



IMAGE: A MAP OF THE STARS OF THE ORION CONSTELLATION

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# A Review of Structure and Evolution of the Nyamukubi Area, Western Part of Lake Kivu - South Kivu Province, Democratic Republic of Congo

*Herden-Alain Rhubango, Efraimu Kamwenya, Muhindo Musubao & Wazi Nandefo*

## ABSTRACT

The western part of Lake Kivu has been described through geological campaigns and hypotheses relative to origin, the nature of rocks and tectonic events have been discussed. Field investigation and outcrops description has revealed that Quartzite, Schist, Gneiss and Granite are the most spread rocks around the area. The research undertaken allowed us to make emphasis on rocks deformations in Nyamukubi area, we have described geological structures such as lineaments, joints, and faults and their geometric measurement were noted. The analysis in the field was done using the stereographic projection. Geological investigations suppose that Nyamukubi is built on a basement terrain made by Precambrian metamorphic rocks intruded by granites.

*Keywords:* deformation, stress, fault, fold.

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# A Review of Structure and Evolution of the Nyamukubi Area, Western Part of Lake Kivu - South Kivu Province, Democratic Republic of Congo

Herden-Alain Rhubango<sup>α</sup>, Efraimu Kamwenya<sup>σ</sup>, Muhindo Musubao<sup>ο</sup> & Wazi Nandefo<sup>ω</sup>

## ABSTRACT

*The western part of Lake Kivu has been described through geological campaigns and hypotheses relative to origin, the nature of rocks and tectonic events have been discussed. Field investigation and outcrops description has revealed that Quartzite, Schist, Gneiss and Granite are the most spread rocks around the area. The research undertaken allowed us to make emphasis on rocks deformations in Nyamukubi area, we have described geological structures such as lineaments, joints, and faults and their geometric measurement were noted. The analysis in the field was done using the stereographic projection. Geological investigations suppose that Nyamukubi is built on a basement terrain made by Precambrian metamorphic rocks intruded by granites. The structural analysis supposes that the Kibarian erogenous has transformed the geological material into fold and fault and the rift event have completed by setting up a normal faulting morphology. According to the result of the structural analysis, it was found that the Nyamukubi area has been deformed by a compressional NE-SW constraint. These compressional stresses might be originating from the Mesoproterozoic Kibarian erogenous whose results are still observed through geological materials and forms. However, some extensional movement markers such as veins and normal faults were identified and described. The structural analysis of quartz veins supposes that they are the result of the post orogenic granites whose fluids filled the fractures left by the Kibarian erogenous; these are mineralization containers.*

*Keywords:* deformation, stress, fault, fold.

## I. INTRODUCTION

Kivu in the Democratic Republic of Congo has a long-attracted interest of geologists due to the occurrence of large mineral deposits; it's among the most tin-mineralized zone in Africa. Several geological surveys made the last decades through the exploratory campaign by mining companies and scientific researchers. The geology of the Kivu area has been studied to various degrees. The research of (Boutakoff, 1939; Lhoest, 1964; Kampunzu, 1991; Villeneuve, 2006; Dewaele, 2010; Shungu, 2016) have proved that most of Kivu geological formations are Precambrian; their lithology are dominated by metamorphic and granitic rocks. The investigations (Dewael, 2010) on the Rutongo mineralization attribute to the Kibarian erogenous in association with the rifting events most of the region's deformations. The Kibarian erogenous has transformed the major part of the great lake region into folding and faulting systems. Numerous models exist concerning the origin of the Mesoproterozoic Kibara belt. It has been interpreted as a collisional orogeny (Kampunzu et al., 1986, Rumvegeri, 1991), as an intracratonic orogen with different periods of extension and compression (Klerkx et al., 1984, 1987), and as an intracratonic extensional detachment structure, conditioned by strike-slip reactivation of NW trending shear zones in the Paleoproterozoic basement (Fernandez-Alonso & Theunissen, 1998, Dewael, 2010). The nowadays morphology of the eastern DR Congo is supposed to result from the combined action of the Kibarian erogenous and

the rifting. Rifting is a fundamental tectonic process that controls the break-up of continents, the development of passive margins, and the initiation of ocean basins. Rifting provides the conditions needed to produce oil and geothermal resources and is often associated with volcanic and seismic hazards. Many features in rift zones and passive margins have been successfully explained by lithospheric stretching models (McKenzie 1978; Wernicke 1981; Lister et al. 1986; Whitmarsh et al. 2001), which assume that lithospheric thinning and crustal extension are driven by far-field stresses from plate motions. Recent studies (Hendrie et al. 1994, Ebinger and Ibrahim 1994, Theunissen et al. 1997, Nielsen et al. 1999) have shown that some parts of the East African Rift System cuts and/or reactivates known Precambrian shear zones, Permo-Triassic, cretaceous or Paleogene rift basins. However, the spatial extent of these earlier structural systems is poorly known. By the rifting, the geological structure made by the kibaric orogenic have been broken into horsts and grabens with several fractures. Villeneuve, 2006 has found that most of Kivu's geology resembles the Itombwe syncline which lithology is constituted by metamorphic rocks and granite. Till now there are several problems about the structure and the location of the periclinal closure to the south of the Itombwe syncline, even though this structure is depicted very well in the older geological maps. During the last decade an essential quantity of Colombo-tantalite has been discovered in the northern Nyamukubi area; the Nyabibwe sector is known as a Nb-Ta and tin veiny mineralized zone, but the origin and form of the ore body were still unknown. The geological investigation around Nyamukubi where Grossmans, 1938 evidenced for the first time the lead veins mineralization has pointed out that this sector is fractured but the structural approach has not been developed. This synthesis was made to understand the origin and nature of the principal deformations around the Nyamukubi area, locating them in time according to the main geological events which have affected the great lake region in the past. The assessment was based on the geological and structural mapping in the area, identification and characterization of geological structures,

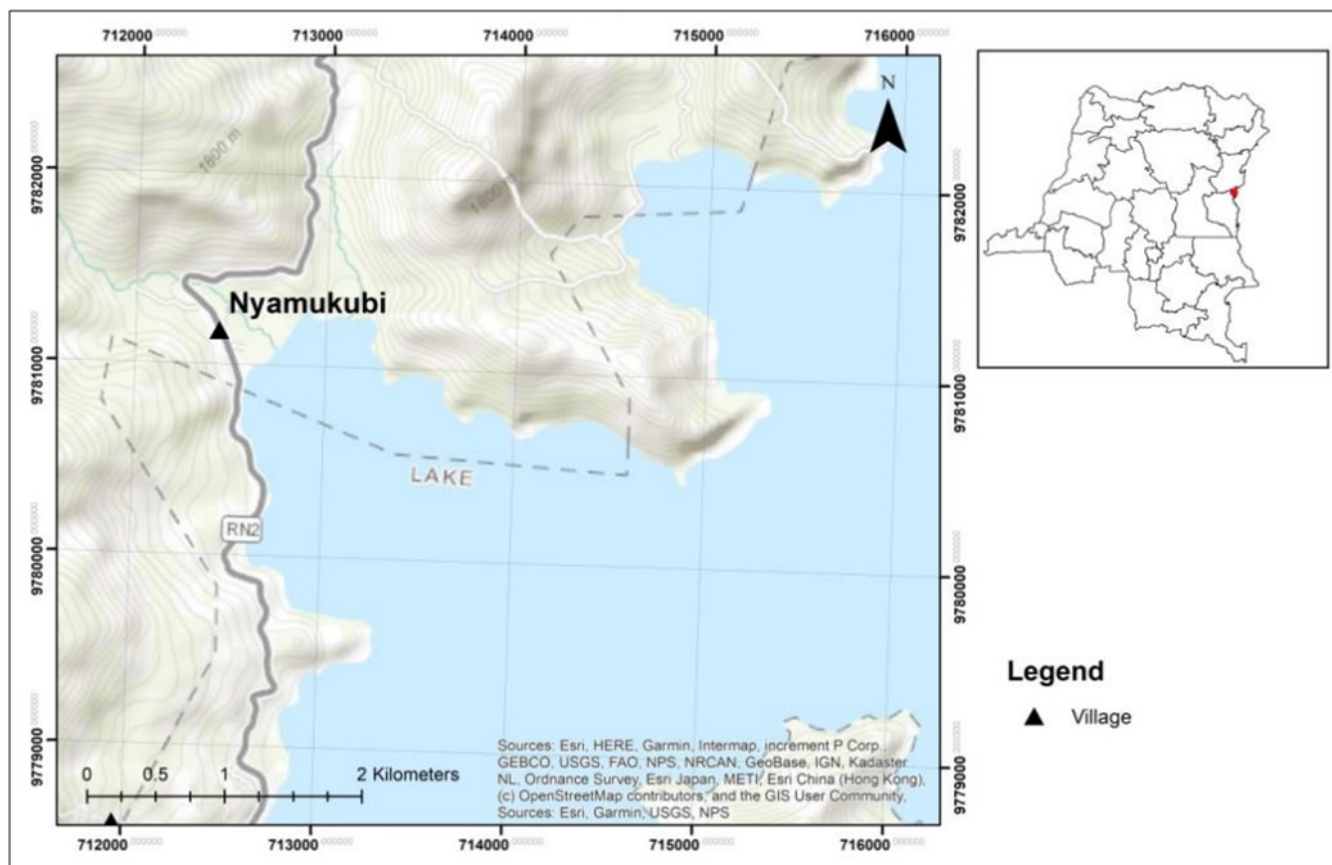
structural modeling and hypothesis establishment comparatively with the ancient geological research around the great lakes area.

## II. MATERIALS AND METHODS

### 2.1 Description of the Study Area

#### 2.1.1 Geographic background

The surveyed area is a part of the Kalehe territory in the south Kivu province. It's located in the western part of Lake Kivu between the Nyabibwe and Bushushu areas. With tropical climate, the weathering of geological materials is dictated by either a long rainy season or the topographic factor. The soil is sandy clayed; it is used for agricultural activities.



**Figure 1:** Location of the Nyamukubi area in the western part of Lake Kivu, crossed by the national road RN2, this road links the two most significant towns of the Eastern part of DRC, Goma and Bukavu through, Kalehe and Masisi territories.

### 2.1.2 Geological Settings

The South-Kivu Rift morphology is a fault step one made by a succession of either fault blocks or horsts and grabens progressively levelled from the exterior to the interior of the Rift (Ilunga L. 1991). The western rift valley is an arcuate zone of contrasted relief with large deep lakes, fertile valleys, steep mountains and high plateaus affected by volcanism, earthquakes and landslides (Delvaux, 2016). It is known that Kivu area is built on a crystalline fractured basement, and the mineralization is contained in quartz veins. A thick NS mixtite was recognized in the area between Kahuzi and Nyamukubi (Villeneuve, 1976). Several authors (Boutakoff, 1954; Lhoest, 1964; Kampunzu, 1991; Villeneuve, 2006, Dewael, 2010) agree that most of the Great Lake region geology is due to the Kibarian orogeny whose age is Precambrian. The Kibara orogen formed and evolved between two pre-Mesoproterozoic

domains: the Archean Paleoproterozoic Congo craton to the west and the north, and the Archean and Paleoproterozoic Tanzania craton and Bangweulu Block to the east and the south. The Kibara belt consists of two distinct segments, separated in the Kivu area of the Democratic Republic of Congo by the northwestern extension of the Paleoproterozoic Ubende belt (SW Tanzania) across Lake Tanganyika. The “Northern” (Rwanda, Burundi, Maniema, and Kivu in the DRC) and “Southern” (Katanga in the DRC) segments should be viewed as two separate albeit coeval orogenic belts (Tack et al., 2002a, 2002b, 2006, Dewael, 2010). It is made by metamorphic rocks intruded by different generations of granite (Cahen et al., 1984). Several studies (Agassiz, 1954; De Kun, 1954, 1959; Legraye, 1955; Peeters, 1956; Safiannikoff, 1955; Steenstra, 1967; Varlamoff, 1948, 1950, 1954a, b, c, 1956, 1961, 1963, 1969, 1975, Günther, 1990; Pohl, 1994; Pohl & Günther, 1991; Dewaele et al.,

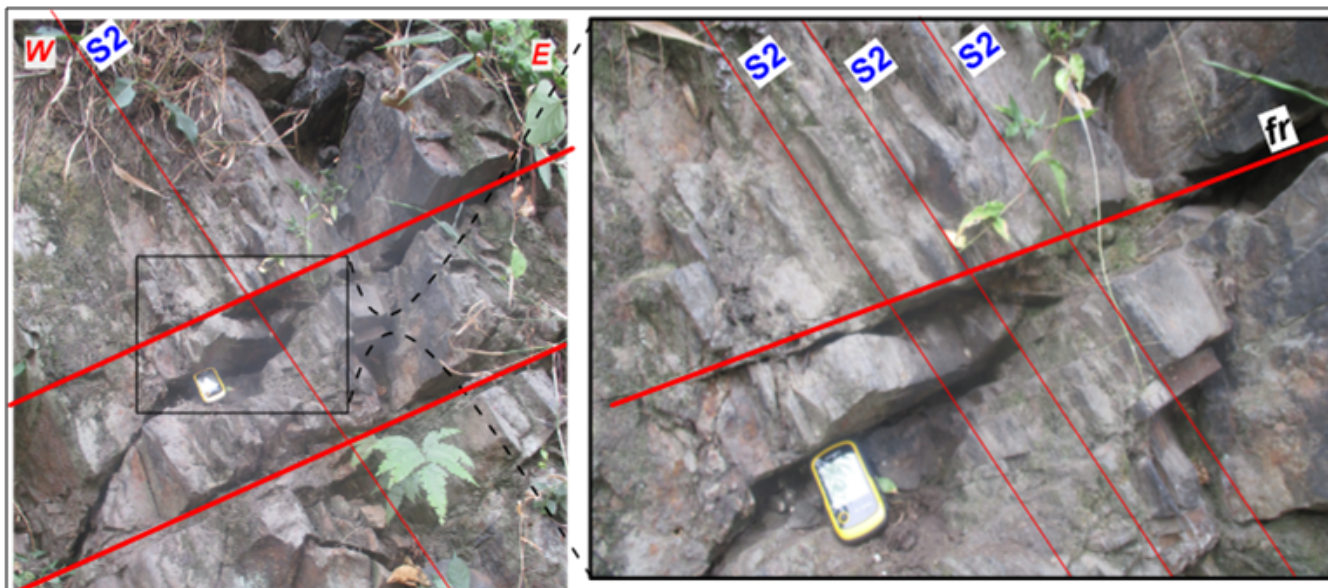
2007a, 2007b, 2008, 2010; De Clerk et al., 2008) in the Kivu mineralization suppose that the origin is mostly due to the Kibarian G4 granite whose outcrops were seen and described in Kalehe territory by Boutakoff 1939, they are commonly called Hango and Sula granite. These granites are supposed to be the source of several mineralizations in the Kalehe and Masisi territories. In the last decade different mineralization was discovered in Nyamukubi area and the surrounding villages, but the origin and the ore body form are not well known till now.

## 2.2 Methods

Geological mapping was carried out to understand the significant structural features in the study area. The research provides the structural analysis of rock deformations in the surrounding mountains of the Nyamukubi area including structures such as joints and faults have been identified and their orientations noted. Rock outcrops were located and examined, and characteristics such as rock composition, description of designs, and textures, including analyses of their temporal and space relationships; external design and fossil content were recorded. Emphasis was placed upon systematic field observations, accurate measurement of the orientation of structural elements, and sketching and photographing the structures. The structural measurements were carried out using the compass-clinometer Sylva 15T. At each metamorphic rock, geometric measurement such as dip and rock direction were noted, and analysis in the field were done using the stereographic projection. Field data have been classified according to their nature and the supposed origin. The measured azimuths were plotted using the Win-tensor software for characterizing the principal movement comparatively to the main known geological events in the Great Lake area. Hypotheses have been formulated based on the field description, computer plotting, and the known geological history of the area.

## III. RESULTS AND DISCUSSIONS

The main goal of structural geology is to use tectonic measurements of rock anisotropy to uncover information about the history of rock deformation and understand the regional stress field (Pavel Hanzl & Krystof Verner., 2018). Field investigations revealed several lithological units in the study area, including granites, granite gneiss, quartzite, schists, and limestone. The structural analysis was supposed to make emphasis different discontinuities, which includes foliation, joints, Veins, folds, and faults. While describing outcrops, emphasis was placed on the petrographic nature of rock and geometric measure.



*Figure 2:* Outcrop of schist with foliation symbolized by S2 and joints by fr.; at this station, joints are perpendicular to foliations. The geometric measurement of the foliation is N115°E/80°NNE and parallel joints are oriented N76°E/67°NNW.

These foliations are supposed to be the result of Kibara orogenic 1350 - 1260 Ma (Lavreau, 1984). The compressional stress during this geological event has transformed the former sediments into folded metamorphic rocks. Most of the folded materials have been intruded by granites (Cahen et al., 1979). The “Northern” (Rwanda, Burundi, Maniema, and Kivu in the DRC) and “Southern” (Katanga in the DRC) segments should be viewed as two separate albeit coeval orogenic belts (Tack et al., 2002a, 2002b, 2006, Dewaele et al, 2010). Numerous models exist concerning the origin of the Mesoproterozoic Kibara belt. It has been interpreted as a collisional orogeny (Kampunzu et al., 1986, Rumvegeri, 1991), as an intracratonic orogen with different periods of extension and compression (Klerkx et al., 1984, 1987), and as an intracratonic

extensional detachment structure, conditioned by strike-slip reactivation of NW-trending shear zones in the Paleoproterozoic basement (Fernandez-Alonso and Theunissen, 1998).

The described foliations are the result of this geological event; they have been used to find out the direction of stresses whose consequences was the kibaric mountains as known from the northeastern to southeastern of the Democratic Republic of the Congo. Nyamukubi geology is made by folded and faulted metamorphic rocks whose general direction was recognized while interpreting field data. The structural measures of foliations presented at this outcrop, were plotted in the Wintensor software. The general constraints of deformation are compressive oriented from NNE to SSW.

*Table 1:* Measured attitudes of foliations on the field

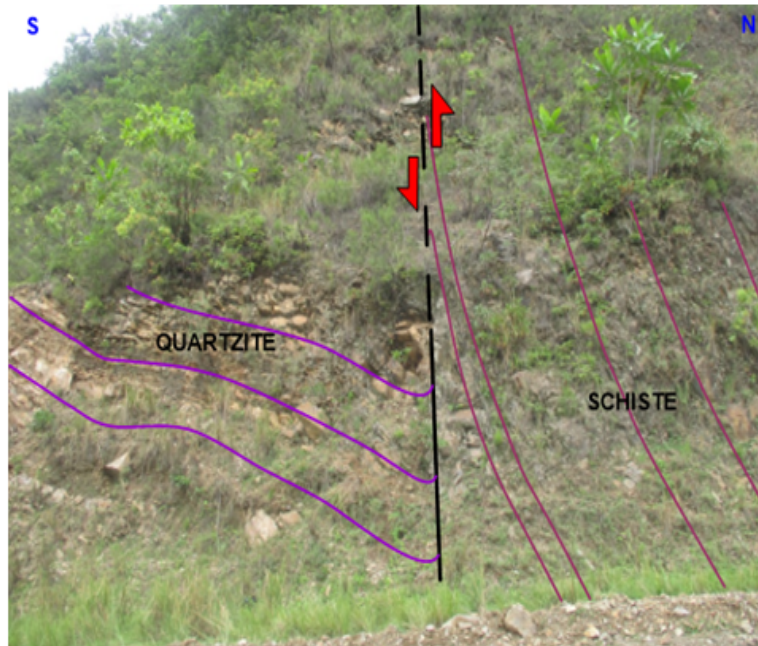
PLAN 1		PLAN 2	
Azimuth	Dip	Azimuth	Dip
24	42	78	34
194	14	20	18
198	17	52	22
24	43	52	22



**Figure 3:** Folded schist at Bushimba Mountain. At this station, the dip of foliation changes from  $N82^{\circ}SSW$  to  $42^{\circ}SSW$ . The general constraints at these stations are compressive, and oriented NNE-SSW.

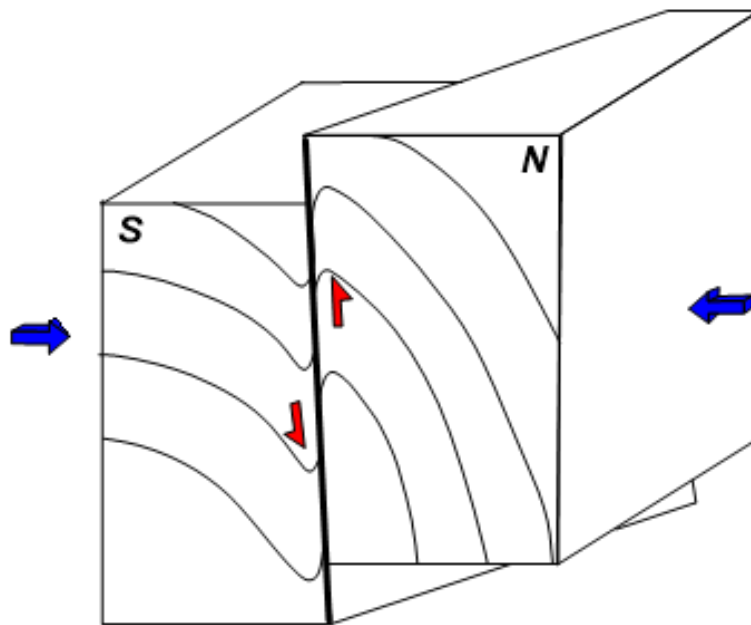
The upper described outcrops are folded schists. However, the geometric analyses of the layer's continuity at these outcrops show the movement of blocs. Sedimentary accumulations are greatest near the central part of the border-fault segment and decrease toward the tips. This movement is supposed to result from a fault event whose origin is justified by the geological history of the African Great Lake's geology. This was controlled mainly by old basement structures in series of successive tectonic stages that reactivated the Neoproterozoic basement (Delvaux, 2016). Recent analyses of gravity data from East Africa suggest that thermal processes and faulting have weakened the lithosphere beneath the Western rift valley relative to that beneath the uplifted craton (Ebinger et al., 1989). The East Africa rift system is a significant tectonic zone that separates the Nubian plate from the Somalian plate (Delvaux, 2016). The structural analysis undertaken in the Nyamukubi area supposes that the Kibarian orogenesis has transformed the area into folded and faulted systems and the rift event

has completed by setting up a normal faulting morphology. Since the end of the Pan-African orogeny (600-500 Ma), the history of the significant part of the African plate has mostly been chiefly by the development of domal uplift and rifting, leading sometimes to continental drift (Kampunzu and Lubala, 1991). The Nyamukubi fault, as described is among the most considerable faults in Kivu. This NS geological weakness can be the source of various landslides often observed in the vicinity of Nyamukubi, in the Bushushu area. Smets et al., 2016 believe that a better understanding of the fault distribution in the Kivu segment is required as active faults play a role in the distribution and occurrence of the main natural hazards encountered in this region.

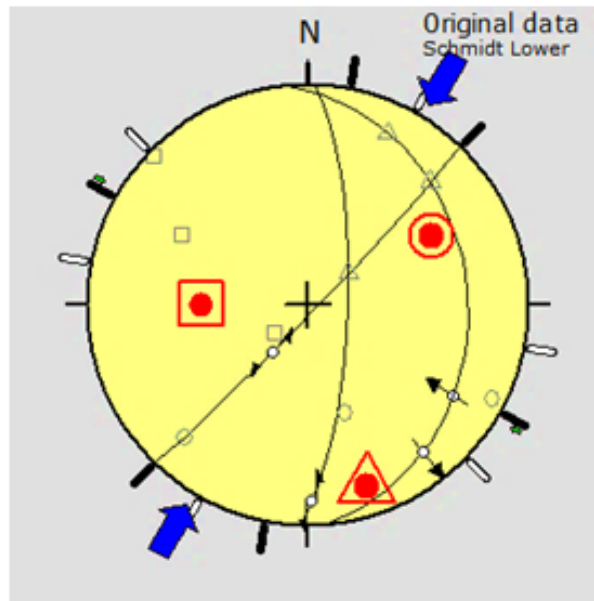


A

The computer plotting of the attitudes of foliations suggests that NNE-SSW stress has transformed this station on a folded quartzite, and the model of the faulting is presented below.



