in the past have shown that U has a significant effect on attitude and behavioural intent [28], [39], [48]–[50]. Students would be easier to consider an e-learning framework if they think it will enable them to fulfil their academic objectives. The study then proposed the hypothesis below:

H1: Perceived Usefulness of the student has a positive effect on student's Behavioural Intention to use Blended Learning.

H2: Perceived Usefulness of the student has a positive effect on student's Attitude toward Blended Learning.

3.2.2 Attitude and Perceived Ease of Use

Perceived EOU reflects users' views about how much a specific device is required to achieve results [46]. However, in this situation, if students believe that BL is used with little effort, they would feel more relaxed and comfortable in using BL in a blended learning process. The better the ease of BL, the more beneficial it is [51]. The effect of the variable on technology adoption was

studied in previous research. Perceived EOU has a significant impact on ATT [28], [39], [49], [50]. The study then hypothesises that:

H3: Perceived Ease of Use of the student has a positive effect on student's Attitude toward Blended Learning.

3.2.3 Social Influence, Attitude and Behavioural Intention

The UTAUT construct is the SI, identified as the "degree to which a person perceives it important that others believe they should use a system" [47]. In the condition of BL, the degree to which peers feel they promote the use of BL is the social impact. According to Venkatesh et al. [47], SI is represented in other construct models, referring to behaviour alteration such as "subjective norms" in the theory of planned behaviour (TPB) and theory of reasoned action (TRA). Previous studies showed that SI has a significant impact on attitude and behavioural intention. The effect of SI on attitude was investigated in Pitchayakorn Lake [30] and showed a positive relation. Besides, Prasad et al. [52] identified that SI has a strong impact on BI. The following two hypotheses were therefore suggested:

H4: Social Influence of the student has a positive effect on student's Attitude toward Blended Learning.

H5: Social Influence of the student has a positive effect on student's Behavioural Intention to use Blended Learning.

3.2.4 Attitude and Behavioural Intention

Attitude is known as the positive or negative impression of a user about the performance of the target actions (e.g. using a system), that denotes an individual's optimistic or pessimistic behaviour [46]. Previous studies have observed a direct correlation between attitudes and BIs towards BL [28], [48], [49]. Consequently, the following hypotheses suggested:

H6: Attitude of the student toward Blended Learning has a positive effect on student's Behavioural Intention.

IV. METHOD

4.1 Survey Design

The method of data collection is through a questionnaire which was adopted from other related studies from the acceptance and adoption domain. The survey comprises three sections. The first section is aimed at collecting the personal information of the participants, the second section is formulated to evaluate the BL experience, and the third section is developed to determine the influencing factors of BL acceptance during the COVID-19 pandemic.

The first section contains basic questions related to the personal information of the respondents,

such as age, nationality, gender, education level, and living. In the second section, basic questions about the experience of BL related to the respondents were asked. Questions such as "Did you attend any online course since the COVID19 pandemic?", "What is the number of courses administered online?", "Are you willing to study online?", "What platforms did you use for the online learning?", and "What is your preferred online learning method?", were included in this section. In the third section, the questions are related to the variables of this study were asked. Namely, the questions related to perceived usefulness, social influence, perceived ease of use, attitude, and behavioural intention. All the questions were evaluated utilising five scale points from Likert (Strongly disagree, Disagree, Neutral, Agree, and Strongly Agree).

As mentioned earlier, the questions or items were adopted from previous studies related to the adoption and acceptance domain. However, several items concerning COVID-19 and social distancing were newly added, and hence a pilot study was performed to assess the accuracy, validity, and reliability of these items. Table 3 shows the source of the measurements and questions, variables, and the number of items used.

Table 3: Sources of measurement.

Variable	Number of Items	Source
Perceived Ease of Use	5	[46] [53]
Perceived Usefulness	6	[46] [53]
Attitude Toward Using	6	[54][53]
Social influence	5	[47] [36]
Behavioural intention	5	[46] [49] [28]

4.2 Population

The study population is made up of students from Universiti Tenaga Nasional (UNITEN). However, due to time, logistics and, additional costs, as well as the enforcement of the conditional movement control order (CMCO), which was implemented to reduce the spread of COVID-19, the population of this study is limited to one university. UNITEN has implemented the BL since 2016 [55]. Due to

the current COVID19 situation, virtual learning has been introduced at UNITEN to cater to the needs of students and academics alike.

The population of this study consists of 3950 students. In this study, the sample will be selected from undergraduate and postgraduate students at various colleges of Campus Putrajaya. According to Krejcie & Morgan [56] and based on the sampling size table given in the work of [57], the

sample size for a population of 3950 is 347 respondents. Uma Sekaran & Bougie [57] also pointed out that a sample size between 30 and 500 responses is sufficient for any academic research. Hence, the sample size of 347 respondents is sufficient for this study.

4.3 Survey Distribution and Data Collection

An online survey was used to collect the data based on the students' existing information and their availability. The survey was conducted from October 2020 to March 2021 and was based on

students who used the BL on the Putrajaya campus. A total of 840 questionnaires were sent to registered active students via email. Throughout the follow-ups, 360 email answers were received, with the response rate steadily increasing with each follow-up. Overall, 13 of the 360 questionnaires retrieved were blank or missing data, resulting in a sample of 347 valid surveys with a response rate of 43.5 percent. The demographics of the respondents are shown in Table 4.

Table 4: Respondents' sample profile

Group	Frequency	Percentage
Gender		
Male	180	51.9
Female	167	48.1
Age		
Under 20 years	62	17.9
20 - 30 years	257	74.1
31 - 40 years	21	6.1
41 - 50 years	7	2.0
Nationality		
Local	240	69.2
International	107	30.8
Educational Level		
Diploma	9	2.6
Bachelor	306	88.2
Master	11	3.2
PhD	21	6.0
Living		
On-campus	37	10.7
Off-campus	310	89.3
Course Attending		
Yes	340	98.0
No	7	2.0
Course Number		
1 - 2	36	10.4
3 - 5	153	44.1
5 -7	114	32.9
Above 7	44	12.7
Study Online		
Yes	305	87.9
No	42	12.1

V. RESULTS

The research model proposed for this study was examined using structural equation modelling (SEM). In a similar approach, expert researchers (see [58], [59]) recommended a two-stage analytical technique, which was used in this study. It included a first-stage examination of the present measurement model and a second-stage review of the current structural models. The structural model defined the link between the constructs in the structural model, whereas the measurement model gave the measurements of the constructs [59]. This two-stage analytical method outperformed a single-step evaluation [60].