B



C

*Figure 4:* Vertical fault in Bushimba Mountains (A) stretched (B) and modeled (C) using the win-tensor software. The structural analysis supposes the area has been affected by compressional NNE-SSW constraints and deformed by faulting

However, the structural analysis undertaken on quartz veins supposes an extensional movement. These are considered to be originating from the post-orogenic (Kibarian) granite intrusion event. When describing metamorphic rocks in the field we inevitably encounter plutons whose relations to deformations turns out to be important, if not a critical, part of the geological history of the area. Plutons are incredibly important because they generally provide us with the most straightforward way to determine the relative age of deformation (Georges H. Davis and Stephen J. Reynolds. 1996). This Kibarian orogenic belt forms a large metallogenic province that contains numerous granite-related ore deposits, which is

rich in minerals like cassiterite, columbite-tantalite, wolframite, beryl, spodumene, amblygonite, monazite and Gold (Dewael et al. 2010). They are present in a different type of mineralization but the Nyamukubi mineralization's are made by quartz veins. The structural analysis of veins has allowed us to distinguish three families of veins according to their directions. The modal direction of veins in the Nyamukubi is the NE-SW direction. This is followed by the NNE-SSW. The third family of veins is from the NW to SW, perpendicular to the modal direction.

*Table 2:* Measured attitudes of veins from the field

Station No.	AZMUTHS	DIP
1	235	50
2	232	52
3	234	51
4	238	50
5	234	48
6	246	53

7	20	65
8	20	60
9	353	90
10	275	40
11	282	52
12	284	64
13	197	57
14	204	63
15	209	44
16	180	68
17	312	70
18	310	73
19	314	72

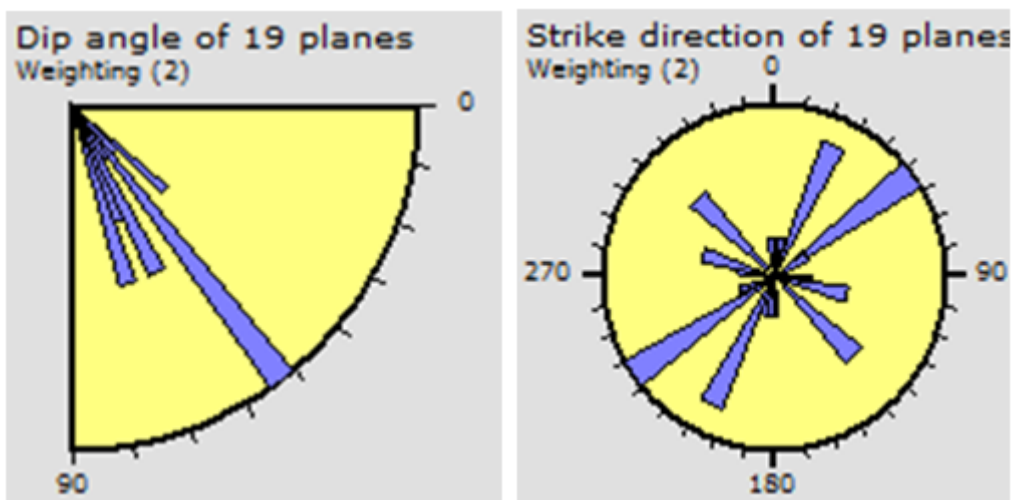


Figure 5: Rose diagram showing measures attitude of veins in the field

The measured azimuths of foliations were plotted using the Win-tensor software for characterizing the principal movement comparatively to the main known geological events in the Great Lake area.

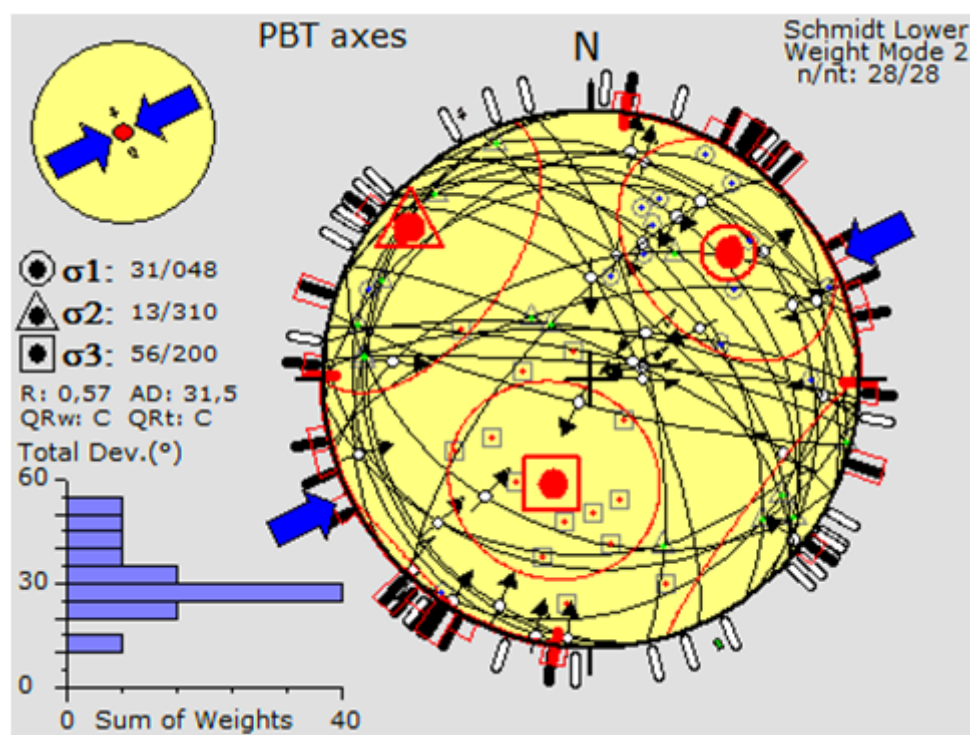
Table 3: Measured attitudes of foliations plans from the field

PLAN 1				PLAN 2			
DIRECTION		DIP		DIRECTION		DIP	
DEGRES	AZIMUT	DEGRES	DEGRES	DEGRES	AZIMUT	DEGRES	DEGRES
N132	42	55°NE	55	N114	24	24°NNE	24
N104	194	82°SSW	82	N110	20	18°NNE	18
N114	204	42°SSW	42	N138	48	34°NE	34
N94	4	85°N	85	N52	322	22°SE	22

N156	66	75°ENE	75	N142	52	22°NE	22
N86	176	35°S	35	N168	78	72°ENE	72
N96	186	30°S	30	N145	55	50°SW	50
N115	25	80°NNE	80	N76	346	67°NNW	67
N42	312	70°NW	70	N98	8	75°NNE	75
N74°	344	55°NNW	55	N132	42	43°NE	43
N130°	40	65°NE	65	N42	132	18°SE	18
N85°	355	28°N	28	N170	260	18°WSW	18
N92°	2	75°N	75	N172	262	16°WSW	16
N101°	11	82°N	82	N178	268	12°WSW	12

By plotting the geometric data according to their supposed origin (mechanic or tectonic) using win tensor software, it was discovered that the general stress of deformation in Nyamukubi sector is compressive oriented from the Northeastern to the Southwestern. This direction is represented on

the graph (fig. 6) by bleus arrows; the red circle with a central point represents the principal stress  $\sigma_1$  whose direction is N048° and 31° dip; the other stresses  $\sigma_2$ : 13/310 and  $\sigma_3$ : 56/200 are respectively represented by triangle and a square.



*Figure 6:* Rose diagram showing stresses orientation in the Nyamukubi area; it is a NE-SW compressional stress

The compressional stresses haven't been surprisingly found in the Nyamukubi sector because several geological researches (Boutakoff, 1954; Lhoest, 1964; Kampunzu, 1991; Villeneuve, 2006; Dewael, 2010; Shungu, 2016) in the Great Lakes regions attributed to the Kibarian compressional stress the origin of folds and faults.

The geological investigations around the Itombwe syncline, where Lhoest evidenced for the first time, an unconformity between an upper sedimentary group and a lower metamorphic complex, are an example of a folded kibarian belt. The research undertaken by Villeneuve et al., 2004; distinguished twenty NNE-SSW folded

formations with some exceptional NW-SE. The NE-SW stress direction found in the Nyamukubi area is not so far from the NNE-SSW as discovered when Villeneuve has described the Itombwe synclines. However, we cannot yet consider the Nyamukubi sector as a part of Itombwe syncline, but we would like to deepen our research in order to situate chronologically the Nyamukubi sector comparatively with the Itombwe synclines.

#### IV. CONCLUSION

The review and the analysis of structures have been discussed through geological investigations and computer plotting using the win-tensor software. Field investigations revealed several lithological units in the Nyamukubi area, including granites, granite gneiss, quartzite, schists, and limestone. The structural analysis was supposed to highlight different discontinuities. Emphasis was placed upon systematic field observations, accurate measurement of the orientation of structural elements, and sketching and photographing the structures. The field observation and outcrops description have allowed us to discover different discontinuity such as fault joints and veins. In this village of the South Kivu province, the NE-SW compressional stress has transformed geological material into folded and faulted metamorphic rocks. This is supposed to be originating from the Mesoproterozoic Kibarian orogenic. The structural analysis of veins has evidenced different families according to their directions. The principal direction of veins in the Nyamukubi is NE-SW. Its followed by NNE-SSW. The third family of veins is from the NW to SW, perpendicular to the modal direction. Veins and joints are not essentially originating from the Kibara orogenic; they can be from either the post-orogenic granite or the rifting event. The history of the Nyamukubi area can be understood as a result of Kibarian orogenic, whose consequences have been described as the origin of metamorphic rocks whose outcrops have been observed and described through geological investigation. The Kibarian orogenic has transformed the former Paleoproterozoic sediments on a folded metamorphic complex

whose core has been filled by granites. These post-orogenic granites are supposed to be the origin of mineralization in the whole region of Kivu. The nowadays morphology of the Nyamukubi sector can be understood as the result of the combined action of the Kibarian compressional stresses and the extensional stresses due to the rifting event. This study will be continued through geochemical and metallogeny approaches.

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# Amazigh Universel Literature in Theory and Practice

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## ABSTRACT

Amazi literature experienced a cultural separation that contributed to a national identity confrontation in North Africa. Its authors, its public, and indeed its broad community live a dull existence. It is constructed of two distinctive classical models : oral literature and printed essays and had been previously a worldly prominent civilization being part of *world histories* - Apuleius' notorious fiction *The Metamorphosis* (The Golden Ass) exposes the universal figure of *Amazigh Novel* through the biography of North Africa.

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# Amazigh Universal Literature in Theory and Practice

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Amazi literature experienced a cultural separation that contributed to a national identity confrontation in North Africa. Its authors, its public, and indeed its broad community live a dull existence. It is constructed of two distinctive classical models : oral literature and printed essays and had been previously a worldly prominent civilization being part of *world histories* - Apuleius' notorious fiction *The Metamorphosis* (The Golden Ass) exposes the universal figure of *Amazigh Novel* through the biography of North Africa :

*The Berber were talented practitioners of Latin Letters : Apuleius's Metamorphoses, a.k.a The golden Ass remains important to this day, standing as one of the great early prose works to this day foreshadowing the development of such literary forms as the novel'*

The novel exposes anthropologically the crucial pillars of the Amazigh-Latin cultural relationship in the intricate framework of North African history: In tamazight, Asinus is *Asnus* (Ass) and Aureus is *Uregh* (gold(en)), so there are linguistic similarities at the level of lexical segmentation and at the level of syntactic classification. Apuleius's original title, Asinus Aureus, means in English "the Golden Ass"; specifically, Asinus is *Asnus* and Aureus means *uregh* in tamazight. Nowadays, this civilisation is reinstated by the model of *Minority/Fringed studies* in contemporary literature. The conspicuous inquiry, at hand to be forwarded here, is how Tamazight history spanned into universal literature as well as how it turns into peripheral literature nowadays. It is between survival and non-existence, the

present and the history, darkness and consciousness, war and reconciliation, and exile and centre ! Overall, Berber civilization witnessed an identity dilemma, at the linguistic level, manifested by the historical invasions of Arabs in North Africa; linguistically, today, its historical status deteriorates due to *the Arabisation*<sup>2</sup> :

*Like Moroccan Arabic and Berber, on the other hand, is sharpened by the policy of Arabisation whose aim is to introduce ... as it is a symbol of cultural independence. Arabisation has had negative consequences on the Berber language*<sup>3</sup>

I would like to strongly emphasise that although a sizable group speaks both tamazight and the Moroccan dialect (darija), this dialect is not included in the linguistic struggle of arabization. Darija is a national dialect that is cherished and sought by all Moroccans. However, the cultural melting pot of Morocco is impacted by the Arabization virus. Because Arabic is not their first tongue, even students in the administration have trouble comprehending it. Instead, they prefer to read books written in Moroccan dialects, as Choukri did in his masterwork. The Moroccan population still experiences inferiority and superiority on a linguistic level, with the former being just depicted as a regional dialect and the latter as a superior language.

<sup>1</sup> Joris, Pierre, and Habib Tengour. *Poems for the Millennium, Volume Four: The University of California Book of North African Literature*. Vol. 4. Univ of California Press, 1995, p.15.

<sup>2</sup> Tilmatine, Mohand. "Arabization and linguistic domination: Berber and Arabic in the North of Africa." *Language empires in comparative perspective* (2015): 1-16.

<sup>3</sup> Ennaji, Moha. "Multiculturalism, citizenship, and education in Morocco." *Educational Scholarship across the Mediterranean*. Brill, 2021. 304-325.

### *Why is Amazigh Literature viewed as The Literature of Nothingness<sup>4</sup> ?*

Due to the aesthetic and narrative concepts that are absent in Amazigh writings, there is a vacuum that needs to be filled. This gap hinders literary study from being straightforward in the future ; it represents a reflection of the need for data on Amazigh storytelling. Remplissage through European narratology on Amazigh literary novels creates an unwanted version of unauthentic stories while upholding Eurocentrism is a sort of mimesis strategy. These masterpieces of Amazigh texts are what the Moroccan community wants to see in the future. In a wider sense, the Literary World would open new horizons for Amazigh Literature in North Africa : the shift from national to international literature would allow new approaches and possibilities for writers, singers, poets, and students around the world. With World literature and with the transfer from national writings to World Literature<sup>5</sup>, there grow up a new structure :

*In place of the old wants, satisfied by the productions of the country; we find new wants, requiring for their satisfaction the products of distant lands and climates. In place of the old local and national seclusion and self sufficiency; we have intercourse in every direction, universal interdependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property, National one-sidedness and narrowmindedness become more and more impossible, and from the numerous national and local literatures, there arises a world literature<sup>6</sup>.*

These national issues are associated with cultural studies. The assumption that Berber pamphlets have been forgotten in the history of North African studies is held in the disadvantaged Rif region. The Amazigh language is considered a dialect because of the current debate over Arabization. This theory states that it will never have an authentic literary work because its writers are always confronted first and foremost with their native tongue. As a result, they are unable to

write in their most creatively effective way. Self-taught Amazigh writer Mohamed Chokri exemplifies the possibility of moving Amazigh books into the worldly recognized Literature as a whole. Initially, he was marginalised. After Paul Bowles's translation, his books had been sold all over the world. These kinds of circulation of Berber novels, in Europe, will result into a new outbreak of Amazigh literature in the <sup>7</sup>European community.

### *Production, Translation and Circulation<sup>8</sup> :*

The Amazighen ambition is to nationally and internationally spread their literature into World Literature<sup>9</sup>, but how? The basic stance of mingling these two cultures would result in an updated horizon of literary Amazigh book expectations<sup>10</sup> based on the most scientific characteristics of *Translation Studies*<sup>11</sup>. Amazigh Literature<sup>12</sup> should cross national borders to circulate universally within World Literatures by using the framework of *Reader-Response theory*<sup>13</sup> to spur beyond Europe to create a certain kind of acculturation within local cultures and global cultures, high cultures and popular cultures to be spread beyond its community of origin to reach a wider readership, internationally rather than locally:

*By studying the notion of audience in various interpretations of Chaucer's works I am able to propose some conclusion about the way in which notions of audience function in*

<sup>4</sup> Poust, Mary DeTurris. *Not By Bread Alone: Daily Reflections for Lent 2021*. Liturgical Press, 2020.

<sup>5</sup> Damrosch's theory of World Literature

<sup>6</sup> Marx and Engels, *The Communist Manifesto*

<sup>7</sup> Meschonnic, Henri. "The Europe of translation." *Translation Studies* 1.1 (2008): 34-40.

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

<sup>9</sup> Damrosch, David. "What is world literature?." *What Is World Literature?*. Princeton University Press, 2018.

<sup>10</sup> Thiselton, Anthony C. "Reception theory, HR Jauss and the formative power of scripture." *Scottish journal of theology* 65.3 (2012): 289-308.

<sup>11</sup> Munday, Jeremy. *Introducing translation studies: Theories and applications*. Routledge, 2016.

<sup>12</sup> Banhakeia, Hassan. "Histoire de la pensée nord-africaine." *Histoire de la pensée nord-africaine* (2016): 1-676.

<sup>13</sup> Brooks, Wanda, and Susan Browne. "Towards a culturally situated reader response theory." *Children's Literature in Education* 43.1 (2012): 74-85.

*This books thus contributes to the sub-section of the discipline of literary studies which attempts to theorise about the concept of audience, readership and reception : reader-response criticism reception theory and narratology*<sup>14</sup>

Although Chaucer's works were not immediately misunderstood as he had hoped, as time passes, different interpretations of them by the populace have emerged: some believe that he reveals the secrets of mythology; others believe that they are merely works of literature; still others, regrettably, believe that he was opposed to the system and religion. The major takeaway is that the theory of reception occasionally pushes the distribution of some texts to the limit, opens the doors to fame in most circumstances, but not in this instance. The case of Tamazight is between and betwixt, nevertheless it is unfavourably parameterized as a *barbaric* identity, which impedes its inclusion in World literature: Mohamed Choukri's Berber novel *For bread Alone*<sup>15</sup>, was panned by Arab intellectuals since it was written in the Berber/Moroccan vernacular. They subsequently judged that this invisible novel had absolutely nothing in common with Moroccan literature. However, since Choukri's work<sup>16</sup> has been translated into English by the American writer - Paul Bowles, this marginalised story has spread in the Americanisation scope. Henceforth, The popularity of the English translation has allowed Choukri's novel to enter into the mainstream of World Literature due to the fact that it was afterwards translated into Spanish, Italian, and French, then "the World Republic of Letters." Following this enormous success, the intellectual circles eventually acknowledged Choukri's text as a founding text of Moroccan-Amazigh literature. The author's imagination, *l'imaginaire de l'espace*<sup>17</sup> which is vehemently the Rif region, even though the language used to write "Arabic" symbolises extensively the Arabic community; nonetheless, his creative imagination or his creative writing stems from the space of Imazighen, the Rif region.

*Empirical Questions* : Why aren't more Amazigh literature publications available in North Africa? How can we increase the amount of Amazigh

literature published in Europe? Should we encourage Europeans to distribute more Amazigh literature? And what can we do to encourage them to broaden their cultural expectations? Why are Amazigh productions frowned upon? Will the French language have a global impact on the growth of Amazigh literature? Will translation and French literature have an impact on creating a Berber literature poly-system ? :

*World Literature and Theories of Literature*<sup>18</sup> as well as *Translation Studies*

The inaugural "World Literature" allows us to investigate the literary architecture<sup>19</sup> of the Amazigh. It functions as a development indicator as well as a tool for the spread of literary works throughout North Africa and Europe. This technique also encourages us to scrutinise the relevance of "Comparative Literature" in order to tackle the invisible issues of Amazigh production-circulation. In literary universalism, both strategies strive to broaden the scope of Amazigh cultural expectations. Although Berber literature has traditionally been considered local tradition, it now has the potential to be in the Mondialism by using <sup>20</sup>David Damrosch's thesis, according to him, World Literature emerges from a number of local literatures :

*My claim is that world literature is not an infinite, ungraspable canon of works but rather a mode of circulation and of reading, a mode that is as applicable to individual works as to bodies of material, available for reading established classics and new*

<sup>14</sup> Selden, Raman, Peter Widdowson, and Peter Brooker. *A reader's guide to contemporary literary theory*. Routledge, 2013.

<sup>15</sup> Choukri, Mohamed. *For bread alone*. Saqi, 2012.

<sup>16</sup> The amazing example of literary books that have been circulated in Europe and gained fame worldwide speaking

<sup>17</sup> The concept of Gaston Bachelard

<sup>18</sup> Using these scientific tools of literature is the main structure to change Tamazight's position

<sup>19</sup> Akimoto, Taisuke, and Takashi Ogata. "Macro structure and basic methods in the integrated narrative generation system by introducing narratological knowledge." *2012 IEEE 11th International Conference on Cognitive Informatics and Cognitive Computing*. IEEE, 2012.

<sup>20</sup> Professor at the University of Harvard, currently, he is teaching world literature in theory.

discoveries alike. This book is intended to explore this mode of circulation and to clarify the ways in which works of world literature can best be read. It is important from the outset to realise that just as there never has been a single set canon of world literature, so too no single way of reading can be appropriate to all texts<sup>21</sup>

The patriotic definition of Weltliteratur, according to Goeth, which emphasises that World Literatures are primarily German, French, English, and Italian masterpieces, is where this literary conflict over universalizing local literature originates. For Goeth, Weltliteratur are only *les chefs d'oeuvres*. Damrosch rejects the conventional notion that international literature, or Weltliteratur, includes chefs d'oeuvres. Rene Wellek agrees that this notion of world literature is important, but he also noted that the comparative literature crisis is having a negative impact on contemporary local strategy : *Le Mythe de Sisyphe vs. The Old Man and the Sea; Thérèse Desqueyroux de François MAURIAC vs. Phèdre de Jean Racine; and Les Confessions de Rousseau et Enfance de Sarraute* are just a few examples of the numerous comparative studies that painstakingly constitute dazzling problems in the field of humanities. In a nutshell, it is a total crisis without innovative scientific tools of overly speaking local literature into the hands of Damrosch. Discrimen Comparative Litteris<sup>22</sup> only observes the world rather than our world and prefers the comparison of entailing the power in writing. The case of amazight literature should begin with comparative studies, but it should be thematically deconstructed by World Literature theories to resolve concerns in our globe rather than watching the world. In academic institutions, Amazigh Studies is becoming a literary discipline. Mezian Rahou<sup>23</sup>, translated the American novel *Of Mice and Men*<sup>24</sup> from English to Amazigh. Its literary translation is included in the list of foreign literature translated into Amazigh; strategically, the translator's style is an attempt to amazighize the novel's space : California transformed to Rif region . David Damrosch's theory on Amazigh texts and other are the first step toward "Mondialism <sup>25</sup>" since its usefulness is in the

rehabilitation of neglected, marginalised, and erased literature, such as the mediaeval works of the Amazigh textbooks . So, in this study, we will demonstrate how we might grow Amazigh literature through foreign writers.

*The Development of Amazigh Literature as Perceived by David Damrosch's World Literature Theory and <sup>26</sup>Pascal Casanova's World Republic of Letters.*

In France, for example, there is a sizable Kabyle/Berber population<sup>27</sup>; concerts, celebrations, and even translations are held in Amazigh. The acceptance of Amazigh literature in France is a historical progression that provides opportunities for future authors. An (Amazigh) <sup>28</sup>erased literature: the impossibility of classifying written works ("the problem of classification"); orality and writing, the impossibility of categorising literary works ("the problem of categorization"); "the problem of having a Berber anthology"; the problem of imitation ("mimesis theory") caused by the filling of universal literature. We don't have any Amazigh literary creations.

<sup>21</sup> Damrosch, David. "DAVID DAMROSCH (B. 1953) SINCE 2009 holds the Chair of Comparative Literature at Harvard University, where he is also Ernest Birnbaum Professor of Literature. Before, he taught for many years at Columbia University as a colleague of Edward Said and Gayatri Spivak. He obtained his PhD in Comparative Literature from Yale, where he pursued interests in a wide range of ancient and modern languages and literatures. A prolific author of both scholarly and more popular material (he has written very" *World Literature Reader: A Reader* (2012): 198.

<sup>22</sup> *In latin, The Crisis of Comparative studies*

<sup>23</sup> Translated the novella of John Steinbeck, *Of Mice and Men*, into amazing language and he gained local fame through his literary translation . He also translated other works of John Steinbeck, he is known by his style of amazighizing the worldly novel to the locally amazigh novel .

<sup>24</sup> Steinbeck, John. "Of Mice and Men. 1937." *New York: Bantam* (1984).

<sup>25</sup> Shih, Shu-mei. "Global literature and the technologies of recognition." *pmla* 119.1 (2004): 16-30.

<sup>26</sup> Casanova's fame theory of World Literature known under the name of The World Republic of Letters

<sup>27</sup> According to the perception of Salem Chaker

<sup>28</sup> Based on the idea of Hassan banhakeia

Is it possible to have Amazigh authentic style based on its local narratological element of aesthetics ? Why is it so difficult to create an Amazigh style ? According to David Damrosch, the idea of <sup>29</sup>World Literature's parameters are : production, circulation, and translation, to which a fourth element - reception - must be included to evaluate the interpretations of the text created by Berber readers. Theorem of production<sup>30</sup> : The development of Amazigh texts is both a production of Amazigh identity and its dissemination, regarded as a measure of Amazigh literary universalization. Theorists, translators, lecturers, and authors create it. David Damrosch approximately tackles the same questions about other minority cultures in *World Literature in Theory* : Both in Europe and beyond, the early theorists of World literature confronted the central issues still of Circulation : Amazigh writings are circulated as a means of joining *International Literature*. Because Europe is a great cultural melting pot, the Amazigh language will be evolved. Although there are many Amazigh speakers in North Africa, there are few Amazigh readers involved in the circulation of tamazight translation. Reader creation is both a cultural and a political battle. We will dismantle a series of historical misconceptions in North Africa towards the Amazigh language and literature. Theorem of Public : At the literary and even linguistic levels, the [Amazigh] public suffers from a "vacuum." The Amazigh public dislikes their own language and favours foreign language propaganda. Pascal Casanova's and David Damrosch's theories will universalize the Amazigh identity, allowing it to circulate throughout Europe and reach a worldwide audience. They will put an end to this sociopolitical dilemma and ensure that Amazigh literature has a place alongside world literature. It will create its own literary theories. it had a global position in antiquity since there was a vast Berber community. The cultural mingling and movement of Amazigh creations in Greek culture was crucial in the development of ancient literature. While contemporary Amazigh writing contains a generational gap. It is politically an erased literature, and Berber is confronted with

the marginalisation of his culture and literature. The Amazigh language is no longer available on the job market, Berber is required to watch films in foreign languages, and he is required to master the Arabic language in order to obtain employment. The majority of citizens want "dominant" languages to be valued and to exist in the shadow of a European. They have a distorted view of foreign languages.<sup>31</sup> The purpose of this research is to dispel misconceptions, misunderstandings, and biases about Amazigh literature. Although it is simple to marginalise Amazigh culture, the most difficult challenge is to turn the Amazigh world into a global circulation. Writing or producing works in Amazigh is an important step, but most importantly, you must believe in Amazigh. We shall also dismantle the notion that Amazigh literature has always been "discontinuous history."<sup>32</sup> This break will help us grasp the following questions: Cultural Identity<sup>33</sup> ; <sup>34</sup>Why are bizarre products so rare? How does a literary genre come to be recognized? Why has amazighe literature been seen as a literature connected to orality? Origins; What are the Amazigh ancestors who have left their imprint on the history of African thought? Themes ; What are the themes of enthralling literature? Why are the Amazighs so committed to militantism? Reader-Response ; Is there an amazigh public to receive her? Who reads the strange works? How do translation and global literature play a critical role in the reception of strange texts in Europe?

<sup>29</sup> Based on Damrosch's theory, Hassan Banhakeia, once, told us in the classroom that the only scientific methodology of developing tamazight is through Damrosch, he exclusively mentions to us the example of Mohamed Choukri, we have been astonished by this universal example as such .

<sup>30</sup> Based on damrosch's concept

<sup>31</sup> Young, Dolly J. "Language anxiety from the foreign language specialist's perspective: Interviews with Krasheva, Omaggio Hadley, Terrell, and Rardin." *Foreign Language Annals* 25.2 (1992): 157-172.

<sup>32</sup> Mytkowska, Joanna. *Promises of the Past: A Discontinuous History of Art in Former Eastern Europe*. Ed. Christine Macel. Centre Pompidou, 2010.

<sup>33</sup> Jameson, Fredric. "On" Cultural Studies". *Social text* 34 (1993): 17-52.

<sup>34</sup> BANHAKAIA, Hassan. "Histoire, genres et littérature amazighe." (2013).

World Literature in theory ; His evolution:<sup>35</sup> How does an amazigh writer enter the world of literary creation? What are the foundational works of this literature? Amazigh style ? According to David Damrosch, the idea of <sup>29</sup>World Literature's parameters are : production, circulation, and translation, to which a fourth element - reception - must be included to evaluate the interpretations of the text created by Berber readers. Theorem of production<sup>30</sup> : The development of Amazigh texts is both a production of Amazigh identity and its dissemination, regarded as a measure of Amazigh literary universalization. Theorists, translators, lecturers, and authors create it. David Damrosch approximately tackles the same questions about other minority cultures in *World Literature in Theory* : Both in Europe and beyond, the early theorists of World literature confronted the central issues still of Circulation : Amazigh writings are circulated as a means of joining *International Literature*. Because Europe is a great cultural melting pot, the Amazigh language will be evolved. Although there are many Amazigh speakers in North Africa, there are few Amazigh readers involved in the circulation of tamazight translation. Reader creation is both a cultural and a political battle. We will dismantle a series of historical misconceptions in North Africa towards the Amazigh language and literature. Theorem of Public : At the literary and even linguistic levels, the [Amazigh] public suffers from a "vacuum." The Amazigh public dislikes their own language and favours foreign language propaganda. Pascal Casanova's and David Damrosch's theories will universalize the Amazigh identity, allowing it to circulate throughout Europe and reach a worldwide audience. They will put an end to this sociopolitical dilemma and ensure that Amazigh literature has a place alongside world literature. It will create its own literary theories. it had a global position in antiquity since there was a vast Berber community. The cultural mingling and movement of Amazigh creations in Greek culture was crucial in the development of ancient literature. While contemporary Amazigh writing contains a generational gap. It is politically an erased literature, and Berber is confronted with

the marginalisation of his culture and literature. The Amazigh language is no longer available on the job market, Berber is required to watch films in foreign languages, and he is required to master the Arabic language in order to obtain employment. The majority of citizens want "dominant" languages to be valued and to exist in the shadow of a European. They have a distorted view of foreign languages.<sup>31</sup> The purpose of this research is to dispel misconceptions, misunderstandings, and biases about Amazigh literature. Although it is simple to marginalise Amazigh culture, the most difficult challenge is to turn the Amazigh world into a global circulation. Writing or producing works in Amazigh is an important step, but most importantly, you must believe in Amazigh. We shall also dismantle the notion that Amazigh literature has always been "discontinuous history."<sup>32</sup> This break will help us grasp the following questions: Cultural Identity<sup>33</sup> ; <sup>34</sup>Why are bizarre products so rare? How does a literary genre come to be recognized? Why has amazighe literature been seen as a literature connected to orality? Origins; What are the Amazigh ancestors who have left their imprint on the history of African thought? Themes ; What are the themes of enthralling literature? Why are the Amazighs so committed to militantism? Reader- Response ; Is there an amazigh public to receive her? Who reads the strange works? How do translation and global literature play a critical role in the reception of strange texts in Europe? World Literature in theory ; His evolution: <sup>35</sup> How does an amazigh writer enter the world of literary creation? What are the foundational works of this literature?

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<sup>35</sup> The same question Damrosch asks in entitled book of What is World Literature.

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# Methodological Proposal for the Professional Improvement in Industrial Property of the University Graduate in the Careers of Technical Sciences

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## ABSTRACT

In Cuba, professionals graduated from Technical Sciences careers show insufficient contributions to the technological development of the country. This is evidenced in the dependency (5.17) and self-sufficiency (0.16) rates of the inventions published by the National Statistics Office. In this way, insufficiencies have been observed in the training of university graduates in reference careers during preparation for employment, related to the mastery of the basic contents of industrial property, which limit the development of specific professional performance modes for the job. In this work it is proposed as an objective, to create a methodology for the professional improvement of the university graduate of the Technical Sciences careers during the preparation for employment, which takes into account the dialectic between the mastery of the contents of industrial property and the didactic attention to the formative systematization and to the evaluation of the formative achievement.

**Keywords:** preparation for employment, industrial property, methodology, professional improvement, didactics.

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# Methodological Proposal for the Professional Improvement in Industrial Property of the University Graduate in the Careers of Technical Sciences

Propuesta Metodológica Para La Superación Profesional En Propiedad Industrial Del Egresado Universitario En Las Carreras De Ciencias Técnicas

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& Dra. C. María Blanch Milhet<sup>ρ</sup>

## ABSTRACT

*In Cuba, professionals graduated from Technical Sciences careers show insufficient contributions to the technological development of the country. This is evidenced in the dependency (5.17) and self-sufficiency (0.16) rates of the inventions published by the National Statistics Office. In this way, insufficiencies have been observed in the training of university graduates in reference careers during preparation for employment, related to the mastery of the basic contents of industrial property, which limit the development of specific professional performance modes for the job. In this work it is proposed as an objective, to create a methodology for the professional improvement of the university graduate of the Technical Sciences careers during the preparation for employment, which takes into account the dialectic between the mastery of the contents of industrial property and the didactic attention to the formative systematization and to the evaluation of the formative achievement. To delve into the above situation, a qualitative research was designed, based on an exploratory and correlating study, using methods such as analysis-synthesis and induction-deduction of the information from the bibliographic study and the experience of the experts consulted; the systemic- structural-functional and the modeling for the elaboration of the proposed methodology. The results show a methodology for the professional improvement in industrial property of the university graduate in*

*the careers of Technical Sciences. In conclusion, the experts asserted that the proposed methodology is feasible and pertinent.*

**Keywords:** preparation for employment, industrial property, methodology, professional improvement, didactics.

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## RESUMEN

*En Cuba los profesionales egresados de las carreras de Ciencias Técnicas muestran insuficientes aportes al desarrollo tecnológico del país. Lo anterior se evidencia en las tasas de dependencia (5,17) y autosuficiencia (0,16) de las invenciones publicadas por la Oficina Nacional de Estadista. De esta forma se han observado, insuficiencias en la formación del egresado universitario en las carreras de referencias durante la preparación para el empleo, relacionada con el dominio de los contenidos básicos de propiedad industrial, que limitan el desarrollo de modos de actuación profesional específicos para el puesto de trabajo. En este trabajo se propone como objetivo, crear una metodología para la superación profesional del egresado universitario de las carreras de Ciencias Técnicas durante la preparación para el empleo, que tome en cuenta la dialéctica entre el*

*dominio de los contenidos de propiedad industrial y la atención didáctica a la sistematización formativa y a la valoración del logro de lo formativo. Para profundizar en la situación anterior se diseñó una investigación de carácter cualitativa, sustentada en un estudio exploratorio y correlacionar, se utilizaron métodos como el análisis- síntesis e inducción-deducción de la información a partir del estudio bibliográfico y la experiencia de los expertos consultados; el sistémico- estructural- funcional y la modelación para la elaboración de la metodología propuesta. Los resultados muestran una metodología para la superación profesional en propiedad industrial del egresado universitario en las carreras de Ciencias Técnicas. En conclusión, los expertos aseveraron que la metodología propuesta es factible y pertinente.*

**Palabras claves:** preparación para el empleo, propiedad industrial, metodología, superación profesional, didáctica.

## I. INTRODUCCIÓN

En esta investigación se asume como metodología a “la ciencia o parte de una ciencia que estudia la dirección de un proceso sobre la base de las leyes que rigen su comportamiento” (Álvarez, 1995, p. 7). Este término se relaciona con la Didáctica, el método y su enseñanza. Asume este autor que una metodología es una estructuración metodológica planificada en etapas y acciones, dirigidas al desarrollo acertado de un determinado proceso formativo, en este caso.

La estructura de la metodología asumida por el autor de la investigación toma como referentes las concepciones de los investigadores cubanos Alonso et al (2019), Fernández y Veloz (2016), De Armas et al (2015), Tejada (2014), De Armas (2014) y Fernández (2011) quienes, además, reconocen a la metodología como aporte práctico.

La construcción de la metodología se corresponda con una estructura de presentación: según De Armas (2015) los siguientes aspectos: i) objetivo general, ii) fundamentación, iii) aparato conceptual que la sustenta, iv) etapas, pasos o

eslabones, v) procedimientos que corresponden a cada etapa o eslabón, vi) representación gráfica, vii) evaluación y, viii) recomendaciones.

La construcción metodológica tiene como punto de partida las aportaciones realizadas por los autores Del Valle (2018), González y Cruz (2018), Medina et al (2017), Martínez (2013), Guevara et al (2012), Rias (2012), quienes se encaminaron a formular propuestas que solucionaran cuestiones relacionadas con la gestión tecnológica y la protección jurídica a las innovaciones; sin embargo, no lo hicieron desde una perspectiva didáctica, las que se asumen como antecedentes de esta propuesta.

La preparación para el empleo, entendida como un componente del modelo de formación continua de la educación superior, concebida y ejecutada en las entidades laborales en coordinación con las universidades, con el propósito de continuar el desarrollo y el perfeccionamiento de los modos de actuación profesional específicos, relacionados con el puesto de trabajo del recién egresado (MES, 2016, p.7; Resoluciones Nos. 138 y 202 del MES) constituye el espacio para aplicar metodologías y estrategias que sustenten la superación profesional orientada a aquellas cuestiones que resulten de interés para el cumplimiento de los objetivos estratégicos.

En este trabajo se asume como superación profesional a las actividades que, tienen como objetivo contribuir a la educación permanente y la actualización sistemática de los graduados universitarios, el perfeccionamiento del desempeño de sus actividades profesionales y académicas, así como el enriquecimiento de su acervo cultural (Resolución No. 140, 2019, artículo 19).

La propiedad industrial, "tiene como fundamento las creaciones o innovaciones de tipo técnico, tales como: un producto innovador, una mejora a un producto, un diseño original, un proceso nuevo (Cárdena Durán, 2003, p. 78)"; no obstante "(...) es parte fundamental en los cimientos de la economía mundial, en pocos años, será la principal herramienta de negocios

(García, 2013, p. 50)." Por eso requiere de esfuerzos organizados para fomentar el conocimiento, la protección y la gestión para lograr la explotación de los resultados devenidos de la investigación científica.

En atención a los argumentos antes dicho, se ha proyectado como objetivo de esta investigación, crear una metodología para la superación profesional del egresado universitario de las carreras de Ciencias Técnicas durante la preparación para el empleo, que tome en cuenta la dialéctica entre el dominio de los contenidos de propiedad industrial y la atención didáctica a la sistematización formativa y a la valoración del logro de lo formativo.

## II. MATERIALES Y MÉTODOS

En este trabajo se utilizó una metodología de carácter cualitativa, sustentada en un estudio exploratorio y correlacionar, con el propósito de identificar relaciones potenciales entre las variables modo de actuación profesional específico en el puesto de trabajo y cultura en propiedad industrial; además de explicar el fenómeno en profundidad. De esta forma se trata de resolver un problema educativo que se presenta en la etapa de preparación para el empleo.

Para el desarrollo del trabajo se utilizaron métodos teóricos y empíricos; dentro de los teóricos el análisis- síntesis e inducción-deducción de la información a partir del estudio bibliográfico y la experiencia de los expertos consultados. El sistémico- estructural- funcional y la modelación para la elaboración de la metodología propuesta. El hipotético-deductivo, para constatar la hipótesis planteada. Como técnicas y métodos empíricos sobresalen la observación directa, el análisis documental, las entrevistas.

## III. RESULTADOS

En esta propuesta metodológica, se utiliza el método de sistematización contextualizada, que se caracteriza por operar con su dinámica, a partir del conocimiento epistemológico y metodológico, cuyo ordenamiento garantiza su

aplicación en condiciones conocidas o de nuevo tipo. Estas permiten ejecutar modos de actuación profesionales específicos, en correspondencia con el contexto de aprendizaje y del puesto de trabajo que estimulan la búsqueda de solución a problemas conocidos o el emprendimiento de saberes ante nuevos problemas.

Este método se apoya en dos tipos de procedimientos: para la sistematización epistemológica y para la sistematización metodológica. Al primer tipo corresponden:

- a. La determinación de los contenidos y las habilidades en correspondencia con un problema profesional.
- b. La interpretación de los contenidos de PI para la transformación de las condiciones profesionalizantes.
- c. Al segundo tipo pertenecen:
- d. La contextualización formativa.
- e. La generalización de los contenidos de PI para la búsqueda de soluciones a situaciones profesionales.

La valoración sistematizada del proceso formativo de PI, en correspondencia con la transformación de las condiciones profesionalizantes.

La presente metodología es contentiva de dos componentes esenciales: un aparato teórico o cognitivo y otro práctico o instrumental.

En este aparato teórico o cognitivo también se asume uno de los principios pedagógicos de la educación superior, propuesto por Fuentes (2009): el carácter formativo del ser humano en su contexto sociocultural. Este se refiere a que la formación del sujeto como un proceso social humano necesariamente debe desarrollarse en un contexto sociocultural; expresa el carácter de continuidad y consecutividad que debe tener el proceso formativo de los profesionales, y el carácter objetivamente latente y consecutivo de la formación humana en los diferentes estadios de desarrollo, según el contexto (carácter cíclico y progresivo del proceso).

Fueron atendidos, además, otros principios de la didáctica de la educación superior establecidos de

Fuentes (2009), entre ellos: de la sistematización epistemológica y metodológica de los contenidos socioculturales. Se refiere a que lo didáctico es un proceso intencional, encaminado a propiciar una formación específica en lo profesional para transformar al sujeto, a partir del logro de su autogestión; no es un proceso que se determina como libre albedrío.

Aparato práctico o instrumental Entre las condicionantes para el funcionamiento de esta metodología, se plantea:

- *Para el egresado universitario:*

i) Motivación para asumir la formación en PI; ii) aceptación para aprender a aprender, trabajar en colaboración y de forma independiente.

- *Para los tutores empresariales:*

i) Disposición de utilizar la metodología propuesta en todas sus partes; ii) selección adecuada de los problemas tecnológicos a resolver.

Se aplica el método de sistematización contextualizada, que se caracteriza por operar con su dinámica, a partir del conocimiento epistemológico y metodológico, cuyo ordenamiento garantiza su aplicación en condiciones conocidas o de nuevo tipo. Estas permiten ejecutar modos de actuación profesionales específicos, en correspondencia con el contexto de aprendizaje y del puesto de trabajo que estimulan la búsqueda de solución a problemas conocidos o el emprendimiento de saberes ante nuevos problemas.

Este método se apoya en dos tipos de procedimientos: para la sistematización epistemológica y para la sistematización metodológica. Al primer tipo corresponden: a) la determinación de los contenidos y las habilidades en correspondencia con un problema profesional, b) la interpretación de los contenidos de PI para la transformación de las condiciones profesionalizantes.

Al segundo tipo pertenecen: a) la contextualización formativa, b) la generalización de los contenidos de PI para la búsqueda de

soluciones a situaciones profesionales y, c) la valoración sistematizada del proceso formativo de PI, en correspondencia con la transformación de las condiciones profesionalizantes.

Por tanto, en el marco de las formas de organización, la metodología funciona a través de curso y entrenamiento, como formas básicas en la superación profesional.

El objetivo general de la propuesta metodológica es: viabilizar la orientación de los egresados universitarios de las carreras de Ciencias Técnicas durante la preparación para el empleo, y los restantes actores del proceso formativo para el desarrollo de las actividades de superación profesional, mediante el sustento teórico modelo didáctico de la dinámica de la formación de la cultura en PI.

Etapas, pasos o eslabones. Como muestra de concreción y concatenación del proceso instrumental que se sigue en esta metodología, se presentan las etapas que la constituyen:

*Etapa I:* Diagnóstico de la cultura en propiedad industrial y gestión de la información

*Etapa II:* De ejecución

*Etapa I:* Diagnóstico de la cultura en propiedad industrial y gestión de la información.

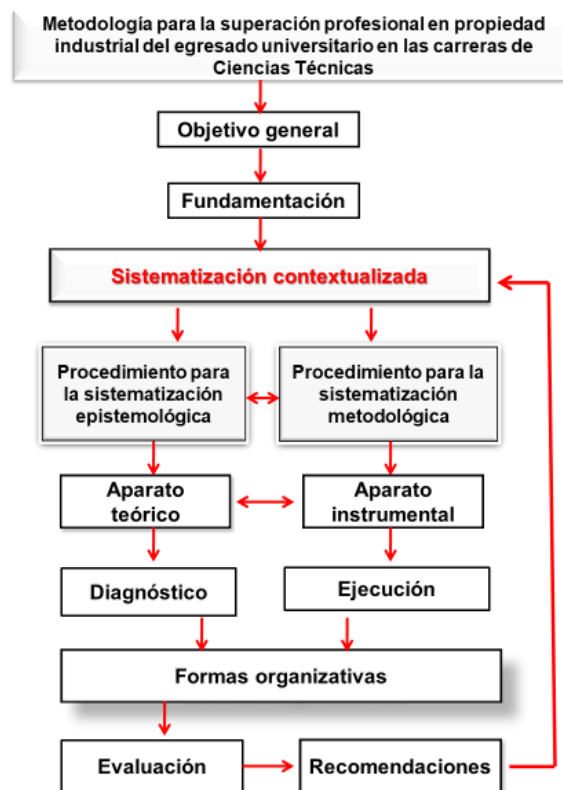
El diagnóstico de la cultura en propiedad industrial del egresado universitario se aplica con los objetivos de:

- Identificar el nivel de dominio de los conocimientos y habilidades básicas relacionadas con la PI, en cuanto a: el conocimiento de la gestión tecnológica, los conceptos básicos de las modalidades de la PI, los procedimientos para la protección a la innovación y los procedimientos para la observancia de los derechos de PI; ii) identificar el nivel de los egresados en la gestión de la información en cuanto a las formas para la divulgación y socialización del conocimiento generado; iii) evaluar la situación en que se encuentran los valores de responsabilidad, respeto, cooperación, compromiso, solidaridad y altruismo.

*Etapa II: De ejecución.* La ejecución en esta metodología expresa el carácter complejo del proceso que se organiza. En este sentido, se declara que sus objetivos son: i) ejecutar el sistema de acciones formativas de la cultura en PI de los egresados universitarios durante la preparación para el empleo, que abarcan desde la orientación-motivación hasta la generalización y valoración de su pertinencia y optimización; ii) aprovechar las potencialidades de las tareas docentes planificadas en las formas organizativas de la superación profesional de los egresados

universitarios, para la consolidación de valores universales y del ejercicio de la profesión.

El método de sistematización contextualizada se aplica a través del procedimiento de contextualización formativa, el que propicia la interiorización de la intención formativa profesionalizante, a partir de que el egresado opera con sus actitudes y valores para captar, desde las orientaciones recibidas en el puesto de trabajo, el mensaje de nuevas necesidades de superación, de acuerdo con las características del contexto laboral en el que se ha insertado.



Gráfica 1: Representación gráfica de la metodología aportada

#### IV. CARACTERIZACIÓN DE ALGUNAS CARRERAS DE CIENCIAS TÉCNICAS EN CUBA

##### 4.1 Ingeniería Hidráulica

Problema profesional, relacionado con la educación, el diseño, el planeamiento, construcción y rehabilitación de una obra hidráulica de pequeña y mediana complejidad con el empleo de tecnologías actuales de uso común en la profesión (...).

*Esfera de actuación:* obras de distribución (producto tecnológico) en el lugar de consumo, como parte de la infraestructura hidráulica.

*Modo de actuación profesional:* la gestión, que responde al logro de un correcto funcionamiento de la obra de distribución, que incluye su mantenimiento y reparación en cumplimiento de los objetivos para la cual fue concebida.

#### 4.2 Ingeniería en Automática

Problema profesional, se refiere a la participación en el análisis de las averías, interrupciones y limitaciones ocurridas en el proceso tecnológico (...).

Esferas de actuación: las industrias primarias, secundarias y terciarias—específicamente ubicadas en los sistemas de control automático, sistemas de medición e instrumentación y sistemas de computación (productos tecnológicos).

Modo de actuación: explotación y mantenimiento.

#### 4.3 Ingeniería Eléctrica

Problema profesional: La necesidad de garantizar la generación, la acumulación y el transporte, la distribución y el consumo de la energía eléctrica de manera eficiente, confiable y con calidad, en correspondencia con las demandas de la sociedad, protegiendo el medio ambiente.

Esfera de actuación: Redes eléctricas de cualquier nivel de tensión, considerando subestaciones eléctricas y los medios de protección; los sistemas electromecánicos industriales y de servicio (cada uno de ellos es un producto tecnológico).

Modo de actuación: el montaje y mantenimiento de redes eléctricas, sistemas electroenergéticos y electromecánicos.

Todas estas especialidades tienen como rasgo común que en sus problemas profesionales están presentes el montaje y el mantenimiento de productos tecnológicos. Por tanto, la necesidad de preparar un curso para los egresados universitarios de estas y otras carreras de Ciencias Técnicas, pone la mirada en las posibles experiencias que contribuyan al desarrollo de una cultura expresada en valores, convicciones y actitudes en que el comportamiento de los egresados sea proteger las invenciones, las marcas, los modelos de utilidad e industrial, los circuitos integrados, los secretos empresariales (información no divulgada), otros signos distintivos de una empresa, así como las creaciones intelectuales que impliquen la

adecuada explotación de los derechos que le asisten al creador y su titular.