5.1 Descriptive Analysis

The number of returned samples was 347 valid responses. Among these, (51.9%) were males, and (48.1%) were females. Table 4 illustrates the frequency and the percentage of the demographical variables. The analysis showed that most of the respondents (74.1%) were between 20 to 30 years and the majority of the respondents (69.2%) were local. Furthermore, in terms of educational level, the results showed that (88.2%) have a Bachelor's Degree, and (89.3%) were living off-campus. In determining the participant's number of courses taken during the COVID-19 pandemic, 10.4% took 1 to 2 courses,

44.1% took 3 to 5 courses, 32.9% took 5 to 7 courses, and 12.7% took more than seven courses. In specifying an online study, 87.9% of the respondents stated they are studying online, while 12.1% stated they are not studying online. In determining the platform utilized, 20.2% of the participants claimed that they use Live video conferencing and chat (e.g., Zoom, Teams, WhatsApp, Telegram). In comparison, 1.4% used Guided discussion forums (e.g., Moodle, Email, Social Media, Google), and the majority of them, 78.4%, used both. Eventually, the respondents were asked to determine their method of learning. As the results, 25.4% of the participants stated that they use Live video conferencing and chat (e.g., Zoom, Teams, WhatsApp, Telegram), 6.3% used Guided discussion forum (e.g., Moodle, Email, Social Media, Google), and the majority of them, 68.3% used both.

5.2 Assessment of the Measurement Model

The measurement model was analyzed by using the Structural Equation Modeling (SEM). In this study, 27 items were used to measure constructs. The survey, including all 27 items, is presented in Appendix A. Table 5 presented the result of evaluating the standardized loadings of the model's items which show the deleted items (below the cut-off of 0.5) and recalculated factor loadings for the rest of the items.

Table 5: Standardised initial factor loading of items.

Construct	Item	Initial Factor Loading	Item Deleted	Second Factor Loading
Perceived Ease of Use (EOU)	EOU1	0.813		0.813
	EOU2	0.774		0.774
	EOU3	0.764		0.764
	EOU4	0.737		0.737
	EOU5	0.712		0.712
Perceived Usefulness (U)	U1	0.768		0.767
	U2	0.774		0.774
	U3	0.161	Deleted	
	U4	0.74		0.743
	U5	0.743		0.745
	U6	0.755		0.753
Attitude (AT)	AT1	0.778		0.777
	AT2	0.769		0.769
	AT3	0.754		0.753

Social Influence (SI)	AT4	0.802		0.802
	AT5	0.776		0.777
	AT6	0.077	Deleted	
	SI1	0.814		0.814
	SI2	0.792		0.792
	SI3	0.726		0.726
	SI4	0.746		0.746
	SI5	0.745		0.745
Behavioural Intention (BI)	BI1	0.709		0.709
	BI2	0.782		0.782
	BI3	0.807		0.807
	BI4	0.799		0.799
	BI5	0.783		0.783

The second iteration of the measurement model gave an inadequate fit of the data with the remaining 25 items. The Adjusted Goodness of Fit Index (AGFI) had dropped under the notch of 0.9, as suggested by AGFI advocates [61]. In this way, the model was enhanced by considering the modifications indices and standardised residual coefficient of each item. The model showed that some of the items provided high discrepancies between their related errors (M.I. of more than 15). Such discrepancies probably indicate that there are redundant items in the model. The high cross-item crosstabs M.I covariance values of the error of U6 with the items' errors of other constructs refer to between-construct covariance. Such a condition exposes a critical cross-loading that took place in the model, which may lead to a lack of discriminatory validity. This item was removed from the model as opposed to representing it in relationship to the other items' errors [62]. The measurement model, together with the remaining 24 items, was performed again.

As shown in table 6, with all 24 remaining items, the overall model fit was adequate. Chi-square = 412.434, df = 241, p-value = 0.000 According to the results from the Goodness of fit (GOF), the chi-square is significant at 0.001 level. This law will not be applied if the size of the sample is more than 150 [63], [64]. The GFI was above the recommended level of 0.9. AGFI of 0.886 was above the cut-off point (0.80) as recommended by [61]. The result indicated a good fit of the model based on the collected data. The result is confirmed through the use of various indices, namely, TLI, IFI, and CFI. The result indicated the value for the indices is more than the cut-off value of 0.9. The indices values are 0.964, 0.958, and 0.964 for TLI, IFI, and CFI, respectively [65]–[68]. The root-mean-square error of approximation (RMSEA) was 0.045, which was below the threshold of 0.1, as recommended [69]. Additionally, the cut-off of df of 1.711 indicates that the model fits the data based on the result indicates that the model measurement is adequate and no further calibration or adjustments are needed [65].

Table 6: The Goodness of Fit Indices of measurement Models

Fit index	Modified Model	Recommended Values	Acceptable Values	Source
df	241			
CMIN (χ^2)	412.434			
p-value	0.000	> 0.05	\geq 0.000	[63], [64]
χ^2/df	1.711	\leq 3.00	\leq 5.00	[65]

GFI	0.908	≥ 0.90	≥ 0.80	[67], [70], [71]
AGFI	0.886	≥ 0.80	≥ 0.80	[61]
CFI	0.964	≥ 0.90	≥ 0.90	[65], [66]
TLI	0.958	≥ 0.90	≥ 0.90	[67], [68]
IFI	0.964	≥ 0.90	≥ 0.90	[67], [68]
RMSEA	0.045	0.05 to 0.08	≤ 0.10	[69]

The results of Cronbach's alpha and convergent validity analysis show that the factors loading range from 0.691 to 0.836, indicating that this has been exactly retained when indices are developed. Also show that there is a range from 0.567 to 0.603, the total amount of variance between all latent constructs. These characteristics were far above what Nunnally & Bernstein had envisioned (Nunnally & Bernstein, 1994). The composite reliability range of the instrument was from 0.847 to 0.883. All of these values exceeded the recommended value of 0.6 [65]. The Cronbach's Alpha exhibited a mean of 0.846 and a standard deviation of 0.883. All these values are greater than 0.7, as suggested by [72]. All constructs' reliability was deemed adequate.