Por tanto, estas implicaciones en la necesidad de protección, constituyen el sistema de conocimientos, habilidades, experiencias que se han definido como contenido para la protección a las creaciones intelectuales y productos tecnológicos.

La necesidad de gestionar la superación profesional para los egresados universitarios de estas carreras, pone la mirada en las posibles experiencias que contribuyan al desarrollo de una cultura expresada en valores, convicciones y actitudes en que el comportamiento de los graduados sea proteger las invenciones, las marcas, los modelos de utilidad e industrial, los secretos empresariales (información no divulgada), otros signos distintivos de una organización, así como las creaciones intelectuales que impliquen la adecuada explotación de los derechos que le asisten al autor y su titular.

## V. EL CURSO COMO FORMA ORGANIZATIVA

Problema profesional: Montaje, mantenimiento y protección de productos tecnológicos y creaciones intelectuales.

Objetivo: Fundamentar los vínculos entre el montaje y el mantenimiento de productos tecnológicos y las implicaciones de su protección y el desarrollo adecuado de las creaciones intelectuales, en observancia de los derechos de PI concedidos.

Ejemplo de contenido: El montaje, el mantenimiento y la protección a los productos tecnológicos: sus implicaciones en la explotación de los derechos del creador y su titular. Ejemplos de tareas docentes:

*De sistematización:*

- Identificar tecnologías protegidas relacionadas con el montaje y mantenimiento de productos tecnológicos.

*De gestión del conocimiento:*

- Realizar búsqueda de información relacionadas con productos tecnológicos de montaje y mantenimiento protegidos mediante PI.
- Identificar fortalezas y debilidades en las fuentes de información, sobre la protección a los productos tecnológicos y sus implicaciones en la explotación de los derechos del creador y su titular.

*De innovación:*

- Detectar insuficiencias relacionadas con la protección a los productos tecnológicos y creaciones intelectuales en los planes de montaje y mantenimiento que se ejecutan en la empresa.

*De comunicación:*

- Expresar con un informe científico, el resultado de la búsqueda sobre las normativas nacionales e internacionales relacionadas con la protección a productos tecnológicos en su montaje y mantenimiento.
- Realizar una presentación en Power Point acerca de las insuficiencias relacionadas con la protección a los productos tecnológicos y creaciones intelectuales en los planes de montaje y mantenimiento que se ejecutan en la empresa.

**Métodos:** De sistematización contextualizada, de enseñanza problémica y trabajo independiente

**Formas organizativas:** De acuerdo con las condiciones, pueden desarrollarse grupos de discusión, debates y seminario.

**Medios de enseñanza:** vídeos, presentaciones, audiovisuales, entre otros.

**Evaluación:** Sistemática, presentación de evidencias

## VI. EL ENTRENAMIENTO COMO FORMA ORGANIZATIVA

En lo adelante se toman las carreras de Ingeniería Eléctrica y en Automática para ejemplificar la aplicación del entrenamiento como forma organizativa principal de la superación profesional de la cultura en PI, dedicada a los

egresados universitarios durante la preparación para el empleo.

**Problema profesional:** Montaje, mantenimiento y protección de productos tecnológicos y creaciones intelectuales

### 6.1 Ingeniería Eléctrica

**Objetivo del entrenamiento:** Ejecutar la actividad de mantenimiento y montaje de los sistemas electromecánicos industriales y de servicio, como productos tecnológicos, a partir de la observancia de derechos de PI concedidos para su protección y el desarrollo adecuado de las creaciones intelectuales.

**Ejemplo de contenido:** Ejecución de la actividad de mantenimiento y montaje de los sistemas electromecánicos industriales y de servicio, como productos tecnológicos, a partir de la observancia de derechos de PI concedidos.

**Tareas docentes para la carrera Ingeniería Eléctrica Del desempeño**

- Evaluar el plan de montaje de los sistemas electromecánicos industriales y de servicio, considerando la revisión de registros y Boletines de PI u otros documentos científico-técnicos, como muestra de la observancia de los derechos de PI para su posterior protección y el desarrollo adecuado de los productos tecnológicos y las creaciones intelectuales.

Evaluar el plan de mantenimiento de los sistemas electromecánicos industriales y de servicio, considerando la revisión de registros y Boletines de PI u otros documentos científico-técnicos, como muestra de la observancia de los derechos de PI concedidos para su posterior protección y el desarrollo adecuado de los productos tecnológicos y las creaciones intelectuales.

*De sistematización*

- Identificar los parámetros para plan de montaje de los sistemas electromecánicos industriales y de servicio, ajustado a determinados estándares protegidos a estos productos tecnológicos mediante PI.

- Identificar los parámetros para el plan de mantenimiento de los sistemas electromecánicos industriales y de servicio, ajustado a determinados estándares protegidos a estos productos tecnológicos mediante PI.

#### *De comunicación*

- Elaborar un informe acerca de los parámetros del plan de montaje de los sistemas electromecánicos industriales y de servicio, teniendo en cuenta los antecedentes para su protección como productos tecnológicos.
- Presentar, con rigor científico, el informe acerca de los parámetros del plan de montaje de los sistemas electromecánicos industriales y de servicio, teniendo en cuenta los antecedentes para su protección como productos tecnológicos.
- Elaborar un informe acerca de los parámetros del plan de mantenimiento de los sistemas electromecánicos industriales y de servicio, teniendo en cuenta los antecedentes para su protección como productos tecnológicos.
- Presentar, con rigor científico, el informe acerca de los parámetros del plan de mantenimiento de los sistemas electromecánicos industriales y de servicio, teniendo en cuenta los antecedentes para su protección como productos tecnológicos.

Del método de sistematización contextualizada, se aplican los procedimientos: contextualización formativa y determinación de los contenidos en correspondencia con un problema profesional, junto a métodos propios de la actividad profesional.

*Medios:* Los que se corresponden las condiciones del puesto de trabajo.

*Evaluación:* Autoevaluación sistemática, se evalúa fundamentalmente el desempeño, del cual el egresado universitario evidencia su aproximación al dominio de un modo de actuación específico que se precisa en el objetivo. En un taller se realiza una evaluación final que responda al dominio de los modos de actuación alcanzados.

## VII. INGENIERÍA EN AUTOMÁTICA

*Objetivo del entrenamiento:* Ejecutar las actividades búsqueda de información tecnológica para el mantenimiento e instalación del sistema de control industrial como producto tecnológico, a partir de la observancia de derechos de PI concedidos para su protección y el desarrollo adecuado de las creaciones intelectuales.

*Ejemplo de contenido:* Ejecución de la actividad búsqueda de información tecnológica para el mantenimiento e instalación del sistema de control industrial como producto tecnológico, a partir de la observancia de derechos de PI concedidos para su protección y el desarrollo adecuado de las creaciones intelectuales.

Tareas docentes para la carrera Ingeniería en Automática

#### *Del desempeño*

- Elaborar un plan de mantenimiento y desarrollo del sistema de control industrial, que considere la política de explotación y modernización, como muestra de la observancia de derechos de PI concedidos para la protección de nuevo producto tecnológico y las creaciones intelectuales.
- Instalar un sistema de control industrial, que considere la revisión de registros de PI u otros documentos científico-técnicos, como muestra de la observancia de derechos de PI concedidos para su protección y el desarrollo adecuado de nuevos productos tecnológicos y las creaciones intelectuales.

#### *De sistematización*

- Elaborar reflexiones que se pueda presentar en el plan de instalación del sistema de control industrial, ajustado a determinadas exigencias para la protección a este producto tecnológico.

#### *De comunicación*

- Elaborar un informe acerca de las experiencias en el plan de instalación del sistema de control industrial, ajustado a determinadas exigencias para la protección a este producto tecnológico.

- Defender con rigor científico las reflexiones acerca del plan de instalación del sistema de control industrial, ajustado a determinadas exigencias para la protección a este producto tecnológico.
- Elaborar un informe acerca de las experiencias en el plan de mantenimiento del sistema de control industrial, ajustado a determinadas exigencias para la protección a este producto tecnológico.
- Defender con rigor científico las reflexiones acerca del plan de mantenimiento del sistema de control industrial, ajustado a determinadas exigencias para la protección a este producto tecnológico.

Del método de sistematización contextualizada, se aplican los procedimientos: contextualización formativa y determinación de los contenidos y las habilidades en correspondencia con un problema profesional, junto a métodos propios de la actividad profesional.

*Medios:* Los que se corresponden con las condiciones del puesto de trabajo.

*Evaluación:* Autoevaluación sistemática, se evalúa fundamentalmente el desempeño, del cual el egresado universitario evidencia su aproximación al dominio de un modo de actuación específico que se precisa en el objetivo. En un taller se realiza una evaluación final que responda al dominio de los modos de actuación alcanzados.

*Evaluación:* autoevaluación sistemática, se evalúa fundamentalmente el desempeño, del cual el egresado universitario evidencia su aproximación al dominio de un modo de actuación específico que se precisa en el objetivo. En un taller, evento científico, seminario científico se realiza una evaluación final que responda al dominio de los modos de actuación alcanzados.

El método de sistematización contextualizada se aplica a través de tres procedimientos:

- Interpretación de los contenidos de PI para la transformación de las condiciones profesionalizantes; ii) generalización de los

contenidos de PI para la búsqueda de soluciones a situaciones profesionales; iii) valoración sistematizada del proceso formativo en PI, en correspondencia con transformación de las condiciones profesionalizantes.

*Entre las acciones que permiten comprobar el logro de sus objetivos están:*

- Determinar las potencialidades y las insuficiencias de los egresados universitarios en la carrera de Ingeniería Química durante la preparación para el empleo, en cuanto al dominio de los contenidos básicos de PI.
- Perfilar los logros de los egresados universitarios acerca de la apropiación de la cultura en PI, a partir de la aplicación del método de sistematización contextual y sus procedimientos.
- Involucrar a todos los agentes del proceso que funciona a través de la metodología, en un proceso holístico para la superación de los egresados universitarios de la carrera de Ingeniería Química durante la preparación para el empleo.
- Determinar diferentes tareas docentes en las formas organizativas principales (curso y entrenamiento), que contribuyan al cumplimiento de los objetivos de las etapas y sub-etapas de la metodología.
- Verificar la conciliación entre las dimensiones del modelo y los pasos metodológicos que transcurren en las etapas.
- Diagnosticar de manera cíclica para mejorar y perfeccionar el proceso formativo del egresado, como vía de proyección y superación en la formación continua del profesional en materia de PI.

Estas acciones encauzan las valoraciones y razonamientos en correspondencia con el objetivo de viabilizar la orientación de los egresados universitarios de la carrera de Ingeniería Química durante la preparación para el empleo, y los restantes actores del proceso formativo para el desarrollo de las actividades de superación profesional.

## VIII. EVALUACIÓN DE LA METODOLOGÍA

La evaluación de la metodología se realizó mediante el criterio de expertos. En la aplicación del método de criterio de expertos se utilizó el método Delphi, a través de varios pasos. En total participaron 12 profesores, de ellos cuatro especialistas en: Ciencias Pedagógicas (33,33 %), tres en Ciencias Económicas (25%), y cinco en Ciencias Técnicas (41,66%) procedentes de la Universidad de Oriente. El 83,33% posee el grado científico de doctor, el 83,33% posee la categoría docente de Profesores Titulares, y el 16.66% posee la categoría en Máster en Ciencias. Está representado un promedio de 37.5 años de experiencia en la docencia universitaria.

Los criterios de evaluación que utilizaron los expertos fueron: pertinencia, coherencia y factibilidad. Los expertos sustentaron sus juicios en normas legales para la superación profesional (Resolución No. 140, 2019; Instrucción No. 01, 2020). Alegaron que la metodología puede ser aplicada en la realidad de cualquier organización durante la preparación para el empleo y que existe correspondencia entre las partes, lo cual permite que los resultados se deriven de un todo. Afirmaron que se produce una transformación sostenible en el egresado universitario durante la preparación para el empleo.

## IX. DISCUSIÓN

La metodología proyectada favorece: i) el fomento de la calidad en la formación del egresado universitario en carrera de Ciencias Técnicas para el desarrollo sostenible y la soberanía tecnológica; ii) el desarrollo de modos de actuación profesional específicos relacionados con el puesto de trabajo vinculado a la protección de productos tecnológicos y las creaciones intelectuales; iii) el incremento de la motivación del egresado universitario en carreras de Ciencias Técnicas hacia la investigación científica empresarial; y iv) la concientización del egresado universitario en carreras de Ciencias Técnicas sobre la necesidad e importancia del uso de la información de propiedad industrial como herramienta de la gestión tecnológica para la

solución de problemas específicos y la introducción de resultados novedosos.

Una mirada didáctica favorece atender a la formación de la cultura en propiedad industrial del egresado universitario en las carreras de Ciencias Técnicas durante la preparación para el empleo. Varias investigaciones y contribuciones teóricas reconocen la necesidad de atender ese problema, por las afectaciones que causa a la calidad del egresado universitario y a sus posteriores aportes a la soberanía tecnológica.

## X. CONCLUSIONES

Se realizó la propuesta de una metodología para la superación profesional en propiedad industrial de los egresados de las carreras en Ciencias Técnicas, que ha sido sometida a la consulta de expertos de la Universidad de Oriente quienes estimaron que la metodología propuesta resulta factible, coherente, pertinente y generadora de impactos formativos.

La estructuración didáctica de los contenidos distribuidos por temas y formas de enseñanza, así como las habilidades a desarrollar y los conocimientos básicos a adquirir, contribuyen a la formación de cultura en propiedad industrial y el desarrollo de modos actuación profesional específicos en el puesto de trabajo de egresados universitario en las carreras de Ciencias Técnicas.

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#### *Conflictos de intereses*

Los autores declaran que no hay conflictos de intereses.



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# United Nations Recognition of Indigenousness against the Social Realities of the Mbororo's of Cameroon: An Epistemological Issue Surrounding the Conceptualisation of Local Imageries

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## ABSTRACT

This paper analyses the UN recognition of autochthony in the light of the socio-cultural and politico-economic realities of the Mbororos of Cameroon. In fact, during the 20th century, for various reasons that can be linked to the will of the colonialist, the State and the quest for security, the settlement of nomadic societies appeared as an important phenomenon. In Cameroon, this settlement took place through changes in their ways of life.

*Keywords:* indigenous peoples, un, imagination, settlement, development, mbororo of cameroon.

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# United Nations Recognition of Indigenes against the Social Realities of the Mbororo's of Cameroon: An Epistemological Issue Surrounding the Conceptualisation of Local Imageries

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## ABSTRACT

*This paper analyses the UN recognition of autochthony in the light of the socio-cultural and politico-economic realities of the Mbororos of Cameroon. In fact, during the 20th century, for various reasons that can be linked to the will of the colonialist, the State and the quest for security, the settlement of nomadic societies appeared as an important phenomenon. In Cameroon, this settlement took place through changes in their ways of life. Against the backdrop of the deterministic and miserable approaches to indigenous Mbororo people, this study draws on the theories of the decoloniality of power (Capucine and Fatima Hurtado, 2009; Dussel) and Raymond Boudon's methodological individualism (1977) to demonstrate that the definition and identifying criteria of autochthony established by the UN do not suit the Mbororo people's imagination and their propensity for settlement.*

**Keywords:** indigenous peoples, un, imagination, settlement, development, mbororo of cameroon.

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## I. INTRODUCCIÓN

A major spectre threatens reflection on the indigenous Mbororo peoples. This is miserabilism, that is, the tendency to portray the Mbororo in the mode of vulnerability, marginality

and poverty<sup>1</sup> (See, for example, Kossoumna Libaa, 2008; (Seignobos, 2011: 6 and 20; Tidjani, 2015; Davis, 1995 : 213-228; Kamdem, 2017; Kabamba Mbambu; Bonne Mbang, Owona Ndounda, 2019 quoted by Assana, 2021; Jabiru Muhammadou, 2017: 37-48; Tidjani 2018; Mamoudou, 2021: 579-591 ) on the one hand, and/or the awareness of their backwardness (Pelican, 2008, pp.540-560 Mouiche, 2011 and 2012) on the other.

The general tendency is to emphasise on the non-dominant and vulnerable situation of the Mbororo in the scientific and academic fields as well as in UN bodies. The miserably reason places the researcher in a logic of over-emphasising the “structural paradigm”<sup>2</sup>, which consists of overestimating the social constraints that weigh on the behaviour of the Mbororo. It is as if the Mbororo cannot assume the role of a “historical

<sup>1</sup> In this context, the debates often come to a standstill and rarely avoid two pitfalls. The first, which is well known in the social sciences when it comes to tackling sensitive subjects (Passeron, 1991), is that of 'miserabilism', which tends to describe the Mbororo as mere passive victims to be defended. This drift is particularly present in the discourse of human right NGOs, the international bodies of the UN, which tirelessly denounce the 'enslavement of human beings'. While these NGOs are certainly in their role in condemning the exactions committed against the Mbororo, one cannot help but question the univocal discourse that only relates the most extreme facts of dependence. Without questioning the cases of enslavement that these NGOs record, it is nevertheless necessary to analyse local apprehensions of Mbororo autochthony in order to go beyond this fixed vision (Assana, 2021).

<sup>2</sup> This paradigm is embodied in the United States by culturalism and then functionalism (Merton, 1968); in France by structuralism (Talcott, 1973) and by the theory of habitus developed by Pierre Bourdieu (1972, 1980, 1992, 1994 and 2003).

subject”<sup>3</sup>. This consideration of the Mbororo autochthony and the spaces they occupy through the prism necessarily synonymous to “backwardness” and disconnection from “civilisation”, a form of exclusion and marginalisation of the indigenous (Sepulveda, 2020) is a vision which, however recurrent, is nonetheless based on “reductive colonial imaginaries which still seem to guide the way autochthony is conceived and constructed throughout the world”<sup>4</sup> (Atsiga Essala, 1999:166; Sepulveda, 2020).

In the course of our studies on the Mbororo of the Ngaoui district in the Adamawa region of Cameroon, we noted the discrepancy that exist between the criteria for the definition and identification of the autochthony established by the unique socio-political trajectory of this Mbororo category. From a perspective extended to the Cameroonian level, this text analyses the international recognition of autochthony in the light of the socio-cultural and politico-economic realities of the Mbororo of Cameroon. This study contributes in the enriching of reflections on autochthony as a political and contingent category, leading to diverse interpretations. It refutes the idea of an autochthony rooted in the past by showing that indigenous identities are resolutely contemporary, constantly negotiated in the light of contemporary realities. The present reflection therefore invites us to approach autochthony from “below”. To be more precise, the construction of the research object is also crossed by the concern to break with the prevailing overemphasis on the structural analysis of autochthony.

The choice of Cameroon as a framework for analysis is motivated by the fact that, it is one of the states that have ratified the United Nations Declaration on Rights of the Indigenous Peoples.

<sup>3</sup> The concept of the historical subject is largely operational for analysing the Mbororo's access to development in the Cameroonian context; it allows access to a combative phenomenology whose main issue is the search for a new social, the alternative which is none other than development (Motaze, 2009: 94).

<sup>4</sup> We need only think of the way in which various forms of evolutionism have led to the treatment of 'colonial', 'dualist', 'traditional', 'archaic' or 'primitive' societies, as analysed by the West, as historical flaws or delays (Penafiel, 2008: 100).

In fact, autochthony has become a legal category recognised and enshrined in the 1996 constitution. This constitutional recognition aims at protecting the rights of the indigenous peoples. Among its estimated population of more than 20 million, about ten percent are identified as indigenous peoples, thanks to experts work carried out at international and regional levels, based on pre-established criteria (see *Peuple indigene au Cameroun. Guide a l'intention des professionnels des medias*, 2015: 9). It is in a context marked by the mistrust of certain states towards the universal category of “indigenous peoples”<sup>5</sup>, that Cameroon has gradually identified itself with the international movement of

<sup>5</sup> The assertion of the existence of indigenous peoples has generated controversy, both politically and scientifically. Firstly, states are not always willing to respond to the claims of these groups and often attempt to limit the scope of the indigenous category in their legislative definitions. In this context, some African states have considered 'all Africans' to be indigenous (Lee, 2006). Some different forms of popular categorisation of the term autochthony have also led some scholars to warn of the 'biologising, ethnic or culturalist biases of identity' (Bayart and Geschiere, 2001: 127; Cutolo and Geschiere, 2008) that such a notion may underlie. These authors show how the idea of autochthony in Côte d'Ivoire, for example, was mobilised from the 1990s onwards to describe exclusionary practices with the aim of reviving divisions between indigenous groups and other so-called allogènes (Bonnecase, 2014). Nevertheless, several States refuse to accept this more 'open' definition of autochthony and consequently to recognise the existence of indigenous peoples within them. This is the case of some Asian States. As Ian Baird explains, this is based on the 'salt water' theory, according to which the emergence of indigenous people is exclusively linked to the imposition of an apriori European colonial power that crossed the oceans to establish itself in the form of settlement colonisation' (quoted by Sepulveda et al, 2020). The article by Paul Nicholas provides a concrete illustration of this through the case of Bangladesh, which, as the author points out, declared through its ambassador to the United Nations in 2012 that 'Bangladesh has no indigenous population'. Indeed, in Bangladesh, as in many other Asian countries, these population can at best be officially labelled as 'ethnic minorities', but this does not prevent some of them, such as the Jummas, from claiming to be 'indigenous people' (*Ibid*). This is also the case in Australia (Virginia, 2021: 60). In so doing, UN recognition of autochthony must deal with resistance inherited from national ways of considering the indigenous question.

indigenous people<sup>6</sup>. In this way, the ratification of the United Nations Declaration on the Rights of the Indigenous People (UNDRIP) and the official celebration of the International Day of the World's Indigenous People (IDIP) are an indicator of Cameroon's willingness to take into account the concerns of indigenous people. Furthermore, the socio-cultural and politico-economic trajectories of the Mbororo in Cameroon have aroused our scientific curiosity, because they seem to contradict the criteria for assessing autochthony established by the UN and relayed by certain states such as Cameroon (Assana, 2021). This study focuses on the Mbororo and draws on our long-standing work in the Adamawa region.

As a preliminary consideration, it is appropriate to sacrifice the good old Durkheimian precept that one should first define the words one will use (Durkheim, 1987), as the intelligibility of things can only be ensured in addition to the stabilisation of language thus achieved. To this end, we shall endeavour to define the Mbororo ethnonym and indigenous peoples in turn, the key concepts around which these analyses are therefore organised.

The Mbororo are part of an ethnic group that the British have called the *Fulani* or Fulani in French (Tchoumba, 2005). The ethnonym Mbororo is given in the sub-region to the “Fulani of the bush”, that is, the Fulani who have remained faithful to pastoral nomadism, as opposed to the settled Fulani who are called Foulbés (Bocquénié, 1986; Burnham 1996: chap. 5; Kossoumana Libaa, 2008: 169; Vircoulon, 2021: 7). The term Mbororo is therefore, as Dognin considers, a 'cultural epithet' that refers to “sociological realities and varied ways of life”. They live in at least 18 (eighteen) African countries including Nigeria, Niger, Guinea, Senegal, Mali, Mauritania,

<sup>6</sup> It should be noted that the changes in developing countries are driven by the World Bank, whose policy (OP/PB 4.10) aims to 'contribute to the mission of reducing poverty and promoting sustainable development (...) by ensuring a development process that fully respects the dignity, human rights, economic systems and cultures of indigenous people (Bellier, 2009: 88). These examples show that the partnership between international organisations, states and indigenous people is leading to new formulations, revealing suggestive approaches.

Cameroon etc. (Tchidje and Ibrahim, 2020). The Mbororos are a people who came from Nigeria to settle in Cameroon in the Adamawa region, after which they migrated to other regions. The number of Mbororos in Cameroon is very significant. It is estimated at 1.85 million people (*Ibid*). They are present throughout the Cameroonian territory, but are found in greater numbers in the West, East, North-West and North northern regions (Adamawa, North and Far North).

In order to understand the concept of indigenous people, we will use the definition expressed in the World Bank's operational manual, which states that:

The terms “indigenous people” (...) describe social groups with a social and cultural identity that is different from that of the dominant groups in society and which makes them vulnerable in the development process. Many such groups have a status that limits their ability to defend their interests and rights to land and other productive resources, or that limits their ability to participate in and benefit from development (*Report of the African Commission on Human and Peoples' Rights Working Group of Experts on Indigenous Populations/Indigenous Communities*, 2005, p.105)

This definition identifies five (5) essential elements for a good understanding of this notion: cultural specificity<sup>7</sup>, the situation of non-dominance, marginalisation from an economic, political and socio-cultural point of view, but not necessarily numerical as observed by Schulte-Tenckhoff, 1997: 7), low participation in development and the inability to defend their rights and interests. Unlike the notion of minority which focuses on numerical weakness (Pierrée-Caps, 2008, p.1028 cited by Mouangue Kobila, 2009: 37; Mouiche, 2012), or of “indigenous population” which are legitimised by the primo-

<sup>7</sup> The elements that allow for the identification of indigenous peoples include: historical continuity, on the understanding that they are pre-conquest and/or pre-colonial societies; territorial roots, their ancestors already inhabited the country or region; distinct social, economic, cultural and political institutions (they have retained some or all of their institutions).

settlement or anteriority of settlement on a territory and exclusive rights to ancestral land (see Ngando Sandje, 2013: 160; Mouiche, 2013: 289; Claire Médard, 2006: 166-167; Ngando Sandje, 2013: 24; Quetu, 2020:), that of “indigenous people” integrates socio-cultural specificities or ways of life. The notion of indigenous people refers to the so-called “traditional” way of life that many are no longer able or willing to practice; it is being understood that this way of life must necessarily be inscribed in the territories that are also considered “traditional”, from which many indigenous people have been expelled, directly or indirectly, through various processes in the course of history (Sepulveda, Glon and Dumont, 2020). What is at stake here is the notion of legal personality, which the people have in international law and which gives access to the rule of law (Bellier, 2013: 25). The “indigenous” category is not subject to an absolute definition; it is delimited by a set of criteria that give it a certain malleability (Bellier, 2013). It makes reference to the colonised, marginalised and oppressed people who are linked by a historical continuity with societies prior to their escape. It is within this general framework that the notion of indigenous people must be understood.

In the quest for their emancipation, the United Nations Working Group on Indigenous Population and international financial institutions such as the World Bank have officially recognised and identified these nomadic Mbororo pastoralists alongside the “Pygmies” who are hunter-gatherers as “indigenous peoples” (*Report of the Working Group of Experts of the African Commission on Human and Peoples' Rights on Indigenous Populations and Communities*: 102). In Cameroon, the question of identity mainly (re)emerged during the political movements of the 1990s, after a long period of hibernation imposed in the name of the principle of unity<sup>8</sup>. It was through a general formula that the rights of minorities and indigenous people entered the new Cameroonian constitution (Ngando Sandje, 2013: 155). This article presents the problem of the

<sup>8</sup> For an overview of these movements, see Maurice Kamto, 1993: 215; Janvier Onana, 2002: 182 cited by Assana, 2021).

criteria for assessing autochthony. the main question formulated from the problem is to know: do the international criteria of appreciation of autochthony decided by the UN bodies, the World Bank and relayed by Cameroon and the cause entrepreneurs (MBOSCUDA) take into account the socio-cultural and politico-economic realities as thought and lived by the Mbororo community of Cameroon? Our hypothesis is as follows: no, the model of assessment of autochthony adopted by the UN and the World Bank does not take into account the socio-cultural and politico-economic realities as thought, lived and felt by the Mbororo community in Cameroon. These assessment criteria are better adapted to the contemporary social realities of the Mbororos.

To verify this hypothesis, data was collected through documentary research. Our approach is based on the decoloniality of power (Capucine and Fatima Hurtado, 2009; Dussel,) and the methodological individualism of Raymond Boudon (1977). Decoloniality allows us to study the composition that takes place among the indigenous Mbororo people. Methodological individualism on the other hand, rehabilitates indigenous imaginations and rationalities excluded by structural determinism in the study of indigenous people. The discussion of the data collected gave rise to two sets of concerns: The first presents the UN’s recognition of autochthony does not suit the perception of the Mbororo people (I) on the one hand, and the dynamics of the Mbororo populations which are tending towards settlement (II) on the other hand, in Cameroon.

## II. UN'S RECOGNITION OF AUTOCHTHONY: A REALITY THAT DOES NOT ADAPT WITH THE POPULAR PERCEPTION OF THE MBOROROS IN CAMEROON

The affirmation of the notion of “indigenous people” since the 1960s places the construction of the indigenous movement in a history of globalisation (Bellier and Legros, 2001; Muehlebach, 2001: Fritz et al, 2005 cited by Bellier, 2009). Having become a global issue, the problem of autochthony has been taken on by international legislation, primarily within the UN.

The criteria that have gradually shaped the landscape of autochthony in this forum and in the specialised agencies that deal with the issue have evolved over time (Morin, 1992; 1994; Bellier and Le Gros, 2001; Bellier, 2006; Pessina Dassonville, 2012: 7-29; Belaidi et al, 2016). In a study published in 1987, the Ecuadorian sociologist José Martínez Cobo established criteria (Cobo, 1987) which were later specified in particular by the African Commission on Human and Peoples' Rights (ACHPR) with the aim of unifying indigenous people throughout the world (ACHPR, 2005 cited by Quetu, 2020: 2). However, in legal terms, the UN is the matrix (the house) of indigenous rights, which the use of the symbol of the laurel crown reminds us of (Bellier and Gonzalez- Gonzalez, 2015: 138).

Meanwhile, the UN's recognition of autochthony seems to impose a conception of about the indigenous groups that is frozen in time, far from their social reality and depriving them of their capacity to adapt and to be flexible, whereas for most anthropologists, a society is a set of social relations; it can have different forms and is renewed over time' (Glaskin and Douset, 2011 cited by Virginie, 2021: 65). In this way, the apprehension of autochthony also calls for the new method of approach developed for Africanist research: the "politics from below" (Savonnet-Guyot, 1981: 799). Indeed, international and institutional apprehensions are incapable of restoring autochthony in its specific African dimension. For Africa can also and above all, be explained by Africa, its own history, its own specificities, and its own realities. But this "within" is at several levels: at the top and at the bottom. Autochthony is can be explained not only at the institutional or at the state level, in order to analyse the UN's fabrication of autochthony as an unsuited reality to the popular Mbororo imaginary, it is important to study the contrast between the identification with the international movement of indigenous peoples by internationalised Mbororo families (A) and its contestation by non-internationalised Mbororo families (B).

### 2.1 The Identification of the Internationalised Mbororo Families with the International Indigenous Peoples' Movement

The international recognition of Autochthony in the UN context has created a 'window of opportunity' (Mc Adam, et al, 1996) for Mbororo entrepreneurs who now intend to bring their rights to the national and international public stage. Indeed, from the 1990s onwards, some Mbororo activists in Cameroon and also throughout Central Africa, identified themselves with the international indigenous peoples' movement. The discourses of these "cause entrepreneurs" (Cobb and Elder, 1972 cited by Quetu, 2020: 1) consisted of "indigenising" the social image of the Mbororo, that is, 'the social production of discourses and symbols that represent groups and territories' (Avanza and Laferté, 2005: 142, *Ibid*), to make them coincide with the international definition of indigenous peoples. In order to identify MBOSCUDA's identification with the international indigenous peoples' movement as a window of political opportunity, it is important to study the instrumentality of Mbororo Autochthony (1) and the advertisement of their problems (2).

### III. THE INSTRUMENTALITY OF MBORORO AUTOCHTHONY

Ethnicity is a resource that can be mobilised and used to maintain political power. At the heart of this are instrumentalist and constructivist approaches to ethnicity that emphasise the logics of construction, invention, permanent reinvention and socio-political use of ethnicity (Poutignat, Streiff-Feinart, 1995; Becker, 1996: 144 quoted by Bigombe Logo, 1999: 236). Ethnicity as a mode of expression of differential identities that have had been strategically muzzled throughout the administration of President Ahidjo (1960-1982). The instrumentality of Mbororo autochthony only acquires significance through the work of investing local actors. The dynamics of instrumentality of the Mbororo ethnicity implemented by the intellectual and political elites, have crystallised the process of "renting primary solidarities" (Bigombe Logo, 1999: 234). This has led to a real constitution of "the politics

of affection” (Sindjoun, 1998) through the spectacular exploitation of the marginal and marginality complex. If we look closely, autochthony makes sense for national and internationalised actors, such as the representatives of Mbororo associations, who have seen in the indigenous peoples' movement, an opportunity to internationalise their trajectories and assert their claims. It should be pointed out that the great novelty of the democratisation process is the appearance of community spokespersons, of ethno-regional representatives, or the transition from a crude or restricted cultural pluralism to an organised or mobilised cultural pluralism (Sindjoun, 1994: 194-230; Sindjoun, 1998 quoted by Sindjoun, 2000: 29). In the language of sociology, it is the representative spokesperson that makes the group, and in that of politics, it is the group that gives itself a representative (Le Bart, 2003; 2004). Democratisation has opened up 'windows of opportunity' allowing political and social actors to draw attention to the issue of ethnicity (Sindjoun, 1998: 14).

In the light of the above, the development of the indigenous peoples' movement is a factor that can explain the political activism of the Mbororo associations, but it must be seen in conjunction with the reconfiguration of the Cameroonian state from 1996 onwards. For these actors, autochthony is both a lever for political action and a source of income. Democratisation has rather accelerated clientelist practices and encouraged the proliferation of identity-based movements (Chetima, 2018). In this new context, the belly politics” itself became the 'politics of affection' (Sindjoun, 1998) in that, the rise of the elites depended on their ability to mobilise the electorate in favour of the regime in power (Mbuagbo, Robert, 2004; Nyamnjoh, 1999, *Ibid*). From 1990 onwards, the number of Mbororo associations increased sharply, thus revealing the effects of the opening up of political positions on the creation of associations. While there were only two registered Mbororo associations in Cameroon, the nomadic Fulani (Mbororo) seized the opportunities of political liberalisation to create cultural associations such as *Mbororo*

*Social and Cultural Development Association* abbreviated as MBOSCUDA<sup>9</sup>, Society for the Development of Livestock and Commerce (SODELCO), Association of Mbororo Students of Cameroon (ASEMCA), FULANI, ADJEMA (Association for the Development of Mbororo Youth of Adamawa and FEMBOBAT are eloquent examples (Ndebi, 2015; Assana, 2017; Jabiru Muhammadou, 2017: 37-48). Through their identification with the international movement on indigenous people, the representatives of these associations have become the under-takers of the Mbororo's cause. From now on, mobilising as an indigenous person in Cameroon means 'anchoring oneself in a system of rights that generates political, financial, and symbolic resources, resources that only internationalised activists can benefit from' (Quetu, 2020: 11).

However, the actual impact of the identification of the Mbororo with the international indigenous peoples' movement from above is not satisfactory for the non-internationalised Mbororo families. One of their main accusations is about financial management. The biased distribution of benefits has led to divisions within the Mbororo community and the erosion of popular support. The ANDC's message to the international community reads.

It is good to know that all the aid given to MBOSCUDA A-CM is used to buy cars and luxury villas. Also these scammers use these funds to buy their goods in COTONOU. Moreover, their children are enrolled in major universities in Europe and the USA. It should be noted that these men who claim that the Fulani or Mbororo are marginalized live in the big cities of Cameroon: Yaounde, Douala and others. We therefore urge you to come to the field and touch the realities. So, stop sending money into the hands of these MBUSCUDA A-CM impostors. Because “enough is enough”. (*Message, to the international community from ANDC*).

These testimonies also show how popular actors, although they are supposed to be the primary

<sup>9</sup> MBOSCUDA was established in 1992, while SODELCO was established in 1993 (Jabiru Muhammadou, 2018: 42).

beneficiaries of projects carried out by local associations and international donors (Chartier and Rivière, 2018), they are being excluded from the financial opportunities offered to the Mbororos. The origin of these many conflicts between the Mbororos lies not only in their identification with the international indigenous peoples' movement, but also and above all, in the exploitation of the 'ethnic rent' by an elite that is greedy for financial power. In other words, while identification with the international indigenous peoples' movement may have led to popular mobilisation, non-internationalised Mbororo families have understood over the years that, the status of spokesperson claimed by the Mbororo because entrepreneurs were also, if not more than anything else, a strategy for access to power and an accumulation path. In this way, access to political or associative positions with a view to defending the rights of the Mbororos has often gone hand in hand with the improvement of the conditions of its spokesmen. Among these men is the Chief who is in charge of the Presidency of the Republic" (*Interpellation de la communauté internationale. Message from the National Association for the Dignity of the Fulani Community (Bororo) ANDCP*). In fact, autochthony is especially meaningful for internationalised actors who have seen the indigenous peoples' movement as a strategy for achieving both personal and collective goals. The dissemination of the term 'indigenous peoples' therefore initially benefited a hard core of internationalised activists, who structured themselves as such from the end of the 1990s. In addition to the instrumentality of Mbororo autochthony, their problems have been publicised.

#### IV. PUBLICISING MBORORO PROBLEMS

Problems are defined within the framework of a claim process carried out by actors qualified as *claimmakers* (producers of claims), independently of the objective conditions of the problems (Hassenteufel, 2008). The advertising of the Mbororo problem is an important phenomenon in Cameroon. Indeed, the advertising of the Mbororo problem contributes to the rise of 'protest potential' (Barnes and Kaase,

1979). This rise in 'protest potential' reveals their capacity to defend their interests and their rights to land and other productive resources. It is manifested in the demands and the acquisition of the culture of interpellation, which are no longer solely inscribed in the national framework, but in a transnational space, recognised and legitimised by the international community. As can be seen, the international recognition of Mbororo indigenusness constitutes a legal basis for claims. It aims to give these population a legal status that is likely to protect them against threats from dominant societies, states or multinational companies (Bellier, 2009: 78). If we look closely, the gradual institutionalisation of the international indigenous peoples' movement has given a new meaning to cause entrepreneurs. Through their connections to political and the international arena, these activists have become indigenous cause entrepreneurs in Cameroon, that is, 'actors who attempt to set the problem and bring a (social) issue to the public arena (in particular the public agenda)' (Bergeron, Castel and Nouguez, 2013: 263). It is precisely this connection that made possible the action taken by Mbororo activists from the late years to seek humanitarian intervention.

The rise in protest potential is manifested in political demands and the denunciation of the exploitation of the Mbororos in professional circles and land management (Saidou, 2021: 535). It also manifests itself in claims for the reclassification of chieftaincies into 2<sup>nd</sup> and 1<sup>st</sup> class. In fact, the claims for the reclassification of the 3<sup>rd</sup> class chieftaincy of Ngaoui into 2<sup>nd</sup> class by the Mbororo in the democratic movement are certainly one of the most obvious illustrations of the scope of 'social renegotiations' (Leservoisier, 2009: 24-43 quoted by Assana, 2021) underway in Cameroon. In a request dated 17<sup>th</sup> July 2016, signed by 23 traditional chiefs and addressed to the Minister of Territorial Administration and Decentralisation, the Mbororo demanded the reclassification of the chieftaincy of the 3<sup>rd</sup> class chief of the Ngaoui sub-division to 2<sup>nd</sup> class (*Ibid*). The political stakes of the reclassification of the traditional chieftaincy are several fold: Firstly, this reclassification aims to consecrate the

autonomy of the chieftaincy of the Mbororo community of Ngaoui vis-à-vis the tutelage of the indigenous Gbaya chieftaincies, and therefore the fullness of *Ardo's* jurisdiction over the entire territory of this district.

Secondly, it aims to increase the possibility of the *Ardo* of Ngaoui not only to obtain an audience with the head of state, as in practice only traditional chiefs of the 1<sup>st</sup> and 2<sup>nd</sup> class are entitled to audiences granted by the head of state during regional tours, but above all to increase the possibility of eligibility for the electoral college of senators (Assana, 2014; Assana, 2021: 177-200). These demands also arise in a political context in which decentralisation will contribute to the revaluation of traditional chieftaincy through the inclusion of chieftaincies in the transferred powers and their representation in the Senate and regional councils.

Collective action is thus less and less situated at the level of a state territory, and more and more in the transnational space, as shown by the mobilisation of memoranda on the international scene<sup>10</sup>. *The memorandum of the Central African Mbororo Fulani refugees in Cameroon and Chad: communities in danger, Memorandum to the Cameroonian Government, the Chadian Government, humanitarian agencies and the international community*, addressed by Mr Waziri Bibouba Housseini, President of the AIDSPC, refugee in Ndjamena (Chad), and Mr Aladji Ousmanou Alihou, AIDSPC Communications Officer, in Bertoua (Cameroon). This project is an example of transnational mobilisation of the Mbororos against national governments in the face of violations of their rights. The aim is to request humanitarian intervention from the international community to control internal political outbursts in the sub-region. It also reads:

We, the Fulani-Mbororos (...), through our organisation, the Association for the

<sup>10</sup> One hypothesis is currently the subject of considerable debate: that of an in-depth modification of the contemporary repertoire of action under the effect of globalisation, or if one prefers, of an increasing internationalisation of mobilisations (see Isabelle Sommier, 2003).

Integration and Social Development of the Fulani-Mbororos of Central Africa (AIDSPC), come to inform you of the situation of the Central African Fulani's, a minority community, marginalised and very often the first victims of the successive crises our country has experienced (*Ibid*).

The recipients of the memoranda are many and varied. Essentially, they are national governments, humanitarian agencies, non-governmental organisations (NGOs), the Office of the United Nations High Commissioner for Refugees (UNHCR) and human rights organisations, the United Nations Security Council, the Presidents of the Republic (the United States), the World Bank and the international community. By sending memoranda to these actors, the Mbororo entrepreneurs intend to seek international interlocution or protection. Generally, the denunciations are multidimensional. They are built around political, legal and economic dimensions. This memorandum constructs the human rights violations of the Mbororos in terms of:

We ask the UNHCR and the International Red Cross, in conjunction with our representatives, to put in place a special mechanism for the Fulani community. The international community must help identify and bring before the competent courts the perpetrators of crimes and violations of the rights of the Fulani, and give the international forces deployed in the Central African Republic the mandate to ensure the security of the Fulani Mbororos present in the camps (*Ibid*).

Based on the above, the memoranda open up the possibility for Mbororo entrepreneurs to extend the scope of their political actions to the national and even international level. It is important to point out that the inclusion of human rights in legal texts such as the Constitution and international legal instruments, as well as the intervention of the judge, are no longer sufficient to preserve human rights in contemporary societies (Lochak, 2005: 78 quoted by Assana, 2014). As can be seen, respect for human rights also results from the objective or subjective

constraints that indigenous peoples place on states and the international community. The effort to safeguard human rights by means of memoranda takes place in two major ways: on the one hand, by denouncing human rights violations in states or informing the international community; and on the other, by seeking international dialogue and protection. The Mbororos articulate their demands globally and enjoy the international support of NGOs and the UN.

However, if we can give credit to the highly relevant criteria for identifying autochthony established by the UN, the fact remains that their work is based on the mould of UN bodies, state actors and that of those that fight for the Mbororo cause. These kinds of apprehensions from the 'top' need to be irrigated by those from below. For, underneath the international or official elements of recognition of autochthony, there are local ways of understanding autochthony and the dynamics of the Mbororo community. Clearly, the debates on the definitional and identification criteria of autochthony would be better enhanced by confronting them with local imaginations.

#### *4.1 Contestation of the UN Recognition of Autochthony by Non-Internationalised Mbororo Families*

Beyond these internationalised spaces of mobilisation, it is important to study how the idea of the indigenes is perceived in the Mbororo villages. In other words, what are the local apprehensions of Mbororo identity in Cameroon? The epistemological analysis used in this section has a phenomenological and ethno-methodological dimension (Corcuff, 1995: 56-57; 62-64 quoted by Sindjoun, 1998: 16), in that by the reasons of common sense in the discourse of local actors on autochthony. By analysing popular apprehensions of the notion of Mbororo identity in Cameroon, the objective is to confront the international criteria for the appreciation of autochthony established by the United Nations with local perceptions. Since the imaginary is one of the instances that form the basis of identity (Lamizet, 2012), it is important to pay close attention to the social representations, the local

imaginary (*Ibid*) of local Mbororo populations. Beyond the international recognition of autochthony relayed in Cameroon by the public authorities, there is also the way in which these populations define themselves, perceive themselves, present themselves and rely on specificities to appear on the public scene or within their own communities. The differences or disjunctions between the criteria put forward by the public authorities in place and by the indigenous peoples to approach what autochthony is generate conflicts of perception in which each stakeholder uses or manipulates these criteria, defends its positions and develops its arguments (Sepulveda, 2020). At the analysis of popular apprehensions of the Mbororo's identity in Cameroon, we observe the local non-acceptance of the definitional criteria of autochthony established by the UN (1), due to its infringement of the Mbororo code of honour, Pulaaku (2).

#### *4.2 The Local Non-acceptance of the UN Definitional Criteria of Autochthony*

The Mbororo do not recognise themselves in the criteria of marginality and poverty established by the UN to define indigenous people. In the universe of social representations, the Mbororo do not see themselves as a disadvantaged or economically vulnerable social group. As the text fragment produced by the *Socio-cultural Association for Livestock Development and Agriculture in Cameroon* (SODELCO) shows:

Marginalization: how on earth is it possible to state that the Mbororos are marginalized in Cameroon by the government? In all humility we take exception to these false accusations. The Mbororo people are in the mainstream of activities in Cameroon. They live in the same villages with the other villagers who are Cameroonians in their own right just like the Mbororo. They share the same schools and hospitals. They get the same veterinary services. Like any other citizen, they have their full rights. They settle where they want and they and go about their grazing activities without any discrimination in spite of the recurrent farmer/grazer conflicts. they have been living in peaceful coexistence with all the

people of the North West region over the years. They have large portions of land on which they undertake livestock activities and are getting more and more into agriculture. They have fully integrated into all villages and are actually helping other people get involved in livestock activities. They are becoming the main providers of vegetables and pulses in much of our market in the North West region. In fact, they are not internally displaced persons and cannot be considered as such. They are fast abandoning the nomadic lifestyles and settling down to business like any other Cameroonian (...) (SODELCO circular letter to the Mbororos).

The idea of Mbororo autochthony is a vector of conflicts of use and perception. The Mbororo community is made up of a multitude of actors with varied life paths and interests whose unity and togetherness are not self-evident. On the basis of these considerations, it can be observed that not all Mbororo define themselves according to the terms of the international convention on indigenous people. In other words, there is a discontinuity between the criteria of marginality and poverty established by the UN and the class consciousness that animates the Mbororo. In this perspective, Canivez (2004: 35-38 quoted by Virginie, 2021: 73) emphasises the notion of 'conflict' in the constitution of nations. According to him, external and internal conflicts influence the emergence and formation of collective consciousness and an orientation towards a claim to recognition or sovereignty. In addition to the rejection of the criterion of marginality, there is the non-acceptance of the label of "the poor". They argue as follows:

Poverty index: it may please you to know that the Mbororos are not the poorest of persons as they want to make the world believe. As a matter of fact, they are the richest people in all villages where they live. The average villager where the Mbororos live is poor compared to the Mbororo man or woman. Some of the Mbororos have as many as five thousand heads of cattle. They have goats, sheep and houses. Indeed, the villager does not have that. If you were to go by statistics of the

government of Cameroon, you will appreciate the fact that an average Mbororo is richer than the richest villager. So how come they say the Mbororos are poor and useless? We do not buy this idea. The Mbororos are those helping other villagers get into livestock because local people have seen the wealth that it represents. The average villager knows that to make money you need to go into cattle business. That subsistence farming cannot pay much as livestock. If fact, many of those who work in farms owned by the Mbororos are the community members and they are paid for that by the Mbororos. And they make living through that (*SODELCO circular letter to the Mbororos*).

These extracts show the non-reception, or the rejection, of the designation of marginal population by non-internationalised Mbororo families. They attempt to highlight the existence of a dissonance between UN and local conceptions of Mbororo indigenes. It is clear that the UN discourse on marginality, vulnerability and poverty is to some extent contradicted by reality. It should be pointed out that pastoralism is not only a way of life, but also fulfils economic functions for the Mbororo people<sup>11</sup>. This non-acceptance is to be correlated with the class consciousness that animates the Mbororos. Generally speaking, the Fulani is also defined by nobility. The image of the Fulani was also influenced by the racist ideologies of time: the Fulani were thus defined as almost white, and they were placed near the top of the racial hierarchy: the Whites or Europeans. Among the Fulani, nomadic groups were selected, those with the lightest skin and considered to be the stereotype of all Fulbe (see Wlilliam, 1988;

<sup>11</sup>Livestock is 'by essence a complex object; the main mechanism for accumulating and transmitting wealth in pastoral and agro pastoral societies, the main savings mechanism in rural societies in the South, it is always a more or less active productive capital depending on the current needs of the household or family or social events that can generate ostentatious expenditure or external risks (climatic crisis, market speculation, etc.). The economic functions of livestock farming oscillate between cash flow (productive activity) and security (capital on the ground): realities that overlap within the same livestock farm (Alary et al, 2011: 149).

Harrison, 1983 cited by (Breedveld and De Bruijn, 1996: 793).