The Discriminant validity is conducted to evaluate how the constructs of the survey are distinctive from other constructs. Table 7 shows that the correlations among the five constructs ranged from 0.402 to 0.777, 0.754, which were less than the recommended value of 0.85, as indicated by [71]. The results showed that there the connections were minimal than the square root of the AVE by the indexes, exhibited formidable discriminatory validity between these factors [71]. In the analysis of goodness of fit, discriminant and convergent, standardised variables were used to provide a standard of measurement for the constructs and their items.

Table 7: Discriminant validity for measurement models

Construct	EOU	U	AT	SI	BI
Perceived Ease of Use (EOU)	0.761				
Perceived Usefulness (U)	0.527	0.762			
Attitude (AT)	0.626	0.655	0.776		
Social Influence (SI)	0.402	0.483	0.577	0.753	
Behavioural Intention (BI)	0.613	0.624	0.754	0.632	0.777

Note: Diagonals represent the average variance square root extracted while the other entries represent the correlations.

5.3 Assessment of Structural Model

After passing the assessment of measurement model, the model can be interpreted by defining the relationships between the constructs. The assessment of the structural model concerns first about the overall model fit, then the calculation of the path coefficient and value of the hypothesis probability [67], [68]. Figure 2 shows the structural model's AMOS graph for the direct impact of constructs on their relationships.

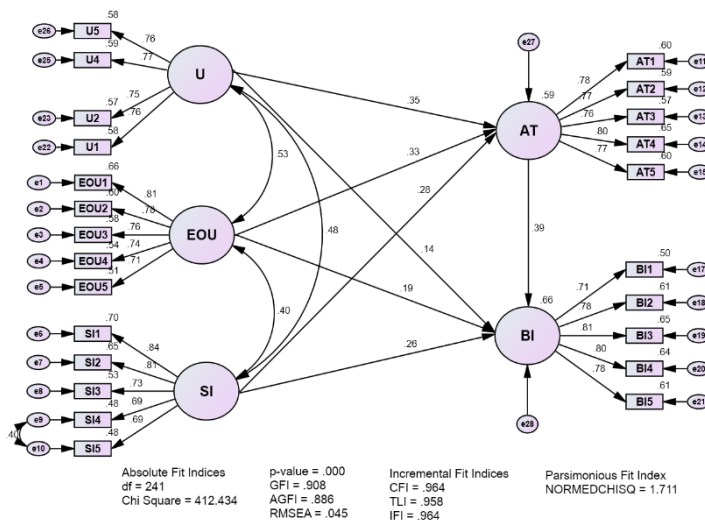


Figure 2: The structural model (AMOS graph).

The analysis of the goodness-of-fit index values clearly shows that the structural model matched the data adequately: $\chi^2 = 412.434$, $df = 241$, $p\text{-value} = 0.000$, $GFI = 0.908$, $AGFI = 0.886$, $CFI = 0.964$, $TLI = 0.958$, $IFI = 0.964$, $RMSEA = 0.045$ and $\chi^2/df = 1.711$.

The r - Squared value was 0.59 and 0.66 for attitude (AT) and behavioural intention (BI), respectively. For instance, this indicates the error disparity of BI is nearly 34% of the variance of BI itself. In other words, 66% of variations in BI are illustrated by its four predictors (U), (EOU), (SI), and (AT). Results showed that this study met the

conditions for the cut-off [73]. The coefficient formula is used to check for a direct effect of the variables. These results are displayed in Table 4.

5.3.1 Hypothesis Testing

Based on the analysis results, Table 8 illustrates that all paths from (U), (EOU) and (SI) on (AT) and (BI), and a path from attitude (AT) on behavioural intention (BI), were statistically significant as their p -values were all below the standard significance level of 0.05. Thus, all hypotheses H1 to H6 were supported, as they are shown in Table 8.

Table 8: The evaluation result of hypothesised direct effects of the constructs.

Path	Unstandardized Estimate		Standardised Estimate	critical ration (c.r.)	P-value	Hypothesis Result
	Estimate	S.E.	Beta			
U BI	0.146	0.065	0.141*	2.242	0.025	Supported
U AT	0.371	0.069	0.347***	5.396	0.000	Supported
EOU AT	0.31	0.055	0.333***	5.681	0.000	Supported
SI AT	0.27	0.055	0.275***	4.926	0.000	Supported
SI BI	0.249	0.054	0.262***	4.649	0.000	Supported
AT BI	0.381	0.075	0.393***	5.095	0.000	Supported

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

VI. DISCUSSION

To understand the factors that affect the student's attitude towards BL in a private university in Malaysia, we have examined a few hypotheses related to the phenomena and

supported them theoretically by well-known models. For instance, the perceived usefulness significantly affects attitude and the findings showed this hypothesis was supported. Results are consistent with previous studies [74]. The perceived EOU has a significant impact on AT,

results are consistent with previous studies [28], [39], [49], [50]. The hypothesis of social influence that has a positive effect on AT, the results are consistent with previous studies [30]. On the other hand, to examining the relationships between the factors that influence the behavioural intention towards BL, we hypothesized the influence of perceived usefulness on students' behavioural intention towards BL, which was supported in this study, and consistent with the findings from past studies [28], [39], [48]–[50]. Hence, U increased the intention of students to use BL and enabled them to do their study more efficiently, productivity, and enhance their learning performance. Overall, students who find BL application tools and platforms are useful in their study preferred to be using the Internet to engage in online learning activities to practice social distancing during the COVID-19 situation. Moreover, we hypothesized the positive effect of social influence on behavioural intention and the results consistent with previous studies [52]. This finding shows that the social image of students among their classmates has a significant influence on their intention towards BL, and their self-image has an impact on BL. That is, technology might be viewed as a part of the standing of the students. This might explain the influence of the Information System on students' intention to study through the online mode. Finally, the attitude hypothesis which has a positive effect on behavioural intention. Also, previous studies have observed a direct correlation between attitudes and BIs towards BL [28], [48], [49].

Additionally, the findings indicated the most significant factors affecting BL adoption. The results indicated that attitude was one of the strongest predictors of behavioural intention and a strong predictor of attitude was perceived usefulness. After analysing all the variables in the literature, it was found that perceived ease of use, perceived usefulness, attitude, social influence, and behavioural intention were among the frequently used factors within the context of BL. The research has allowed for investigating students' acceptance of BL and, particularly, of

the IT tools applied by the university in the process. It was found that students have a good feeling that BL has been enhancing their effectiveness, and productivity; students consider BL IT tools to be very intuitive, and they are generally comfortable with using computers and the internet; they plan to continue using BL in their courses and learning activities in the future.

VII. IMPLICATIONS

The students have a low to average impression that online learning has increased productivity and improved course efficiency and performance in two months (starting from 12 March 2020) [74]. However, BL platforms are considered very intuitive by students. They do not have issues with knowing the values of this educational method. They normally feel relaxed with computers and the Internet; BL is a positive thing, and they expect to use it often over the semester. This may also be caused by the fact that students have experience taking extra courses online via specific platforms (Moodle, Email, social media, Google chat, Zoom, Teams, WhatsApp, Telegram). Despite the views offered above on the general ease and utility of online education, students suggested they definitely wished to return to the conventional education, to the campus where they can talk with friends and to classrooms in which they can deal with different issues, offer and obtain knowledge from an individual and not from a computer. They felt uncertain about the notion of students who had to pass tests and assessments online and apply their work to the commission. Students started to assess all of the classes taught online at Universiti Tenaga Nasional (UNITEN), and precise and beneficial guidance on the topic of online classes is given, which will increase the consistency of online and classroom education. This study also can be helpful to the university's administration board in evaluating the effectiveness of BL usage because the implementation of BL tools might be costly and affect an institution's educational policies. Moreover, the findings can contribute to university instructors adopting a more suitable approach for implementing BL tools in designing courses' instructions. The contribution of this

study extends to the policymakers at universities who can gain deeper insights and understandings of the students' acceptance of BL technology, leading to a better developed BL policy.

VIII. CONCLUSION

This study examined the factors that affect the acceptance of BL at a private university in Malaysia during the COVID-19 pandemic. Analysis of current literature and related theories such as TAM along with other theories were carried out to formulate the conceptual model of this study. The study has proposed that the behavioural intention to use BL which shown to have a significant impact on the usage behaviour of blended learning by students, particularly during COVID-19 days. The population of this study was students who had gone through BL classes during the COVID-19 outbreak.

The population was limited to UNITEN. A random sampling technique was used in this research. Also, data were collected from 347 students and analysed via SPSS 26 and AMOS 20 software. The findings revealed that perceived usefulness, perceived ease of use, and social influence have significant positive impacts on attitude, and behavioural intention towards BL, especially during COVID-19 pandemic.

Furthermore, the positive impact of attitude on behavioural intention was demonstrated. Consequently, the study supported the full hypothesis of direct effect for all the research hypotheses. The results also revealed that attitude was the strongest predictor of behavioural intention. In comparison, the strongest predictor of attitude was perceived usefulness. The findings of this research were in line with the findings of previous empirical studies. The study introduces recommendations for decision-makers to ease the use of BL and educate the students about its benefits were discussed.

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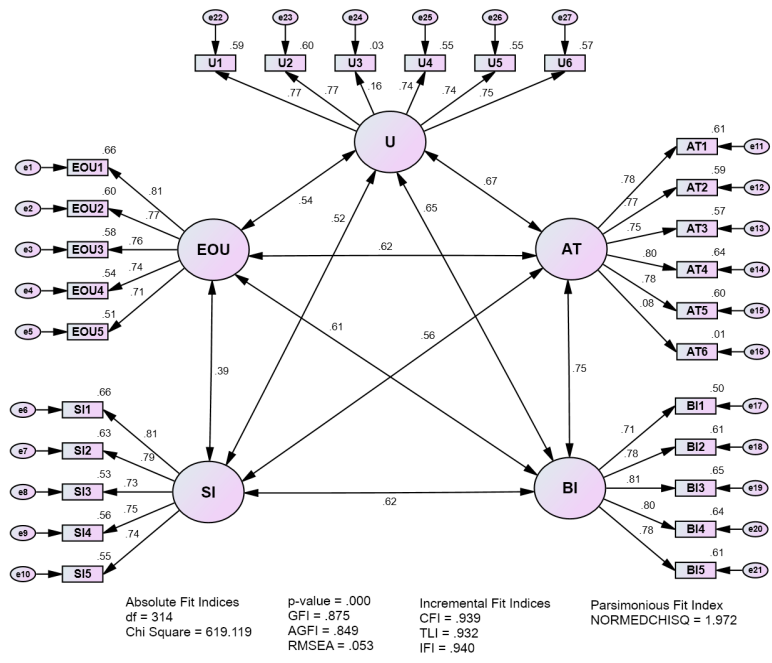
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Appendix A

All exogenous and endogenous variables together with their relative estimation errors.





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Phonology of Shella

Dr Chelmelyne Dhar

ABSTRACT

For studying the Phonology of a language or a dialect, there is a need to classify and describe the vowel and consonant sounds that constitute the sound system as one of the aspects.

Crystal (2008) defined vowel sound as “ Vowel is one of the two general categories used for the classification of speech sounds, the other being consonant. Vowels can be defined in terms of both phonetics and phonology.

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Phonology of Shella

Dr Chelmelyne Dhar

I. INTRODUCTION

For studying the Phonology of a language or a dialect, there is a need to classify and describe the vowel and consonant sounds that constitute the sound system as one of the aspects.