It is important to note that the Fulanis are very conscious of being a community apart, fundamentally different from the other groups with which they usually cohabit. For the Fulanis in general, humanity is divided into three categories: the Whites (*Raneebe*); the Blacks (*Baleebe*)<sup>12</sup>, and the Fulanis (Sidibe et al, 1997: 225). This division seems to go back a long way in the history of the consciousness of the Fulani groups. Nobility also has its origins in the historical opposition between the free and the captives, or nobles and slaves (Breedveld and De Bruijn, 1996: 808). Another important element is the division of labour between nobles and non-nobles. The work of the nobles is associated with power; they deal with livestock or religious issues related to Islam (*Ibid*). The non-nobles do quite different work. They cultivate millet or sorghum, gather in the bush, make bricks, and do hard labour (*Ibid*). Similarly, the Mbororos are also perceived by the populations of other communities and the administrative authorities as being 'the lungs of the rural communes' of the Ngaoui sub-division, for example. In the state/society relationship in this sub-division, the Mbororos are the local ethnic fraction that occupies such a position in the structure that acts in its favour (Bourdieu, 2000: 238) or that benefits from asymmetries in social position and status (Messu, 2000 cited by Chazel, 1983: 369-393 cited by Assana, 2021:).

The objective of the above allows us to note that the definitional criteria of autochthony established by the UN do not seem to be as relevant when one detaches himself from transnational spaces (training at the United Nations, NGOs, etc.) or associations for the defence of the rights of the Mbororos established in Cameroon. In addition to the popular rejection of the definitional criteria of autochthony, the

<sup>12</sup> In addition to the noble Fulani, Pulaaku includes another category: the baleebe, etymologically 'the blacks'. However, it should be noted that this term has nothing to do with skin colour, but rather refers to cultural aspects and the division of human groups in the Fulani universe. The Baleebe are either second-class nobles or slaves (Sidibe et al, 1997: 228).

UN's fabrication of autochthony is part of a negation of the Mbororo's code of honour (the *Pulaaku*).

#### 4.3 The UN Recognition of Autochthony as a Negation of the Mbororo's Code of Honour (*Pulaaku*)

It is striking to note that the UN factory of autochthony also goes against the Mbororo's culture: The *Pulaaku*. The Mbororos are a people who are very attached to tradition and who *pulaaku* (dignity) constitutes the civic and moral code governing human behaviour in their society (Saidou, 2021: 541). The analysis of the word *pulaaku* is closely linked to the debate on ethnicity, as this word is often used as a key word in the study of identity (of which ethnicity is a specific aspect) of the Fulani (Breedveld and De Bruijn, 1996: 795). It should be noted that there is a consensus that the notion of *Pulaaku* has become the defining feature of Fulani identity (Dupire, 1970: 189; 1981: 169, *Ibid*). Taking interest in 'culture' makes it possible to take into account what the Mbororos say about their culture and shows that 'culture' is a marker with contents that are difficult to perceive, which they deploy in order to affirm their specificity. In fact, culture is a fundamental element that characterises a society and makes it specific, and is by definition, the instrument for affirming its personality (Labatut, 1988: 67-75 quoted by N'Gaide, 1997: 156). *Pulaaku* simply means the set of norms that the Fulani society advocates for the social behaviour of the Fulani and which represents an important part of the Fulani identity as a group distinct from others. According to these norms, a true *Pullo* should not show his physical and material needs, nor show his emotions and feelings).

From the perspective of Paul Riesma (1977; 1992, *Ibid*), *Pulaaku* involves the term *semteende* 'restraint or reserve', as the central element (emotion and ideal behaviour) of this code. According to him, the other most important elements are *hakkilo* (intelligence), *reddeengal* (respect) and *munyal* (patience). Philip Burnham (1991) also highlights the role played by this term in political and ethnic discourse. In his semantic

analysis, Labatut concludes that *pulaaku* is the set of qualities considered necessary to characterise a good Pullo. These qualities he specifies (Labatut, 1973: 184: note 157): *hakkhilo* (intelligence, including technical skill; *munyal* (acceptance, resignation) and *semtudum* (reserve) (Sidibe, Dialla and Barry, 1997: 229. As Labatut also translates the *Pulaaku* word often as 'Fulani morality', 'Fulani rules', 'rules of life', 'Fulani law', 'moral judgements' and even "Fulani justice".

*Pulaaku* is a fundamental part of the Fulani code of behaviour in rural areas. Those outside the *Pulaaku* do not always understand this attitude. This reserve on the part of the Fulani is attributed, rightly or wrongly, to a lack of frankness. In addition to this, among the Fulani, particular emphasis is placed on language. The Mbororo proscribe certain expressions from their language, which even disappear: for example, it is taboo to speak openly about the natural functions of the body and associated places, and about the genital apparatus. There is a whole vocabulary to cover it up. also are insults and discourteous languages forbidden. The Mbororo culture, in many of its symbolic, imaginary and even religious manifestations, shows that it is strongly influenced by the *Pulaaku*. The Mbororo are attached to the ox and the *Pulaaku*, a set of Fulani socio-cultural values. These norms also determine their political behaviour. *Pulaaku* is close to what Norbert Élias called the "mastery of affection" or the control of political emotion (see Breaud, 1996; Breaud, 2007).

From my observations, *Pulaaku* and the consciousness of nobility are deeply felt in the imagination of the Mbororos. Moreover, reaffirming the Mbororo's cultural personality was one of the objectives of the ANDCP. In this respect:

Aware of what the Mbororos are: a hard-working and noble people, the National Association for the Dignity of the Fulani Community (Mbororo) ANDCP found it urgent to draw the attention of the international community to these villainous manipulations that tarnish the image of a whole community that this tiny group

(MBOSCUDA A-CM) presents to the eyes of the world as eternally needy and better a marginalized community in Cameroon. However, this is not the case. You would do better to go down to the field to check. You will see, for example, that at the ENS in Bambili or at the Longla College in Bamenda, to mention only these schools, more than 200 (two hundred) girls are enrolled (Cf *Interpellation de la communauté internationale. Message from the National Association for the Dignity of the Fulani Community (Bororo) ANDCP*).

If one lends credence to this extract from the text, one can easily understand the ideological and cultural significance of this movement of revolt against the projection of a miserable image of the Mbororo. As is well known, *pulaaku*, in the sense of the code of behaviour, in rural areas is complex and very strict, but it is less demanding for the lower class than for the nobility (Sidibe et al, 1997: 228). The consciousness of nobility is also reflected in the demarcation of indigenous pygmy people. Thus one can read:

(...) How can one compare the Fulani to the pygmies who live in the forest without civilisation? The (Fulani) or (Mbororo) are sometimes better seen than other communities in Cameroon. So everyone needs help. That is how even the Cameroonian state is helped by other states. So help us as noble people and not as beggars (...) (*Ibid*).

By questioning the international community, the ANDCP leaders are trying to redefine their social image. In addition to the dialectic between the identification of the Mbororo with the international movement of indigenous peoples, the UN's fabrication of autochthony does not suit the dynamics of the Mbororo population, which are moving towards settlement.

#### 4.4 *The UN Recognition of Autochthony: a Reality that is not Adapted to the Dynamics of the Mbororo Tending towards Settlement in Cameroon*

An important variable for analysing the changes affecting the Mbororo community is settlement<sup>13</sup>. This section analyses the changes affecting the Mbororo community as they continue their progressive integration into the modern states inherited from colonisation. Historically, pastoral mobility (*perole*) has been an identity marker for the Mbororos (Bocquene, 1986; Saidou, 2021: 528). However, the Mbororos are now tending more and more towards settlement, so that the objective elements of appreciation of autochthony can no longer be only those elements that have been established by the United Nations or those that originally characterised them. The Mbororo community, like most communities, is in a phase of transition<sup>14</sup>. Before studying the impact of the settlement of the Mbororos on rural development (B), it is important to analyse their explanatory factors (A).

#### 4.5 *The Factors Explaining the Settlement of the Mbororos*

To speak of a factor “is to call upon a strong determinant of social change. A factor is in fact an element of a given situation which, by the mere fact of its existence or by the action it exerts,

<sup>13</sup> Settlement is defined here as: 'The evolution of the practices and lifestyles of nomads who move from permanent mobility (nomadism) with all their families and livestock to their settlement in a territory where they build houses, combine livestock rearing with seasonal agricultural activities, send their children to school and diversify their activities (trade, etc.)' (Nathalie Kossoumna Libaa, 2008: 31). In other words, settlement is part of the fixing of a sociological entity on a territory that allows it to enjoy socio-educational infrastructures. It should be noted that for the Cameroonian state, settlement is a central variable in the identification of 'marginal population groups', given the imperative of control and the affirmation of the state's authority over the populations of its territory, particularly through the establishment of legal ties of nationality and the levying of taxes (Donfack Sonkeng, 2001/2002: 113).

<sup>14</sup> If there is an original Mbororo identity, it is modified, modelled, structured and restructured through contact with others. All identities are subject to influence and sometimes follow the contours assigned to them by the official ideology of the dominant group (N'Gaide, 1997: 149).

brings about or produces a change” (Rocher, 1968: 25 cited by Assana, 2021). During the 20th century, as a result of political, economic, social and cultural changes, the settlement of nomadic societies has become an almost universal phenomenon (Sandron, 1998 cited by Kossoumna Libaa, 2008; Assana, 2021). Cameroon, like many countries in the world, is experiencing this phenomenon. The factors that explain the settlement of the Mbororos are twofold: on the one hand, a political will on the part of the colonial and state administration (1), and on the other, the quest for security (2).

#### 4.6 *A Political Will of the Colonial and State Administration*

The settlement of nomadic pastoralists has been underway since the French colonial period. The same policy was pursued in the post-colonial period by the developmentalist policies of the Cameroonian state and its international financial partners. Thus Jean-Loup Amselle (1990) indicates that the important moment for the construction of ethnicity was the encounter between colonial officials and local populations. However, this should not be understood, in our view, in the sense that the Mbororo did not exist as an ethnic group before the arrival of the Europeans: rather, it means that their ethnic identity was modified and even reinforced under the influence of colonial policy (Robinson, 1992 cited by Breedveld and De Bruijn, 1996: 794). In this perspective, the thesis of colonial policy as an explanatory factor of settlement is put forward by a number of authors. As Ikeya (2017 cited in Kenmoe et al, 2021: 3197) states:

"Worldwide during the modern historical era, colonial and nation state policies have encouraged nomads to settle. Some either resisted or could not change. Up to the Present, some pastoral nomads have been compelled to move according to grazing conditions, and so continue their nomadic life. Most hunter-gathered in Asia and Africa have already settled.

In the Eastern region (Cameroon), the first attempts at settlement of this nomadic group date

back to the colonial period when the Gbaya chiefs were considered by the colonial administration as the chiefs of certain areas of Adamawa in particular. During this period, the Mbororos established peaceful relations with the Gbaya in the form of product exchanges (dairy products for agricultural produce) (*Ibid*). The first disputes fuelled by agro-pastoral conflicts also date from this period. (*Ibid*) However, today in Mandjou, the Mbororos are a sedentary group whose nomadism (based on pastoral activities) is no longer an exclusive characteristic<sup>15</sup>. In the North West region Jabiru Muhammadou Amadou (2018: 45) highlights the contribution of colonial policy to the settlement dynamics of the Mbororo in the following terms:

The colonial administration, however, in order to maintain their unity forced them to set up a Fulani Native Authority (council) comprising heads of all the Fulani clans (Ardo). This council began to exist in August 1941 for the whole of the then Bamenda Division<sup>16</sup>. The Fulani Council comprised sixteen Ardo'en who were leading twelve clans (Lenyi). They were from Bafut, Bansa, Wiya, Kom, Ngemba, and Ndog. The table below indicates the members of this council.

The creation of the council was an effort to unite the Fulani and review the movement of cattle to dry season grazing. Through it the Fulanis were advised to fit themselves into all sheds of social and economic structure of the division like other citizens (*Ibid*).

Having analysed the contribution of the colonial administration to the settlement of the Mbororos, it is important to look at the contribution of the state.

Ranching is an important way in which the Cameroonian state has promoted the settlement of the Mbororos. It is a form of animal husbandry that was promoted by the Cameroonian state at the instigation of the World Bank in the early

<sup>15</sup> In fact, cattle rearing is an activity practised by the Mbororo elites with significant financial power and locally called 'Alhadji'.

<sup>16</sup> Ndog by this time was under Mezam. It was separated by the administrative decentralization of the 1990s.

1980s in the Adamawa Highlands (Cameroon). It consisted of granting credits for the construction of fences and the purchase of livestock intended to permanently occupy a pasture allocated "free of charge" by the public authorities. For more information on this failed project, see Albert Doufissa, 1993: 143). Similarly, the settlement of the Mbororos in Ngaoui took off in the years 1975 and 1986. These dates correspond to the development of the cross-border cattle market in Ngaoui and the establishment of administrative services in the said locality (Djida Danga, 1998-1999: 21-25 quoted by Assana, 2021). In addition to the will of the colonial and state administrations, the dynamics of the settlement of the Mbororos is motivated by the quest for security.

#### 4.7 The Quest for Security

Some authors also put forward factors relating to the quest for security to explain the settlement dynamics of the Mbororos in Cameroon. In this perspective, Kossouma et al (2010) show that the settlement of nomadic peoples in the north region of Cameroon is the consequence of fiscal, financial, political, legal and physical insecurity. For this author, the settlement of breeders families is explained by the desire to better integrate into the socio-economic life of this region and to guarantee their supply of cereals by cultivating them (Kossouma Libaa, 2008). Sougnabe (2013) believes that the causes of the settlement of nomadic people are due to three (03) factors: structural factor (decrease in rainfall), economic factor (very small herd size) and social (physical insecurity). The development of livestock and agriculture is increasingly being undermined by climate change. They are forcing an accelerated migration of pastoral societies from the Sahelian zone to the savannah zones and their settlement around the most favourable ecological niches, such as lowlands or protected areas (Sougnabe, 2011).

In the Adamawa region (Cameroon), the factors that explain the settlement of the Mbororos are of two kinds: on the one hand, friction with the Foulbé, and on the other, cross-border crime. The conflictual relations between the Mbororos and

the Foulbé have gone through three periods: coexistence, the capture of pastoral income (1900-1930), the containment of the Mbororos on the outskirts of the lamidat (1930-1960), and the complete expulsion and repeated push back<sup>17</sup> (Dognin, 1981: 139-157 quoted by Assana, 2021). In addition to fiscal, financial, legal and political insecurities, cross-border crime is a structuring factor in the settlement dynamics of the Mbororos in the Adamawa region of Cameroon. In fact, pastoralists are subjected to raids or the kidnapping of their children for ransom, which forces them to settle in the villages (Sougnabe, 2013). This phenomenon has had important implications on the Mbororos. It has forced this category of people to join banking structures. According to Issa Saibou (2006: 30):

When it became increasingly difficult and risky to drag herds over long distances, targeted ambushes around livestock markets replaced the raids. herdsmen were followed and expected to return; the bandits knew how much money they were bringing in from the sale of their animals. Gradually, Fulani herdsmen particularly the Mbororos learned to trust banks, hence the establishment of savings and loan cooperatives around the markets. herdsmen learned to negotiate and sell their livestock in return for a certificate of sale and a cheque so that the money could be collected in town. Sometimes, the market was no more than a stock exchange market where the herdsmen came to exhibit the characteristics of their animals, to make an appointment with potential buyers who would go to examine the goods in a safe place and conclude the sale.

The objectivity of the above allows us to observe that, the climate of insecurity has forced the Mbororos to join banking structures and to settle in the towns. (Assana, 2021). Essentially, the

<sup>17</sup> Thus, the 1920s and 1930s were marked by a dispersion of the Djafoun, either towards the North West region in Bamenda or towards the east of the Adamawa region: Ngaoundéré and especially Meiganga in the Mbéré division. The Mbororos of the plateau therefore, had to deal with two historical constraints: the need to have a matron source and the need to benefit from protection.

Mbororos distinguish two forms of settlement: simply settling (*gasugo*) and building (*nyibugo*). However, it is the second initiative that is being generalised. By making transhumance impossible, the bandits have succeeded in doing what the public authorities have not been able to achieve through the promotion of ranching, namely forcing the Mbororos to settle. As can be seen, the first regime of "forest mobility" was followed by a second regime of 'settlement' (Sepulveda, 2020). It should also be noted that the settlement of the Mbororo population is not without implications. It has a significant impact on local development.

#### *4.8 The impact of the settlement of the Mbororos on local development*

In this sub-section, we will discuss the ways in which the sedentary Mbororos influence development in Cameroon. Indeed, settlement is symbolic in that it leads to the development of the environment in which the Mbororos find themselves. They adapt to the environment and develop strategies to develop their activities. For Georges Balandier (1971), dynamics are nothing more than the result of constant efforts of multiform practices of social actors, human beings and groups of human beings, to transform the world, which they are both agents and objects of change, and which they are driven by and set in motion. The settlement of the Mbororo population has influenced their own development (1) and has also affected the development of their locality (2).

##### *4.8.1 Internal Development*

Internal development is measured in terms of the level of transformation or change within the Mbororo community. In other words, internal development consists of the Mbororo developing their capacities and skills through the acquisition of new resources. These transformations are perceptible at the economic, political, social and habitat levels.

Economically, the Mbororos are involved in various activities such as trade and intercity transport. Economic development is also achieved

through agricultural involvement<sup>18</sup> and openness to trade. With regard to commercial activity, the Mbororos have invested in trade to diversify their activities. Through this activity, the Mbororo traders contribute to the development of their families by sending their children to school and those of their community, and by contributing to the various development activities of the locality through financial contributions (Tchidje and Ibrahim, 2020). Similarly, settlement brings herdsmen closer to the places where animal products are sold: the livestock markets (Ngong, Adoumri) in the northern region (Koussoumna et al (2008; 2010).

At the socio-political level, the sedentary Mbororo population participate and take part in the political decision-making process in the management of Cameroon and in the development of their locality (Kenmoe Tchidje et al, 2021). They have been issued voter's cards that permit them to vote and be represented in local councils (rural councils etc). In the Adamawa region (Cameroon), and more specifically in the Ngaoui district, the political participation of the Mbororos is well consolidated in that they have established themselves as a dominant group (Assana, 2021:). Since the creation of the council of Ngaoui in 1996, the Mbororos have succeeded in securing control of the municipal executive of Ngaoui by retaining the position of mayor since 2002<sup>19</sup>. The Ngaoui council is composed of 25 municipal councillors<sup>20</sup>. In addition to controlling the municipal executive of the Ngaoui council, the Mbororos also hold the presidency of the CPDM section in Ngaoui. This section was created after the break-up in 2008 of the large Mbéré-Est (Djohong) section. Within the local CPDM

structures of the Ngaoui District, the Mayor (Mbororo), Abdourame Labi, was elected president of the CPDM Section of Ngaoui in 2002, against the Foulbé candidate, Beladji Abdoulaye. Abdourame Labi was re-elected in 2007, 2012, and 2020 (Assana, 2017; Assana: 2021: 177-200). In the Ngaoui district, the Mbororo have the advantage of having significant economic power generated by their pastoral and commercial activities. The economic weight of the Mbororos can also be seen in their financing of political activities (Assana, 2021). This financial influence makes them real local political interlocutors with whom the central government must deal.

It is significant to note that the Mbororo society has not had a sufficiently solid socio-political organisation throughout history compared to the other sedentary Fulani fraction (the Foulbé), because they are too dynamic and constantly on the move (Assana, 2021). This situation generally led them to build their society on the basis of small social units, as shown in the ethnological and monographic sketch drawn up by A. Issa and R. Labatut, 1974; Bocquene (1986) cited by Assana, 2021). It is only recently, with what Jean Boutrais (1984: 225) has called: 'The abandonment of nomadism...being (produced) by the anchoring of the population to its wintering site and by the adoption of transhumant breeding', that the Mbororos in Cameroon have constituted much more homogeneous and united social groups. In terms of traditional command, the sedentary Mbororo population have several 3<sup>rd</sup> class chiefdoms. At the head of these chieftaincies are the chiefs (*ardo*), who are consulted when decisions are made about the functioning of their locality<sup>21</sup>. The Mbororos hold traditional power in the chief town of the Ngaoui District through their *ardo*. Out of a total number of seventeen (17) chieftaincies of 3<sup>rd</sup> class chiefs listed in the Ngaoui district in the Adamawa region (Cameroon), the Mbororos have seven (7) traditional chieftaincies of 3<sup>rd</sup> class (Assana, 2021). Similarly, the North-West region has 7 (seven) divisions and in

<sup>18</sup> When they arrived in Cameroon, they did not know how to work the land or to till the soil. Nomads, the Mbororos were not familiar with land work and had only 'contempt for hoe-wielders' (Hurault, 1964, p 22-71; Issa and Labatut 1974:26; Pouget, pp.447-462, quoted by Assana, 2021).

<sup>19</sup> The only exception comes from the very first mandate (1996 to 2002) when the Foulbé led the municipal executive of this council for one term through Abdoulaye Beiladji (Assana, 2021: 177-2000).

<sup>20</sup> To achieve such a feat, the Mbororos had to secure a sufficient majority of 13 of the 25 councillors to elect the municipal executive, with or without consensus, with or without the will of the other ethnic components (*Ibid*).

<sup>21</sup> They are organised around a community leader called *Ardo* and in a plurality of pastoral villages. The village (*wuro*) is the smallest traditional administrative unit commanded by the *Ardo*, the equivalent of the village chief.

each of the divisions, there are 20 (twenty) to 30 (thirty) *Ardo* i.e. Fulani tribal chiefs (*Message to the International Community from the ANDC*). It is important to note that traditional chieftaincies continue to exert a strong influence on the course of political, economic, social and local life in Cameroon (Alawadi, 2017: 355-376). Their social organisation allows for closer ties and all this around an *Ardo*.

Settlement has also enabled the Mbororos to improve their habitat through the use of durable materials. This change in lifestyle and habitat has long been presented as the condition for all material and social progress for indigenous people (Mouiche, 2011). The habitat, which used to be made up of traditional huts using ancient architecture, is gradually being modelled on the architecture of Christian buildings (mud bricks, breeze blocks, metal sheets, windows, etc.) (Hamadou, 2014: 82-83). This settling in the territory not only allows them to acquire land and political rights, but also to integrate the socio-economic life of this district and to have a more pleasant living environment: boreholes, wells, schools within the village, health centres nearby. Some herders have also started to buy land and concessions that they rent in the villages of Djohong, Ngaoui, Meiganga, Ngaoundéré, etc. Settlement as a result of impoverishment occurs in the frequent case of nomads who have lost their herds. As Koussoumna et al, (2010) argue, they can more easily claim infrastructure (schools, dispensary, and borehole) and support from public services and projects. But, above all, herdsmen acquire land rights over the delimited territory that has been allocated to them (Tchidje Malraux et al, 2021: 3200). It is also a new form of life and well-being that is sought in herdsmen's families thanks to the presence near their village of a cheap labour force of poor farmers in search of paid work (*Ibid*). Settlement leads the authorities to officially recognise herdsmen's camps made up of "hard" dwellings by giving them the official status of villagers (Kenmoe Tchidje et al, 2021: 3200). In addition to internal development, the settlement of the Mbororos has an impact on external development.

#### 4.8.2 External Development

External development means that the Mbororos have developed their capacities and skills by associating with the state and/or NGOs or by being impacted by other communities. This would mean that when the Mbororos settled down, they opened up to the state and to other communities. It is noticeable at the associative, economic and interurban levels.

At the associative level, the settled Mbororos have set up development and consultation committees to develop their localities through the design of the *council Development Plan*, in collaboration with the mayor's office, the National Participatory Development Programme (PNDP) and non-governmental organisations (NGOs) (Kenmoe Tchidje et al, 2021: 3197). The sedentary Mbororos, through their development committee and meetings, derive development for their locality, and the other communities benefit from the achievements made by them (Tchidje and Ibrahim, 2020). In the Didango district in the West Region, for example, there is a development committee that brings together all the men, so that each one can contribute to the development of his locality. They meet every month to determine the projects to be carried out to improve their living environment. In this vein, Malraux Tchidje and Ibrahim Manu (2020), speaking of the sedentary Mbororo, affirm that: '*They really contribute to the development of the locality through the local development committee*'. Furthermore, the sedentary Mbororo population participate in the construction of certain infrastructures such as school buildings, boreholes, water fountains and health centres (*Ibid*).

On the basis of these considerations, we note that the sedentary Mbororos, through the development committee, participate in the development process of their localities, as they are consulted and they contribute like all other communities. The Mbororos receive aid for the construction of certain school infrastructures through German-Cameroonian cooperation and also with the PNDP for the construction of two classrooms. NGOs support the Mbororo

community in their development at all levels. We can mention, among others, the *Ligue des Droits et des Libertés* (LDL) which provides them with legal assistance in the defence of their rights (*Ibid*).