Crystal (2008) defined vowel sound as “ Vowel is one of the two general categories used for the classification of speech sounds, the other being consonant. Vowels can be defined in terms of both phonetics and phonology. Phonetically, they are sounds articulated without a complete closure in the mouth or a degree of narrowing which would produce audible friction; the air escapes evenly over the centre of the tongue. If air escapes solely through the mouth, the vowels are said to be oral; if some air is simultaneously released through the nose, the vowels are nasal. In addition to this, in a phonetic classification of vowels, reference would generally be made to two variables, the first of which is easily describable, the second much less so: (a) the position of the lips – whether rounded, spread, or neutral; (b) the part of the tongue raised, and the height to which it moves”.

On the other hand Crystal (2008) defined Consonant as “Consonants can be defined in terms of both phonetics and phonology. Phonetically, they are sounds made by a closure or narrowing in the vocal tract so that the airflow is either completely blocked, or so restricted that audible friction is produced. Consonant articulations are relatively easy to feel, and as a result are most conveniently described in terms of place and manner of articulation. In addition, a routine phonetic description of consonants would involve information about the mode of vibration of the vocal folds (see voicing), and it is often necessary to specify the duration of the sound, the airstream mechanism involved and the direction of airflow (egressive or ingressive). From a phonological point of view, consonants are those units which function at the margins of syllables, either singly or in clusters”.

Thus, Vowels can be defined as sounds which are articulated without a complete closure in the mouth and with a degree of narrowing which would produce audible friction; the air escapes evenly through the center of the tongue. If the air escapes evenly through the mouth it’s an oral vowel; if the air is simultaneously released through the nose, it is a nasal vowel.

For the description of vowel some criteria has to be taken into consideration. These are the body of the tongue, the height of the tongue and the lip positions. These are the factors that are involved in the production of vowels.

II. VOWELS (MONONPHTHONGS) IN SHELLA

There are seven phonemic monophthongs in Shella. They are /i, e, a, a:, u, o, and ə/. The monophthongal phonemes are displayed in the chart below:

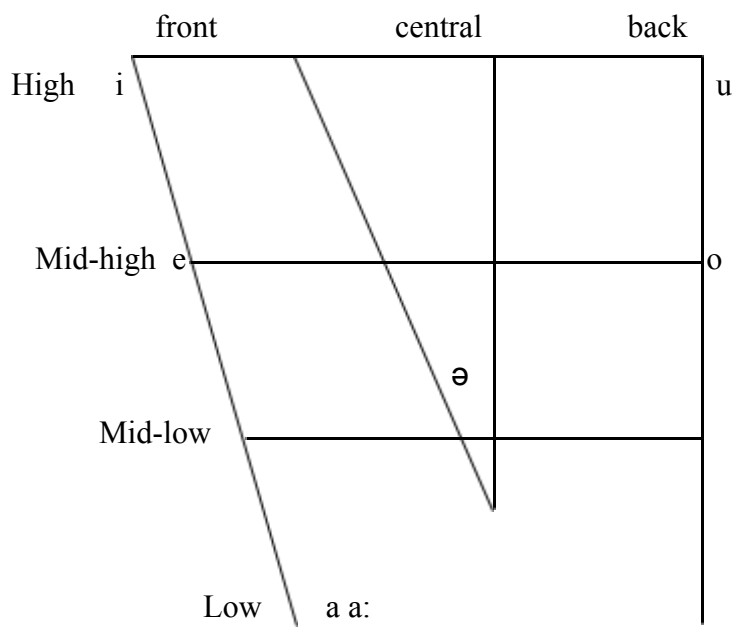


Fig: Shella monophthongs

III. DESCRIPTION OF MONOPHTHONGS IN SHELLA

For vowel description, the data given are monosyllabic. Hence the description of vowels is based on the environment viz, V, VC, CVC, CCVC, and CV.

/i/ is called the high, front, short, unrounded vowel. In the production of this sound the front part of the tongue is raised towards the hard palate and the lips are spread. It occurs initially, medially and finally. This is shown in the example below:

Initial	Medial	Final
/im/ 'live'	/jɪŋ/ 'cloth'	/di/ 'tree'
/ʃit/ 'cook'	/sim/ 'bird'	/ʃɪ/ 'bone'
/iʔ/ 'ripe'	/tʰlim/ 'leech'	/jabi/ 'brain'

/e/ is a front, mid-high, unrounded vowel. It is produced with the front part of the tongue lower than /i/ and the lips are unrounded. It occurs in the open and closed syllable in CVC and CCVC shapes in the initial, medial and final positions but rarely occurs in VC shape. Below are the examples:

Initial	Medial	Final
/e/ 'see'	/peʔ/ 'to winnow'	/ʃe/ 'white'
/eʔ/ 'difficult'	/tʰeŋ/ 'sow'	/ske/ 'deer'
/rkʰeŋ/ 'dry'	/jem/ 'soft'	/dpe/ 'fire place'

/a/ is produced with the front of the tongue moving towards the central position and the tongue is lowered. The lips remain in the neutral position and unrounded. It occurs commonly with CVC and CCVC structure but rarely occurs in VC shape in the initial, medial and final positions.

Initial	Medial	Final
/at/ 'swell'	/paʔ/ 'to make a sound'	/tbat/ 'cling'
/aŋ/ 'to open the mouth'	/maʔ/ 'look'	/kʂap/ 'chew'

/a:/ is produced as a vowel /a/ but they differ only in length. /a:/ is produced with longer duration. In Shella /a/ and /a:/ are contrastive. This vowel rarely occurs in VC shapes. It is prominent in closed and an open syllable in CVC, CCVC and CV structure respectively in all the three positions.

Initial	Medial	Final
/a:r/ 'two'	/sa:r/ 'sweep'	/ʒa:/ 'rice'
	/ma:r/ 'husband'	/ʒa:/ 'tea'
	/ta:m/ 'to pick something'	

/o/ is a mid- back vowel, it is produced with the back of the tongue lowered and the lips rounded. It occurs in an open and closed syllable in word initial, medial and final positions.

Initial	Medial	Final
/oŋ/ 'say'	/soŋ/ 'wrap'	/bo/ 'grandmother'
/ot/ 'cut'	/ʃroʔ/ 'monkey'	/sŋo/ 'hear'
/oʔ/ 'carve'	/ʒop/ 'win'	/do/ 'bear'

/u/ is produced with the back of the tongue advancing towards the central position. It is called the high back rounded vowel. It occurs in an open and closed syllable in VC, CVC, CCV and CCVC structures in all three positions.

Initial	Medial	Final
/ur/ 'fall'	/buʔ/ 'keep'	/ʒu/ 'sour'
/um/ 'water'	/ʒut/ 'weed'	/klu/ 'peacock'

/ə/ is produced with the back of the tongue towards the central position and is lowered. It is a centralized vowel. The lips are spread. It is found to occur in closed syllables in disyllabic words.

- /pərsa/ 'son/daughter in law'
- /pərda/ 'curtain'
- /tərsim/ 'nail'

IV. CONTRAST BETWEEN VOWELS

The following are the phonemic vowels in Shella which are established following the principle of contrastive distribution.

The following minimal pairs show the phonemic contrasts between similar vowels.

- i /i/ and /e/
 - /iʔ/ 'ripe' /tip/ 'know' /k^hliʔ/ 'head'
 - /eʔ/ 'difficult' /tep/ 'to bury' /k^hleʔ/ 'open'
- ii /e/ and /a/
 - /peʔ/ 'to winnow' /beʔ/ 'blow'
 - /paʔ/ 'to make a sound' /baʔ/ 'to carry at the back'
- iii /i/ and /u/
 - /im/ 'live' /diʔ/ 'drink' /biʔ/ 'poison'
 - /um/ 'water' /duʔ/ 'lose' /buʔ/ 'keep'
- iv /e/ and /o/
 - /eʔ/ 'difficult' /dem/ 'bend' /t^heʔ/ 'to pour'
 - /oʔ/ 'to carve' /dom/ 'angry' /t^hoʔ/ 'write'
- v /u/ and /o/
 - /ur/ 'fall' /dum/ 'dark'

/ot/ 'cut'

/dom/ 'angry'

It is to be noted that like Standard Khasi, Shella vowel length is found to be present but they are not contrastive, except for the low-open vowel /a/, that is, /a:/. This can be shown in the example below:

vi /a/ and /a:/
 /sam/ 'pierce' /tam/ 'exceed'
 /sa:m/ 'to distribute' /ta:m/ 'to pick something'

V. DIPHTHONGS

A diphthong may be referred to a vowel which has the quality of two sounds or two vowels. In other words, it is when two vowels are being pronounced at the same time as a single vowel.

A diphthong consists of two half vowels, the first of which undergoes a rapid transition into the other. One of the members of the vowel sequence will always dominate over the other. The vowel movement must be performed with a single impulse of breath, if there is more than one impulse of breath, the ear perceives two syllables.

Shella has two diphthongs. They are ia, iə. These diphthongs are falling diphthongs.

VI. DESCRIPTION OF DIPHTHONGS

/ia/: For the articulation of this diphthong, the tongue starts at a position required for the articulation of the vowel /i/ and moves towards the vowel /a/. /ia/ may be described as a glide from the front, unrounded vowel in the close position to a front unrounded vowel in the open position. /ia/ is found to occur in the medial position.

Medially
 /ksiar/ 'gold'
 /p^hria/ 'hail stone'

/iə/: For the articulation of this diphthong, the tongue starts at a position required for the articulation of the vowel /i/ and moves towards the vowel /ə/. /iə/ may be described as a glide from the front, unrounded vowel in the close position to a central unrounded vowel between half close and half open position. /iə/ is found to occur only in the medial position.

Medially
 /t^hiəʔ/ 'sleep'
 /tiər/ 'utensils'
 /hiəm/ 'good'

VII. CONSONANTS IN SHELLA

There are twenty two phonemic consonants in Shella out of which seven are stops, four nasals, one trill, three fricatives, two approximants and one lateral. They are –

p, p^h, b, b^h, t, t^h, d, ʒ, ʒ^h, k, k^h, ʔ, m, n, ɲ, ŋ, l, r, s, ʃ, h, w, j.

Table: Consonantal Chart in Shella

	Bilabial	Labio-dental	Dental	Alveolar	Palatal	Velar	Glottal
Plosive	p p ^h b b ^h			t t ^h d	ʃ ʃ ^h	k k ^h	ʔ
Fricative				s	ʃ		h
Trill				r			
Nasal	m			n	ɲ	ŋ	
Lateral				l			
Approximant	w				j		

VIII. DESCRIPTION OF CONSONANTS AND THEIR OCCURRENCES

/p/ is produced when the lower lip touches the upper lip. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air escapes suddenly (like an explosion). There is no vibration of the vocal cords when /p/ is produced. Thus, /p/ can be described as an unaspirated voiceless bilabial stop. It occurs in the initial, medial and final positions. The examples are as follows:

Initially	Medially	Finally
/prom/ 'wound'	/kpi/ 'necklace'	/lastep/ 'tomorrow'
/paʔ/ 'to make a sound'	/dpe/ 'fire place'	/lap/ 'rain'

/p^h/ shares the same articulatory features with /p/. It differs only in aspiration, that is, /p^h/ is released with a single puff of air. Thus, /p^h/ can be described as an aspirated voiceless bilabial stop. It occurs only in the initial position. This can be illustrated below:

Initially
/p^hla/ 'to confess'
/p^hŋoj/ 'yolk'

/b/ is produced when the lower lip touches the upper lip. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air escapes suddenly. There is vibration of the vocal cords when /b/ is produced. Thus, /b/ can be described as an unaspirated voiced bilabial stop. It occurs in the initial and medial positions. The examples are:

Initially	Medially
/bilom/ 'late'	/tbat/ 'cling'
/ba/ 'father'	/kba/ 'paddy'

/b^h/ shares the same feature with /b/. It differs only in aspiration, i.e. in the production of /b^h/ the release is simultaneous with extra air. It occurs only in the initial position.