In the North West region, Jabiru Muhammadou Amadou (2018: 49-50) noted the contribution of MBOSCUDA to the local development of the Mbororo community as follows:

MBOSCUDA created Anglo-Arabic schools in remote areas for children of all ethnic and religious background, funded the construction of classrooms for five schools in Nyang, Akweto, Chako, Ndop and Mbam. In collaboration with CAMUAUW (Cameroon Association of University Women), MBOSCUDA facilitated the award of five scholarships to Fulani girls from poor backgrounds into secondary schools (...). MBOSCUDA was in contact with government services, and the service of some international organizations such as SIRDEP, HPI, HELVETAS, Plan Cameroon, and Netherlands Centre for Indigenous Affairs Denmark, Survival International UK, Amnesty International Village AID UK and Voluntary Service Overseas (V.S.O). These development agents helped in financing development projects in Fulani communities through MBOSCUDA. These projects were mostly in the domain of education and agro-pastoral activities with the aim of improving the lifestyle of the Fulani at the local level at the village setting. The organization has also been handing adult literacy programs for Fulani and training them to be industrious and self-employed on economic activities like the production of detergents like soap, production of cheese, butter and milk. The offering of scholarships to Fulani children in schools, especially female children has been a booster in their integration process (...).

The Mbororo intellectual elite, particularly those from the *North* and *South West*, have taken up the defence of their rights to education and equality. In addition to the individual actions of Mbororo scholars, associations such as the Mbororo Social

and Cultural Development Association (MBOSCUDA) and the Society for the Development of Livestock and Commerce (SODELCO) have made the schooling of Mbororo children a priority issue for their associations. They have therefore undertaken to raise awareness among traditional authorities and religious leaders in the fight against ignorance<sup>22</sup> (Assana, 2017; Saidou, 2021). Similarly, MBOSCUDA has also undertaken a relentless struggle against the traditional authorities of northern Cameroon who are accused of abusing the rights of these pastoralists. This action is supported by many lawyers who refer them to the judicial authorities to ensure that justice is done (Saidou, 2021: 540). This is the case for the Mbororos in the northern region, particularly in the localities of Ngong, Gouna, Tchebowa, Bibemi, Lagdo, Figuil and Rey-Bouba, where they only return during the dry season to feed their livestock (Kossoumna Libaa'a, 2008). Pelican (2008; 2012) showed that the Mbororos that settled in the Grass fields through their association called MBOSCUDA have been able to ensure that their rights are respected at national and international level, hence the birth of the term 'indigenous' or 'minority'. The psychological and legal support provided by MBOSCUDA to the Mbororo victims of injustice has considerably contributed to their legitimisation and has attracted other Mbororos to turn to it in the event of disputes with powerful men (Abdoul-Bagui, 2019: 11 cited by Saidou, 2021).

Popular, community, national and international celebrations are important for the Mbororos (Saidou, 2021: 544). These ceremonies are moments of ethnic and cultural exchange. The sedentary Mbororo population is massively involved in events such as the youth festival, the unity festival and political meetings. The presence of the Mbororos, the type of relationship between the Mbororo, the state and NGOs lead to development in each locality (*Ibid*). The Mbororo associations in Cameroon also join their brothers

<sup>22</sup> In three decades, the results of their social actions are formidable in the sense that the schooling rate of the Mbororos is very appreciable in *North West*, *South West*, *West*, *East*, *Adamawa*, *North* and *Far North* regions of Cameroon

in other countries of the sub-region. For example, we can cite Mbororo associations in West African countries such as the Fédération Nationale des Éleveurs du Niger (FNEN) and Pastoral Resolve (PARE) in Nigeria (Bello and Sahabo, 2005: 19 cited by Saidou, 2021: 545-546). This is also the case of Mbororo associations in Central Africa such as the Association des Femmes Fulanis Autochtones du Tchad (AFPAT) and the Association pour l'Intégration et le Développement Social des Fulanis de Centrafrique (AIDSPC) (*Ibid*). These groups work to improve livestock conditions in different countries and to resolve recurrent conflicts between farmers and herdsmen. All these Mbororo associations meet regularly in the framework of the *international Tabital Pulaaku*, which is a festival for the promotion and safeguarding of Fulani cultures from around the world (*Ibid*). Furthermore, at the continental level, the *Confederation of Traditional Herdsmen in Africa* (CORET) is a genuine African network of *Herdsmen* (*Ibid*). These Mbororo groupings join with other people of the world to celebrate the International Day of the World's Indigenous People with pomp and ceremony under the banner of their respective countries (*Ibid*). Through the pooling of their national resources, the Mbororos want to preserve their cultural specificity and contribute to the development of pastoralism, their main economic activity (Abdoul-Bagui, 2019: 13 quoted by Saidou, 2021: 546).

At the economic level, the contribution of the sedentary Mbororos in Cameroon is shown by the payment of taxes on their livestock per head. All these show that the settlement of the Mbororos in Cameroon is a source of employment and a vector for the development of the said localities; it is being understood that the taxes that the *herdsmen* pay to the council make it possible to invest in making veterinary equipment available to the *herdsmen* and in the construction and development of parks and transhumance corridors (Tchidje and Ibrahim, 2020). Thus, the livestock farming practised by the sedentary Mbororo population is an element or an indicator that influences development in Cameroon, as it

provides meat for the market. The presence of the Mbororos through their livestock is a source of employment, as the *herdsmen* are paid either 100,000 CFA francs per month or they are entitled to one ox every six months. The Mbororos generate wealth through the livestock trade, the taxes that are issued to the Zootechnical and Veterinary Centre (CZV) and the significant revenues that they generate. After livestock rearing, agriculture is the second activity that the sedentary Mbororos carry out in order to sustain themselves and to be able to resist problems (Koussoumna, 2003: 7). Already sedentary, they have invested in agriculture as a strategy for occupying and protecting their space on the one hand, and for consuming and marketing the surplus (Tchidje and Ibrahim, 2020) on the other.

In terms of transport, the Mbororos also contribute to the development of the interurban transport sector. They employ young people, which reduces the unemployment rate in the locality. This activity facilitates the transport of goods and persons from one locality to another. These include Dibango Voyage and Avenir Voyage (Tchidje and Ibrahim, 2020). In short, the activities carried out by the settled Mbororo contribute to the development of rural areas and facilitate changes in the districts in which they have settled. In view of these changes affecting the Mbororo community, it is difficult not to keep some distance from the UN's concept of autochthony.

## V. CONCLUSION

This study reveals that the international criteria for assessing autochthony established by the UN and the World Bank and relayed in Cameroon by the public authorities and internationalised Mbororo families do not reflect the realities as thought, felt and experienced by the Mbororo community in Cameroon. In the light of this fact, the UN recognition of autochthony is not adapted to the local perception of non-internationalised Mbororo families on the one hand, and to the dynamics of the Mbororo population which are tending towards settlement on the other.

It is worth noting that, in the universe of local perception of the Mbororo people, they do not perceive themselves as vulnerable, marginal and poor social groups. In other words, there is a discontinuity between the definitional and identification criteria such as (socio-cultural singularity, non-dominance, economic and political marginalisation, low participation in development and inability to defend their rights) established by the UN and the World Bank and relayed by the State in Cameroon, and the local imagination. The unsuitability of the UN's autochthony factor is shown by the dialectic between the identification with the international movement on indigenous people by the internationalised Mbororo families and its non-acceptance by the non-internationalised Mbororo families. It is a lever for political action and a source of financial gain for the Mbororo cause entrepreneurs. Furthermore, the UN's fabrication of autochthony is a negation of the Mbororo culture: the *Pulaaku*.

The UN recognition of autochthony does not also suit the dynamics of the Mbororo populations, who are increasingly tending towards settlement, at a time when they are continuing their progressive integration into the modern states inherited from colonisation. Various factors that may be linked to colonial policy and cross-border crime explain this tendency towards settlement. Today, the Mbororos are turning more and more towards settlement in such a way that the objective elements of appreciation of autochthony can no longer be only the elements that were originally defined by the UN or what originally characterised them.

In this way, the conceptualisation of perception is an epistemological issue that contributes to broadening the definitional and identification criteria in the international understanding of autochthony. Indeed, the definition of autochthony must incorporate the contemporary perceptions and dynamics that affect the indigenous people enshrined by the UN. A temporal negation should be sought to describe that this inadequacy occurred in a progressive manner. This progressiveness could allow us to envisage an obsolescence of the UN criteria. This

could eventually lead to the idea of the indigenisation of the Mbororo peoples. autochthony today must be assessed in the light of certain realities that are both original and dynamic. We need to rethink the methodology for studying socio-political realities today, taking into account a certain number of static considerations. But today, with the dynamic prism of change, the methodological frame of reference cannot be the original or static elements alone. This analysis makes it possible to refute the idea of an autochthony rooted in the past and to show that indigenous identities are resolutely contemporary, constantly negotiated in the light of contemporary realities.

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# Educative Community Actions to Contribute to the Defense of the Cultural Heritage and the Local Identity

*Nubia Mercedes Rivero Rodríguez & María del Rosario Moreno Lleó*

## ABSTRACT

The article have the objective to share work experiences and reached results like a part of the communitarian educative actions developed in the University Center in Rodas to contribute to the conservation and defense of the cultural heritage and the local identity. It make emphasis in why the need to develop the historical culture not only for teachers and students but also for managers of the local development, and the impossibility to do it without an integrated knowledge of the national , regional, local history and the cultural heritage, which let to keep and identify it for future and present generations. Different methodologies were used as traditional techniques for the research.

*Keywords:* heritage, identity, local development, education, conservation.

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# Educative Community Actions to Contribute to the Defense of the Cultural Heritage and the Local Identity

Acciones Comunitarias Educativas Para Contribuir a la Defensa del Patrimonio Cultural y la Identidad Local

Nubia Mercedes Rivero Rodríguez<sup>α</sup> & María del Rosario Moreno Lleó<sup>σ</sup>

## ABSTRACT

*The article have the objective to share work experiences and reached results like a part of the communitarian educative actions developed in the University Center in Rodas to contribute to the conservation and defense od the cultural heritage and the local identity. It make emphasis in why the need to develop the historical culture not only for teachers and students but also for managers of the local development, and the impossibility to do it without an integrated knowledge of the national , regional, local history and the cultural heritage, which let to keep and identify it for future and present generations. Different methodologies were used as traditional techniques for the research. Any profession can survive without organizing the human resources to the needs of the society.*

**Keywords:** heritage, identity, local development, education, conservation.

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## RESUMEN

*El artículo tiene como objetivo compartir experiencias del trabajo y resultados alcanzados como parte de las acciones comunitarias educativas desarrolladas desde el Centro Universitario Municipal de Rodas para contribuir a la conservación y la defensa del patrimonio cultural y la identidad local. Se fundamenta el por qué de la necesidad de*

*desarrollar la cultura histórica no solo de los docentes y estudiantes, sino también de gestores y decisores del desarrollo local, y la imposibilidad de lograrlo sin un conocimiento integrado de la historia nacional, regional y local y del patrimonio cultural, que les permita identificarlo y conservarlo para las presentes y futuras generaciones. La investigación se desarrolló mediante la utilización de metodologías como la observación participante, grupos de discusión y la investigación acción participativa; así como, la utilización de técnicas experimentales y tradicionales en el trabajo comunitario. Ninguna profesión puede sostenerse sin adecuar sus recursos humanos a las necesidades de la sociedad.*

**Palabras clave:** patrimonio, identidad, desarrollo local, educación, conservación

## I. INTRODUCCIÓN

En Cuba la defensa de la cultura y de la identidad cultural están refrendados en la Constitución e integrada a los lineamientos de la política económica social de la Revolución. La Constitución de la República de Cuba (2019), en el Título III Fundamentos de la política educacional, científica y cultural, en su Artículo 32, inciso j refrenda que el Estado: defiende la identidad y la cultura cubana y salvaguarda la riqueza artística, patrimonial e histórica de la nación, y en el k corrobora que: protege los monumentos de la nación y los lugares notables por su belleza natural, o por su reconocido valor artístico o histórico.

Al constituir la defensa del patrimonio cultural una prioridad por su significado, se han aprobado Leyes, Resoluciones y Decretos. Pero las acciones realizadas han resultado insuficientes. Motivadas por el tema y su importancia en el contexto actual, las autoras se propusieron realizar un diagnóstico, para indagar acerca del estado de la situación en el municipio de Rodas.

Se pudo constatar que el municipio cuenta con un valioso patrimonio que adecuadamente gestionado puede ser una alternativa para el desarrollo de la localidad. Con un buen manejo de los recursos patrimoniales se pueden buscar formas de generar recursos económicos y sostenibles en el tiempo. Pero un problema identificado fue: el deterioro de una parte importante del patrimonio cultural rodense.

La carencia de recursos económicos es una causa que ha llevado al deterioro, pero no la única. Han incidido otras más complejas como: la insuficiente cultura histórica y conciencia ciudadana para su identificación, valoración, protección y conservación; las insuficientes investigaciones relacionadas con la historia local y el patrimonio cultural rodense, la limitada difusión del patrimonio, así como el insuficiente desarrollo de las capacidades de actores y decisores para la gestión del patrimonio, lo que propicia las intervenciones humanas que causan voluntaria o involuntariamente la destrucción, el vandalismo, el robo y el abandono de bienes patrimoniales.

De lo anteriormente planteado se infiere que no basta con la protección legal, las leyes por sí solas no lo garantizan. El problema identificado evidentemente constituye una amenaza para la identidad local y en consecuencia para el desarrollo sostenible de la localidad, por lo que se exigió una rápida intervención que involucrara a actores y decisores del territorio en su solución. Surgió así la interrogante ¿Cómo puede la Universidad y en particular el Centro Universitario contribuir a lograrlo?

Esta temática ha sido recogida en los Lineamientos de la Política Económica Social de la Revolución Cubana, donde se hace referencia a fortalecer el papel de la cultura en los nuevos

escenarios a partir de continuar fomentando la defensa de la identidad, (Lineamiento 136) y a “garantizar la defensa y salvaguarda del patrimonio cultural, material e inmaterial de la nación cubana” (Lineamiento 137).

Por su parte investigadores como Rodríguez, Valdivia y Soler (2017) han expresado que:

El patrimonio, entendiéndolo en su más simple acepción, es el legado de las generaciones anteriores que aún puede ser disfrutado en la actualidad. Este concepto no solo abarca determinados bienes culturales, fruto de la creatividad humana, sino también importantes valores naturales que han logrado sobrevivir a lo largo de la historia del hombre, plagada de daños al cada vez más asombroso mundo natural. (p.25)

Bonfil (2004) al hacer alusión al patrimonio cultural plantea “el patrimonio cultural de cada pueblo, (está) integrado por los objetos culturales que mantienen vigentes, bien sea con su sentido y significado originales, o bien como parte de su memoria histórica” (p.119).

Mientras que la investigadora de la Torre (1995) relaciona el patrimonio cultural con la identidad de un pueblo cuando plantea:

Un pueblo tiene identidad cuando sus individuos comparten representaciones en torno a las tradiciones, historia, raíces comunes, formas de vida, motivaciones, creencias, valores, costumbres, actitudes y rasgos. Junto a ello deben tener conciencia de ser un pueblo con características diferentes a las de otros pueblos, y la consideración de los componentes afectivos y de actitudes, lo que quiere decir sentimientos de pertenencia, compromiso y participación en las prácticas sociales y culturales propias. (p.111)

La identidad nacional integra la comunidad de esos aspectos socioculturales, étnicos lingüísticos, económicos, territoriales, etc., así como la conciencia histórica.

Las autoras se propusieron intervenir primero mediante la elaboración del proyecto: Rodas.

Patrimonio, Identidad y Desarrollo Local y posteriormente dar continuidad sistematizando el trabajo educativo mediante acciones de trabajo comunitario. La intervención propuesta resulta importante porque el problema no solo afecta a la población actual del municipio, sino también a las futuras generaciones, que no podrán disponer de ese patrimonio; a las instituciones culturales y educativas en el cumplimiento de sus funciones y misiones y a la Asamblea Municipal y Consejos Populares que tienen la responsabilidad de proteger y conservar el patrimonio, así como del desarrollo local.

## II. DESARROLLO

### 2.1 Materiales y Métodos

Consciente de que es la localidad donde confluye el sistema de influencias de la actividad universitaria y las tendencias de transformación de la comunidad y de la misión que le corresponde a los CUM, se realizó la investigación-acción en el municipio de Rodas.

La investigación se desarrolló mediante la utilización de metodologías como la observación participante, grupos de discusión y la investigación acción participativa; así como, la utilización de técnicas experimentales y tradicionales en el trabajo comunitario. Se aplicó la variante de talleres para el intercambio con los principales representantes y líderes de la comunidad.

En un primer Taller los principales representantes y líderes de la comunidad comenzaron a perfilar un proyecto, partiendo de una idea elaborada en el CUM a partir de la compleja problemática existente en relación con la conservación y gestión del patrimonio cultural; lo que fue observado directamente en el terreno.

Se profundizó en las causas y consecuencias de los problemas detectados y se elaboró el Árbol de Problemas y el Árbol de Objetivos; se precisaron los propósitos y la finalidad de la intervención, la situación deseada y las alternativas de solución y se propuso la lógica de intervención del proyecto (objetivo general y específicos, resultados esperados, indicadores objetivamente verificables,

fuentes de verificación, las principales actividades y los recursos).

Esta primera propuesta fue presentada y discutida con el resto del cuadro de actores de los Consejos Populares y socializada con los miembros de la comunidad. Se concertó la anuencia del cuadro de actores de participar en el proyecto y acometer de conjunto con la comunidad las acciones que se propone, precisándose algunos aspectos que quedaban por definir con relación a propuestas de cifras concretas de la metas a cumplir en el proyecto.

En un segundo Taller, en el que participaron de forma ampliada los representantes y líderes de la comunidad (Consejos Populares, organizaciones políticas, de masas y líderes) y el total del cuadro de actores, se da a conocer, se discute, reformula y logra el consenso en relación a la problemática a resolver, las alternativas para solucionar ó mitigar la problemática identificada y la lógica de la intervención del proyecto; así como en relación a la real participación de la comunidad.

En un tercer Taller se reunieron los representantes y líderes de la comunidad, con el cuadro de actores con el objetivo de dar a conocer, discutir, reformular y lograr el consenso en relación a la lógica de la intervención; así como en relación a su real participación en el proyecto. Se confirmó que este es de y para la comunidad y por tanto exige de su participación efectiva en todas sus fases, desde la formulación, la ejecución de las actividades previstas, hasta la evaluación de los resultados.

Se ratificó el consenso y la participación del cuadro de actores y se aprobó el respaldo de la comunidad al proyecto; obteniéndose el compromiso de participar de forma voluntaria y organizadamente en todas las acciones que se acuerden realizar. Este principio participativo se continuó aplicando como parte del sistema de seguimiento y evaluación.

Mediante la herramienta participativa de trabajo comunitario, a la que se hizo referencia, se obró para precisar la finalidad que se persigue, la situación deseada y las alternativas de solución a la problemática expuesta. En un primer análisis

en la elaboración del Árbol de Objetivos se tuvo en cuenta la transformación de cada estado negativo del Árbol del Problema al estado positivo correspondiente, permitiendo identificar propuestas de objetivos generales y específicos, propósitos y finalidad de la intervención.

Se constató que la restauración y rehabilitación de los bienes patrimoniales, aunque es necesaria, requiere de una gran cantidad de recursos, fuera del alcance de los actores que intervienen en el proyecto, por lo que deberá proyectarse para un futuro, como parte de una estrategia municipal, involucrando a todos los que tienen la responsabilidad de conservar el patrimonio local. Si se lograran los recursos y se realizaran las obras de restauración, sin eliminar o reducir otros problemas vinculados directamente con él y las causas que los han provocado, la solución sería temporal.

Resulta necesario intervenir primero mediante una gestión comunitaria que eduque a los ciudadanos en la protección y conservación de su entorno y de su patrimonio, que capacite a decisores y actores locales para realizar la gestión patrimonial y cree las condiciones para futuros proyectos dirigidos a la restauración y gestión del patrimonio. La conservación solo será efectiva en el proceso de desarrollo, si es comprendida y aceptada por los sectores más amplios de la población, lo que requiere de conocimientos y de difusión de la existencia del patrimonio a toda la comunidad.

Posterior a la determinación de cómo se iba a proceder se aplicaron métodos y técnicas:

La prueba pedagógica aplicada a docentes e instructores de arte permitió determinar el conocimiento que estos poseían en los temas relacionados al patrimonio cultural y su relación con la identidad local.

La observación participante como integrantes de los grupos actores en los Consejos Populares favoreció determinar cómo proyectar el trabajo a este nivel.

La encuesta se aplicó a una escala masiva que integró dirigentes locales, profesionales del

MINED,INDER,CUM ,Cultura lo que permitió obtener información directa del conocimiento del patrimonio cultural rodense , de las causas que han provocado el deterioro y la poca explotación de estos recursos endógenos con que cuenta el territorio.

Se diseñó un registro de sistematización que favoreció la realización de anotaciones oportunas en la aplicación de las acciones diseñadas lo que favoreció el arribo a las conclusiones y la valoración de la pertinencia de la investigación.

Como parte de la gestión del conocimiento y la innovación para el desarrollo se intencionó la ejecución de actividades en función del desarrollo de capacidades y el empoderamiento, a partir de un sistema de acciones para la interacción permanente con el gobierno, empresas, entidades y diferentes organizaciones, mediante sesiones de capacitación e intercambio.

## 2.2 Consideraciones epistemológicas relacionadas con el patrimonio cultural y la identidad

El patrimonio cultural de un pueblo, según la Unesco (1982) comprende:

Las obras de sus artistas, arquitectos, músicos, escritores y sabios; así como las creaciones anónimas, surgidas del alma popular, y el conjunto de valores que dan sentido a la vida; las obras materiales y no materiales que expresan la creatividad de ese pueblo: la lengua, los ritos, las creencias, los lugares y monumentos históricos, la literatura, las obras de arte, los archivos y bibliotecas. Son patrimonio cultural los monumentos, grupos de edificios y sitios que tienen valor histórico, estético, arqueológico, científico, etnológico o antropológico. (p....)

El patrimonio cultural representa el testimonio vivo de los bienes materiales e inmateriales creados por el hombre y está ligado a la identidad y a la historia. Para potenciar la identidad resulta imprescindible desarrollar la memoria histórica, la capacidad del sujeto de reconocer el pasado y los elementos simbólicos o referentes que le son propios.

El problema de la Identidad es uno de los que más se debaten en la actualidad pues la sociedad está enfrentándose a la globalización neoliberal que amenaza con destruir las identidades de los pueblos y ante esta realidad preservarla, consolidarla, enriquecerla y defenderla es un deber.

La Identidad es un fenómeno histórico-concreto que se expresa en la naturaleza contradictoria de los objetos, fenómenos y procesos. Identidad y diferencia son contrarios, conforman una unidad, se condicionan. Es además un hecho cultural porque reúne en sí misma todos los conocimientos, sentimientos, aspiraciones, intereses, lengua, tradiciones, costumbres, modos de vivir, pensar y actuar que el hombre ha plasmado en todo su andar por la humanidad.

Pogolotti (1985) al referirse a la identidad cultural expresa:

Es la identidad del hombre que se reconoce en su comunidad más inmediata... y se conoce en una comunidad más amplia... es un proceso abierto al cual el propio devenir histórico en el que estamos inmersos va añadiendo progresivamente nuevos y enriquecedores elementos. Es un conjunto de valores históricos, valores propiamente culturales en el sentido amplio del término. (p.4)

A diferencia de gran parte de los bienes naturales, todos los bienes de patrimonio cultural son recursos no renovables, por lo que se acrecienta la responsabilidad de asegurar la preservación de la herencia cultural para el disfrute de las generaciones presentes y futuras, así como para la investigación y consolidación de la identidad. Destruirlo o dejar que se deteriore es negar una parte de la historia de un grupo humano, de su legado cultural.

Hart Dávalos (2005) ha expresado con mucha razón, que el lado social y más netamente humano del desarrollo plantea a estas alturas la exigencia de una cultura superior en su cabal acepción. No podremos alcanzarla de un día para otro, pero debemos plantearlo en este minuto con toda urgencia porque sólo así podemos salvar a la humanidad. Lograrlo es un gran reto, que

requiere de tiempo, pero los educadores no deben escatimar esfuerzos.

La universidad no es la única que puede contribuir, pero es la institución social que más integralmente puede hacerlo en correspondencia con la misión que le corresponde. En función de sus objetivos la universidad trabaja para garantizar el desarrollo integral de la personalidad, mediante la formación científico-técnica y humanística de los egresados, que les posibilite un comportamiento basado en elevados valores, independencia, creatividad y alto nivel de compromiso social. Asume la labor educativa desde el currículo a través de las diferentes asignaturas que lo conforman y de las actividades extensionistas.