Initially

/b^haʔ/ 'share'

/t/ is produced when the blade of the tongue touches the alveolar ridge. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air escapes suddenly. There is no vibration of the vocal cords when /t/ is produced. Thus, /t/ can be described as an unaspirated voiceless alveolar stop. It occurs in the initial, medial and final positions. These are as follows:

Initially

/trej/ 'work'

Medially

/kte/ 'hand'

Finally

/kjet/ 'leg'

/t^h/ shares the same feature with /t/. It differs only in aspiration. In the production of /t^h/, a single puff of air is released. Thus /t^h/ is described as an aspirated alveolar stop occurring in the initial and medial positions. The examples are as follows:

Initially

/t^hala/ 'plate'

Medially

/kt^haŋ/ 'bitter'

/d/ is produced when the blade of the tongue touches the alveolar ridge. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air escapes suddenly. There is vibration of the vocal cords when /d/ is produced. Thus, /d/ can be described as an unaspirated voiced alveolar stop. It occurs in the initial and medial positions. The examples are

Initially

/dem/ 'bend'

Medially

/kdu/ 'point'

/j/ is produced when the front of the tongue touches the hard palate. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air escapes suddenly. There is vibration of the vocal cords when /j/ is produced. Thus, /j/ can be described as an unaspirated voiced palatal stop. It occurs in the initial, medial and final positions. The examples are given below:

Initially

/jɛr/ 'fishing net'

Medially

/kjam/ 'cold'

Finally

/k^hoʝ/

/j^h/ shares the same feature with /j/. It differs only in aspiration. In the production of /j^h/ the release is simultaneous with extra air. Thus, it can be described as aspirated voiced palatal stop occurring only in the initial position. This can be illustrated as follows:

Initially

/j^hiʔ/ 'wet'

/j^het/ 'no desire'

/k/ is produced when the back of the tongue touches the soft palate. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air escapes suddenly. There is no vibration of the vocal cords when /k/ is produced. Thus, /k/ can be described as an unaspirated voiceless velar stop. It occurs in the initial, medial and final positions. The examples are as follows:

Initially

/kuʔ/ 'meat'

Medially

/ske/ 'deer'

Finally

/suk/ 'easy'

/k^h/ shares the same feature with */k/*. It differs only in aspiration. */k^h/* is produced with single puff of air. Thus, it is called an aspirated voiceless velar stop occurring in the initial and medial positions. The examples are given below:

Initially <i>/k^hom/</i> ‘tie’	Medially <i>/rk^hei/</i> ‘laugh’
---	---

/ʔ/ In the production of this sound, there is closure and sudden release of air in the vocal cord. There is no vibration of the vocal cords when */ʔ/* is produced. Thus, */ʔ/* can be described as a glottal stop. It occurs in the medial and final positions. The examples are given below:

Medially <i>/ʃʔi/</i> ‘bone’	Finally <i>/ʃroʔ/</i> ‘monkey’
---------------------------------	-----------------------------------

/m/ is produced when the lower lip touches the upper lip. During the closure the velum is lowered to allow the air to pass through the nasal passage. There is vibration of the vocal cords when */m/* is produced. Thus, */m/* can be described as a voiced bilabial nasal. It occurs in the initial, medial and final positions. The examples given are:

Initially <i>/maʔ/</i> ‘look’	Medially <i>/tmaŋ/</i> ‘beard’	Finally <i>/prom/</i> ‘wound’
----------------------------------	-----------------------------------	----------------------------------

/n/ is produced when the blade of the tongue touches the alveolar ridge. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air escapes suddenly. There is vibration of the vocal cords when */n/* is produced. Thus, */n/* can be described as a voiced alveolar nasal. It occurs in the initial, medial and final positions. The examples are given below:

Initially <i>/ner/</i> ‘guts’	Medially <i>/ʃnoŋ/</i> ‘village’	Finally <i>/mlen/</i> ‘gums’
----------------------------------	-------------------------------------	---------------------------------

/ɲ/ is produced when the front of the tongue touches the hard palate. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air passes through the nasal passage and there is vibration of the vocal cords. Thus, */ɲ/* can be described as a voiced palatal nasal. It occurs in the initial, medial and final positions. The examples are as follows:

Initially <i>/ɲet/</i> ‘wipe’	Medially <i>/ʃɲuʔ/</i> ‘hair’	Finally <i>/sʔɲ/</i> ‘ginger’
----------------------------------	----------------------------------	----------------------------------

/ŋ/ is produced when the back of the tongue touches the soft palate. In the production of this sound, the two articulators come closely in contact with each other, and when the articulators are separated, the air passes through the nasal passage and there is vibration of the vocal cords. Thus, */ŋ/* can be described as a voiced velar nasal. It occurs in the initial, medial and final positions. The examples as follows:

Initially <i>/ŋam/</i> ‘deep’	Medially <i>/ŋe/</i> ‘far’	Finally <i>/lŋoŋ/</i> ‘short’
----------------------------------	-------------------------------	----------------------------------

/r/ is produced when the blade of the tongue rapidly touches the alveolar ridge. The air passed through the narrow passage. There is vibration of the vocal cords when */r/* is produced. Thus, */r/* can be described as a voiced alveolar trill. It occurs in the initial, medial and final positions. The examples are as follows:

Initially	Medially	Finally
/rk ^h ɛŋ/ 'dry'	/prej/ 'vomit'	/mar/ 'spouse'

/l/ is produced when the blade of the tongue is raised towards the alveolar ridge. In the production of this sound, the two articulators come closely in contact with each other so as to allow the air to escape through the sides of the tongue. There is vibration of the vocal cords when /l/ is produced. Thus, /l/ can be described as a voiced alveolar lateral. It occurs in the initial and medial positions. The examples are:

Initially	Medially
/loj/ 'go'	/blaŋ/ 'goat'

/s/ is produced when the blade of the tongue is raised towards the alveolar ridge. In the production of this sound, the two articulators did not come in contact with each other, and the air is squeezed through a very narrow passage and creates vibration in the vocal cords. Thus, /s/ can be described as a voiceless alveolar fricative. It occurs in the initial and medial positions. The examples are:

Initially	Medially
/sŋo/ 'hear'	/ksuŋ/ 'pus'

/ʃ/ is produced when the front of the tongue is raised towards the hard palate. In the production of this sound, the two articulators come in contact with each other, and when the articulators are separated the air escapes simultaneously through a narrow passage. There is no vibration of the vocal cords when /ʃ/ is produced. Thus, /ʃ/ can be described as a voiceless palato-alveolar fricative. It occurs only in the initial position.

Initially
/ʃroʔ/ 'monkey'
/ʃɛt/ 'dance'

/h/ is a voiceless glottal fricative occurring only in the initial position.

Initially
/her/ 'fly'

/w/ is produced when the lips come in contact (not closely) with each other, and the air escapes gradually. There is vibration of the vocal cords when /w/ is produced. Thus, /w/ can be described as a voiceless bilabial approximant. It occurs in the initial, medial and final positions. The examples given are as follows:

Initially	Medially	Finally
/wan/ 'come'	/kwaʔ/ 'thirsty'	/dpew/ 'biscuit'

/j/ is produced when the front of the tongue is raised toward the hard palate. There is vibration of the vocal cords when /j/ is produced. Thus, /j/ can be described as a voiced palatal approximant.. It occurs in the initial, medial and final positions.

Initially	Medially	Finally
/jam/ 'weep'	/kjuʔ/ 'afraid'	/trej/ 'work'

IX. CONSONANT MINIMAL PAIRS

The following pair of words illustrates the contrast between consonants:

Aspirated vs Unaspirated

/p/ and /p^h/

/paʔ/ 'to make a sound' /p^haʔ/ 'send'

'bag' /p^hla/ 'to confess'

/b/ and /b^h/

/baʔ/ 'back ride' /b^haʔ/ 'share'

/t/ and /t^h/

/taʔ/ 'apply' /t^haʔ/ 'ice'

/təlle/ 'classifier' /t^həlle/ 'empty'

/ɟ/ and /ɟ^h/

/ɟur/ 'extreme' /ɟ^hur/ 'vegetable'

Voiceless vs Voiced

/p/ and /b/

/poɟ/ 'operate' /boɟ/ 'itch'

/por/ 'time' /bor/ 'power'

/t/ and /d/

/tuʔ/ 'steal' /duʔ/ 'lose'

/tiʔ/ 'dig' /diʔ/ 'drink'

Contrast between nasals

/m/ and /n/

/krem/ 'cave' /kren/ 'speak'

/m/ and /ɲ/

/maʔ/ 'look' /ɲaʔ/ 'drive'

/mut/ 'mean to' /ɲut/ 'weed'

/m/ and /ŋ/

/krem/ 'cave' /kreŋ/ 'forest'

Contrast between voiceless alveolar and voiceless palatal fricatives

/s/ and /ʃ/

/suʔ/ 'fruit' /ʃuʔ/ 'beat'

/soŋ/ 'pack' /ʃoŋ/ 'sit'

Contrast between bilabial and palatal approximants

/w/ and /j/

/weŋ/ 'remove' /jeŋ/ 'stand'

X. CONSONANT CLUSTER

A consonant cluster is the sequence of two or more phonemes occurring at three positions i.e. initial, medial and final. The geminates are those identical sounds which occur adjacent to each other at a position. In Shella the consonant cluster occurs only in the word initial position. The clusters always consist of two consonants; a cluster with more than two consonants is not permissible in the variety. Below are the examples of consonant cluster in Shella:

Consonant cluster in word initial position

Stop+ stop

/pdət/	'throat'
/tdəŋ/	'tail'
/kdup/	'embrace'
/ktaʔ/	'mud'
/btəŋ/	'cloth for carrying baby'

Stop+ nasal

/phŋəi/	'yolk'
/tnat/	'branch'
/knup/	'rain hat'
/bɲet/	'teeth'

Stop+ fricative

/ksew/	'grandchild'
/bseŋ/	'snake'

Stop+ palatal

/kʲet/	'leg'
--------	-------

Stop+ trill

/prei/	'vomit'
/trei/	'work'
/kren/	'speak'
/brət/	'throw'

Stop+ lateral

/pla/	'bag'
/tlət/	'weak'
/kləŋ/	'bottle'
/blaŋ/	'goat'

Nasal+ trill

/mra:t/	'animal'
---------	----------

Trill+ stop

/rbən/	'thick'
/rk ^h ei/	'laugh'

Fricative+ stop

/spaʔ/	'wealth'
/stɪŋ/	'light'
/ske/	'deer'
/sdei/	'axe'

Fricative+ nasal

/sna:t/	'comb'
/sŋə/	'hear'
/ʃɲuʔ/	'hair'

Fricative+ lateral

/ʃlur/	'brave'
--------	---------

Lateral+ stop

/lbəŋ/	'thigh'
--------	---------

Lateral+ nasal

/lŋəŋ/	'short'
--------	---------

Geminates :-

There are three geminates in Shella. They are dental, bilabial nasal and lateral sound /tt/, /mm/ and /ll/

/tt/	/satte/	'ring'
	/p ^h ettuʔ/	'elope'
/mm/	/təmmən/	'old'
/ll/	/pəlleŋ/	'egg'
	/k ^h əllai/	'kidney'

Based on the analysis on phonemic inventory, of Shella phonology includes 22 consonants, they are /p, p^h, b, b^h, t, t^h, d, ɟ, ɟ^h, k, k^h, ʔ, m, n, ɲ, ɳ, l, r, s, ʃ, h, w, j/. Vowel sounds include 7 monophthongs-/i, e, a, a:, u, o, and ə/. The analysis of vowels of Shella shows the presence of two diphthongs, they are /ia/ and /iə/.

The main purpose of this research paper is to share the factual information and demonstration of one of the important aspects of the language to the native speakers, who unconsciously may not know the inherent structure of their own variety in particular and the Khasi speakers in general. It is to be noted that in this research work the phonological analysis is done only at the phonemic level. Therefore, there is a need for further research at the phonetic/acoustic level. In addition to that; it will also serve the purpose of providing reference for future research enthusiasts and scientists working in the same domain. However, the limitation of this paper is it highlights small portions of linguistic research and is limited only to the classification and description of the sounds spoken in this variety. There is a need for further venturing on topics related to this field. It is to be noted that the introduction and overview of Shella as a whole can be found in another paper with the topic "Syllable structure of Khasi with special reference to Shella" by the same author.

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