Se pone en práctica una idea rectora del Maestro José Martí:

Educar es depositar en cada hombre toda la obra humana que le ha antecedido: es hacer a cada hombre resumen del mundo viviente, hasta el día en que vive: es ponerlo a nivel de su tiempo, para que flote sobre él, y no dejarlo debajo de su tiempo, con lo que no podrá salir a flote; es prepara al hombre para la vida. (Martí, 1975, p. 290).

Los Centros Universitarios Municipales (CUM), tienen entre sus objetivos lograr impacto en el desarrollo local, económico y social; no solo formando profesionales, transmitiendo sus aprendizajes, sino también mediante la gestión del conocimiento para la innovación, colaborando en la identificación de problemas que requieran del conocimiento para su solución, favoreciendo la creación de competencias para la asimilación/creación de tecnologías y saberes de significación social, siempre en vínculo con los restantes actores y mediante la ejecución o asesoramiento de proyectos.

El presidente de la República de Cuba Miguel M. Díaz-Canel (2020) en la Clausura del VI Período Ordinario de Sesiones de la Asamblea Nacional del Poder Popular convocó a trabajar social e integralmente en proyectos con las familias en sus barrios, colmándolas de respeto e identidad y autoestima, para que todos sus vecinos sientan

orgullo por ese pedazo de patria, de su país, su gobierno y su Revolución.

La cabecera municipal de Rodas, está enclavada en La Boca, lugar donde el río Damují se encuentra con el Jabacoa. La arquitectura, tradiciones, costumbres, modo de vida, han estado marcadas por el carácter campesino y fluvial, pero escasas son las ventajas que se extraen hoy de sus atributos naturales, históricos y culturales, que esperan ser adecuadamente gestionados para convertirse en una alternativa de desarrollo.

### *2.3 Resultados Obtenidos en la Aplicación de las Acciones Implementadas*

Como resultado de la investigación se elaboró el proyecto: Rodas. Patrimonio, Identidad y Desarrollo Local, que se ejecutó con la colaboración francesa. Los objetivos específicos estuvieron dirigidos a desarrollar la cultura y conciencia ciudadana, así como las capacidades de decisores y gestores para la conservación y gestión del patrimonio local, mediante el desarrollo de un proceso de gestión educativa comunitaria que incluyó la capacitación, con énfasis en la formación de conocimientos, desarrollo de hábitos, habilidades, capacidades y la educación en valores.

Acción 1 Consistió en un estudio detallado del patrimonio rodense que involucró profesionales del MINED, INDER, Cultura cuyo estudio arrojó los siguientes resultados:

Como parte del patrimonio se destacan tres de sus sistemas cavernarios: Tanteo, Palo Liso y El Portal, declarados monumentos locales en 1990 por el destacado geógrafo cubano Dr. Antonio Nuñez Jiménez, quien confirmó en ellos la presencia de arte rupestre.

En los sistemas cavernarios, el fenómeno artístico se expresa a través de pictogramas con carbón vegetal y el ahumado en paredes y techos, representando detalles figurativos zoomorfos y antropomorfos, en alusión a las actividades económicas desarrolladas. Los petroglifos tienen un trazado muy estilizado y geométrico, similar a los hallados en la región de Guara en San Antonio

del sur, provincia La Habana. Este patrimonio arqueológico posee gran valor científico, es de interés no solo local, sino también, provincial y nacional.

Los sistemas cavernarios se encuentran en tierras de particulares y aunque estos tienen el compromiso de no disponer de ellos, no tienen protección y resultan vulnerables. El acceso es a través de caminos bien transitados que es posible cubrir a pie o a caballo, por lo que con cierta frecuencia son visitados por la población. Algunos visitantes, ya sea por ignorancia o por error, hacen un uso inadecuado de ellos, causando el deterioro del patrimonio.

Las herramientas halladas en las expediciones arqueológicas, evidencian la presencia de hombres primitivos en la cuenca del río Damují, son de un tamaño similar a las localizadas en la región de Villa Clara, Seboruco y Levisa en Holguín, y otros sitios de Cuba. Estas muestras se atesoran en el Museo Municipal, pero la institución carece de la infraestructura y los medios necesarios para su salvaguardia, por lo que están en riesgo.

El municipio cuenta, además, con el Paseo del Prado, de aproximadamente 600 metros de extensión, que se comporta como el sitio urbanístico central de la ciudad. Está bordeado por dos calles principales y atravesado por la carretera circuito sur que conduce a la capital del país y a la cabecera provincial. En su entorno se conserva parte de la historia del urbanismo y la arquitectura, predominantemente ecléctica.

La población ha identificado y convertido el Paseo en uno de los lugares más frecuentado para el disfrute sano y el buen esparcimiento, pero las labores de mantenimiento están asignadas a Servicios Comunales, que no cuenta con especialistas en patrimonio, ni con los recursos humanos capacitados para realizar la conservación y como consecuencia, en ocasiones se realizan acciones inadecuadas que atentan contra el patrimonio.

En torno al Paseo del Prado se ubican numerosas construcciones de gran valor cultural e histórico local, no valoradas en toda su dimensión. La

Iglesia Nuestra Señora del Carmen (1890), el Liceo de Rodas (1898), el Parque Martí (1902), la Logia Masónica Obreros del Damují (1902), el cine Fedora (1916), el parque infantil (1935), el parque Raúl Suarez Martínez, donde se encuentra el monumento dedicado al mártir que le da nombre, expedicionario del Granma (1980) y al centro del Paseo la fuente con la trucha (2002), que representa una de las tradiciones del pueblo rodense, identificado con el arte de la pesca. La depreciación de estas edificaciones evidencian la necesidad de restauración y salvaguardia.

Entre los exponentes del patrimonio inmobiliario se destaca el Liceo, edificio ecléctico, uno de los inmuebles más antiguos (1898). En él se hizo por primera vez la bandera cubana en Rodas. Fue uno de los centros recreativos y culturales más importantes del municipio. A lo largo de su historia desarrolló un sentimiento de pertenencia y de identidad, pero en la actualidad el inmueble se encuentra en deterioro, precisa ser valorado y rehabilitado como centro cultural, que contribuya a elevar la calidad de vida de la población, necesitada de opciones recreativas y culturales.

El Museo Municipal, atesora entre sus bienes un importante patrimonio documental: libros, revistas, periódicos y otros documentos, exponentes de la evolución socio cultural de la localidad. Algunos pertenecen a colecciones únicas, escritos por autores locales; pero el estado de este patrimonio es catalogado de crítico. La digitalización de los documentos, que podría ayudar a su conservación y a la socialización de estos, no es posible pues la institución carece de computadoras e impresoras. Tampoco cuenta con aspiradora sin bolsa centrino, estantes, cámara para fumigación de documentos, cajuelas de metal para almacenamiento de objetos y otros medios necesarios para su salvaguardia.

El cementerio católico (1890), patrimonio funerario y cementerial, único de su tipo que existe en el municipio, está rodeado por una cerca perimetral de gruesos muros de piedra y una puerta principal adornada en su superior con monográficos. En su interior, se encuentran las esculturas de angelitos en mármol de procedencia italiana y bóvedas, muchas de las cuales guardan

los restos de destacadas personalidades de la localidad. Las labores de conservación, a cargo de Servicios Comunales no son las adecuadas y en consecuencia su valor histórico, arquitectónico y cultural está amenazado.

Entre otros valores patrimoniales del siglo XIX, exponentes de la evolución económica y social del municipio, se destaca la vivienda del que fuera propietario del desaparecido central Lequeito. El inmueble conserva su exterior en lo fundamental, pero su deterioro es innegable, a pesar de que está habitado por varias familias. Se requiere con urgencia su restauración, pero no se avizora.

El “sitio histórico San Lino”, exponente del patrimonio industrial azucarero del siglo XIX, cuenta con la casa vivienda, la torre, parte de los antiguos barracones de esclavos del central y restos de las instalaciones fabriles entre otros valores patrimoniales. Atesora una rica historia que revela el desarrollo económico, social y cultural de la localidad, es símbolo de identidad. Pero lamentablemente, la apatía de quienes son sus responsables y no acometen acciones dirigidas a su salvaguardia, ha influido en el constante deterioro causado por el tiempo, la falta de labores de conservación y el robo, cometido por ciudadanos que no lo identifican y no tienen conciencia de su importancia.

El central azucarero “Parque Alto” fue uno de los más representativos del siglo XIX y primera mitad del XX, por su contribución al desarrollo de la industria azucarera en el municipio y la región, así como por el aporte de sus trabajadores a las luchas de liberación nacional y al fortalecimiento de la identidad local. Después de su demolición en 1962, se conservó la Torre industrial, pero hoy esta se encuentra abandonada y en peligro de desaparecer.

Acción 2 Se impartieron tres ediciones del curso de postgrado de Historia Regional y Local, para maestros y profesores que imparten la asignatura Historia de Cuba en los diferentes niveles de enseñanza en el municipio, para directivos de educación y de otras instituciones culturales como la Dirección Municipal de Cultura, Museo

Municipal, el INDER y para profesionales en general.

Como resultado se logró que los egresados adquirieran un conocimiento más real y profundo de la localidad; necesario para que la sociedad en la que se encuentra inmerso adquiriera sentido para ellos y estén mejor preparados para la vida al ofrecerle un marco de referencias para la comprensión de sus propias raíces culturales y de sus problemas sociales, así como un instrumento para ayudar a valorar a los demás y para convivir con ellos. Al fortalecer su identidad local se contribuyó a desarrollar la responsabilidad en la protección y conservación del patrimonio, como un ejercicio de derecho ciudadano y una responsabilidad de todos, logrando que sientan orgullo de ser rodenses.

El programa del curso de postgrado Historia Regional y Local, se confeccionó a partir de una valoración integradora de los resultados obtenidos del proceso de determinación de necesidades de los docentes que imparten la asignatura Historia de Cuba en los diferentes niveles de enseñanza en el municipio y fue valorado y perfeccionado con el criterio de experto mediante el método Delphi. A partir de las sugerencias recibidas se hicieron las adecuaciones para ser utilizado en la capacitación de otros profesionales.

En la elaboración se consideró que la formación de sentimientos se logra a partir de lo más cercano, al calor de las relaciones humanas, potenciando sentimientos de amor a la patria, a las tradiciones histórico-culturales, la solidaridad y la responsabilidad. Se consideró además que a un pueblo se le ha de estudiar en todos sus aspectos y expresiones, si se anhela conocerlo.

La estructura metodológica del curso permitió la interrelación de los temas abordados, combinando las diferentes formas de organización de la docencia. Los aprendizajes significativos respondieron a necesidades concretas de la comunidad, tanto universitaria como de la sociedad local en su conjunto. Lo primero fue, rescatar el vínculo que existe entre el proceso enseñanza-aprendizaje y la investigación, para lograr que desde la actividad investigativa los

estudiantes aportaran iniciativas que contribuyeran a buscar soluciones a los problemas de la localidad y de la región, así como a su desarrollo, a partir del conocimiento de su historia.

Se abordaron los elementos geográficos, económicos, políticos, sociales, así como las costumbres y tradiciones que conforman la cultura identitaria y la memoria del pueblo. La escritura y el rescate de testimonios e historias de vida, ha ayudado a que los estudiantes recuperaran elementos de su propia identidad, tradiciones y creencias de su ámbito social.

Acción 3 La educación en valores se realizó de manera consciente y organizada, con intencionalidad, en la que primó una adecuada comunicación, el diálogo abierto, sincero y argumentado. Se aplicó el método de observación para valorar la correspondencia entre conducta verbal y conducta real que los sujetos asumen en la práctica, para poder ofrecer una atención personalizada.

La selección de los métodos utilizados, estuvo fundamentada en el aspecto interno del proceso de enseñanza aprendizaje de la historia; en función de la relación que se establece entre estos y los demás componentes: objetivos, contenidos y medios. En las actividades docentes se utilizaron las diferentes variantes de las técnicas participativas para el trabajo en sesiones plenarias y en pequeños grupos con el fin de atender la diversidad. Por las características del programa y los resultados obtenidos, se obtuvo el premio provincial del CITMA a la innovación tecnológica.

Acción 4 Se elaboró una multimedia interactiva que combina imágenes y sonido en correspondencia con los objetivos y temas del programa, así como del diagnóstico de necesidades de los profesionales. Por su calidad, nivel de socialización y resultados obtenidos con su utilización, también mereció el premio provincial del CITMA a la innovación tecnológica y estuvo entre las propuestas a premio nacional.

Esta tecnología que se facilitó a las instituciones educacionales y otras permite a los usuarios acceder con facilidad a textos, en los que se

integran la historia nacional, regional y local; a Power Point que contienen resúmenes de contenidos, esquemas lógicos, gráficos, tablas, imágenes históricas y del patrimonio local, mapas y fragmentos de documentos que se encuentran en archivos; así como a textos de discursos, algunos acompañados de videos, artículos actualizados y otros documentos.

Se realizaron evaluaciones frecuentes, parciales y finales que educaron a los estudiantes en la crítica y en la autocrítica, basados en la autovaloración mediante formas productivas: discusión grupal, debates en pequeños grupos y en sesiones plenarias, reflexión y debate de videos, análisis de materiales bibliográficos, confección de ponencias, participación en seminarios y en talleres, en función de los objetivos.

Los conocimientos adquiridos acerca de la historia de la región de Cienfuegos y de la localidad de Rodas y del patrimonio local, por los docentes, se han socializado en las actividades metodológicas y entrenamientos y se han introducido en la docencia en los diferentes niveles de enseñanza, lo que ha sido reconocido y valorado positivamente por la Dirección Municipal de Educación.

Acción 5 Como parte de la capacitación en el centro se impartieron además, conferencias a dirigentes políticos y de masas, acerca del patrimonio cultural del municipio para que logren identificarlo, valorarlo y adquirieran conciencia de la necesidad de su conservación para fortalecer la identidad y para el desarrollo local.

Acción 6 Se realizaron conversatorios con miembros de los Consejos populares, acerca de la responsabilidad que tienen en la defensa del patrimonio y la labor que deben desarrollar para contribuir a una adecuada gestión patrimonial en función de un desarrollo sostenible. Los logros obtenidos con las acciones de capacitación se han manifestado en una mejor interpretación del contexto histórico local, en el fortalecimiento del amor y el respeto al lugar de nacimiento.

Acción 7 .El sistema de actividades de trabajo metodológico desarrollada en el CUM de Rodas ha estado dirigida a la ejecución eficiente del proceso

formativo. En él se han incluido clases metodológicas instructivas, en las que se han sugerido métodos y procedimientos para contribuir desde la clase y la actividad extracurricular al desarrollo de la cultura histórica y a la gestión del patrimonio cultural, con el propósito de contribuir a fortalecer la identidad local.

Se ha demostrado a los docentes cómo dar tratamiento a la Historia Regional y Local en su relación con la nacional y cómo aprovechar las potencialidades que ofrecen los contenidos de las asignaturas, además de la Historia de Cuba, para transmitir mensajes educativos coherentes desde la propia ciencia, con el objetivo de que los estudiantes sean capaces no solo de identificar el patrimonio material e inmaterial local, sino también educarse en valores, como el de la responsabilidad de protegerlo y conservarlo, fortaleciendo en consecuencia su patriotismo e identidad local.

En ciencia y técnica se ha logrado un incremento de la cantidad y calidad de los estudios relacionados con el patrimonio y la identidad local, realizados por profesores del Centro Universitario Municipal de Rodas y profesores de otros niveles de enseñanza. Los resultados de las investigaciones se han introducido en la docencia en pregrado y postgrado y en el montaje de las salas del Museo Municipal.

Acción 8 Se realizaron en dos ocasiones, el Evento Municipal de Historia Regional y Local y dos talleres municipales de Gestión e Interpretación del patrimonio cultural rodense en el Museo Municipal en los que se socializaron los resultados investigativos.

Acción 9 Se fortalecieron los espacios para la reflexión y el debate en el Centro Universitario y en los Consejos Populares, con el objetivo de contribuir a desarrollar un pensamiento crítico acerca del estado actual del patrimonio y la defensa de la identidad, la educación en valores y las disciplinas sociales en el municipio que atentan contra el patrimonio.

Se ha logrado un mayor conocimiento de la legislación en materia de conservación y

protección del patrimonio nacional, por parte de los directivos de las instituciones culturales, educacionales, entre otras, así como por parte de la población, lo que tributará a su cumplimiento así como una mayor contribución del CUM de Rodas al fortalecimiento de la universidad en el municipio; al fortalecimiento de la capacidad institucional de las Direcciones Municipales de Cultura, de la Dirección Municipal de Educación y de actores locales (Dirigentes, presidentes de los Consejos Populares).

### III. DISCUSIÓN

Rodríguez (2012) afirma que el proceso pedagógico permanente, sistemático, interdisciplinario y contextualizado encaminado al conocimiento del patrimonio, a la educación de los valores que reflejen un elevado nivel de conciencia hacia su conservación y su uso sostenible, así como a la defensa de la identidad cultural, tomando para esto a los recursos educativos del patrimonio como fuente de conocimiento individual y colectivo. (Citado por Rodríguez, Valdivia y Soler, 2017, p.27)

Las autoras coinciden plenamente con lo expuesto por Rodríguez puesto que contribuir desde la labor del CUM en su nuevo rol en el territorio, a la educación del patrimonio para su uso racional y su protección, favorecen su conservación sin perder de vista que cada patrimonio que se daña es parte de la historia que irá desapareciendo y son recursos con los que no contará el municipio en su gestión autónoma expresada en la Constitución (2019) para la satisfacción de las necesidades materiales y espirituales de la población.

Los investigadores Rodríguez, Valdivia y Soler (2017) refieren que:

El aprender el patrimonio puede considerarse a la vez medio y finalidad. Visto como medio, consiste en que cada estudiante sea capaz de comprender el mensaje proveniente del patrimonio que le rodea y desarrollar sus capacidades para el futuro desempeño profesional. Como fin, su justificación es el placer de comprender, de conocer, de descubrir el patrimonio. (p. 28).

Por su parte Ávila-Maldonado (2016) plantea que:

En la actualidad, las temáticas relacionadas con el Patrimonio Cultural, sus potencialidades para fomentar la identidad cultural, así como su uso en la enseñanza, por tanto, su incorporación al proceso pedagógico, revisten cada vez mayor vigencia. En Cuba, si bien se ha potenciado, desde las enseñanzas precedentes, la necesaria relación de la historia local, regional y nacional, no sólo en lo curricular, sino en la formación integral del educando, resulta vital una mayor utilización del Patrimonio Cultural, si tenemos en consideración todos los componentes del mismo, pues en primera instancia ha de potenciarse como contenidos de la enseñanza de la historia local, y como fuente de conocimiento histórico. (p.13)

Los investigadores Rodríguez, Valdivia y Soler (2017) hacen referencia a la importancia para los futuros profesionales todo lo relativo al cuidado y conservación del patrimonio mientras que Ávila-Maldonado (2016) amplía aún más y lo vincula con la historia regional, local y nacional.

Las autoras comparten estos dos criterios pero asumen el de Ávila-Maldonado debido a que no solo en el egresado universitario sino desde enseñanzas precedentes se debe inculcar el resguardo del patrimonio cultural como algo que se estima, que representa la identidad de un pueblo, todo lo cual se tuvo presente en las acciones implementadas.

Las autoras conocedoras de que un patrimonio conocido y con el que la sociedad se identifica genera cultura y conocimiento entre sus individuos, que conservarlo significa respetar ese legado que entregaron innumerables generaciones y que la clave de una correcta gestión comunitaria educativa se sustenta en el equilibrio de acciones fundamentales como: la capacitación, investigación y difusión del patrimonio la educación de postgrado y los proyectos territoriales son vías idóneas para continuar toda la labor educativa y los profesores universitarios figuras claves para esta labor y en los momentos actuales, el patrimonio cultural, se convierte en uno de los temas de mayor relevancia a nivel local debido que encierra en sí mismo todo lo que

contiene el terruño para la preservación identitaria y desarrollo económico y social desde los recursos endógenos .

La superación, entendida como un proceso continuo de formación a lo largo de la vida, es la actividad específica dirigida a lograr tal propósito. Es la educación perenne que debe permitir al profesional formar parte de la dinámica del cambio, para enfrentar los `problemas planteados por el adelanto científico y tecnológico y los imperativos del desarrollo económico, social y político en un contexto dado. (Seminario nacional de preparación del curso escolar, 2010-2011).

Compartiendo lo anterior desde la superación permanente se prevé también continuar prestando la máxima atención a la preparación de los cuadros, responsabilizados de ejecutar la actualización del modelo económico del país en el concierto de los cambios que se suceden hoy a nivel nacional e internacional, especialmente respecto a la política, el desarrollo científico-tecnológico, la prevención y mitigación de impactos sociales, medioambientales, entre otros. El reto está en encontrar ideas y proyectos que permitan movilizar y utilizar los recursos endógenos del territorio tales como Recursos económicos, Recursos humanos, Recursos ambientales, Recursos institucionales, Recursos culturales y a la integración con instituciones que respondan a las líneas estratégicas del territorio en este caso específico a las relacionadas con el resguardo del patrimonio. Como plantea Arroyo (2016):

Se debe enfocar parte importante del trabajo realizado por las instituciones encargadas de su resguardo, a fortalecer o bien crear la relación directa entre patrimonio e identidad comunal; por medio de proyectos relacionados al mismo se pueden obtener actitudes positivas y de cooperación; de esta manera se trabaja en varias direcciones con un mismo interés: proteger, conservar y divulgar el patrimonio.... (p.95).

En consonancia con lo expuesto por Arroyo la sociedad cubana actual más heterogénea y compleja, plantea importantes desafíos a la

educación superior desde los procesos sustantivos a favor de la construcción de soluciones a los problemas del país, en relación con los objetivos estratégicos nacionales, los CUM como forma organizativa de este nivel educativo desde su gestión en alianza con el gobierno municipal constituyen pilares fundamentales para cumplir con esta aspiración.

Los miembros del proyecto trabajaron para contribuir a elevar la cultura integral y en particular la cultura histórica, entendida como:

Proceso histórico social, dialéctico, en el cual el sujeto adquiere conocimiento de los valores materiales y espirituales creados por las generaciones precedentes, así como de los métodos utilizados para lograrlo, desarrolla habilidades, valores y una conciencia histórica, que le permiten conociendo el pasado, participar activa y creadoramente en la transformación de su entorno y contribuir a la proyección del futuro. (Cabrera, Llanes y Lleó, 2015, p.15)

#### IV. CONCLUSIONES

Ninguna profesión puede sostenerse sin adecuar sus recursos humanos a las necesidades de la sociedad. Conocer el pasado de la región y de la localidad en que se desempeñan y su patrimonio es imprescindible para entender el presente de las personas que se desenvuelven en ese espacio, para de esa manera poder interactuar con ellas y proyectar el trabajo a realizar.

El impacto científico del trabajo realizado se manifiesta en el incremento del número de investigaciones históricas y de otras relacionadas con el patrimonio y la identidad cultural local, así como en la calidad y la introducción de sus resultados, en su socialización en los Fórum de Ciencia y Técnica y en eventos científicos municipales, provinciales y nacionales.

Los impactos sociales son evidentes: se desarrolla la cultura histórica, mejora la calidad y el rigor del proceso de formación del personal docente y de la práctica profesional de los egresados del curso de postgrado; se perfecciona la enseñanza y divulgación de la Historia de Cuba en su

integración con la historia regional y local, se profundiza en el conocimiento del patrimonio local y se potencia la educación en valores.

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# Quality of Research and Innovations in Graduate Schools of Ugandan Universities: A Meta-analysis and Way Forward

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## INTRODUCTION

This paper is based on analyzed literature on the appraisal of the quality of research and innovations in Ugandan universities. Its purpose is to reflect on the factors that impact Uganda's ranking globally. It focuses on graduate schools where the component of research and innovations is a requirement in many programs of study. The paper is partly an appraisal of the performances of university education that revolves around the traditional functions: teaching-learning, carrying out research and engagement in community outreach services.

*Keywords:* graduate school, graduate students, quality research, challenges, strategies, innovations, community outreach and publications.

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# Quality of Research and Innovations in Graduate Schools of Ugandan Universities: A Meta-analysis and Way Forward

Aloysius Lwanga Bukenya

## I. INTRODUCTION

This paper is based on analyzed literature on the appraisal of the quality of research and innovations in Ugandan universities. Its purpose is to reflect on the factors that impact Uganda's ranking globally. It focuses on graduate schools where the component of research and innovations is a requirement in many programs of study. The paper is partly an appraisal of the performances of university education that revolves around the traditional functions: teaching-learning, carrying out research and engagement in community outreach services. It attempts to articulate major challenges which Ugandan graduate students face and to propose some strategies for a way forward.

*Keywords:* graduate school, graduate students, quality research, challenges, strategies, innovations, community outreach and publications.

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## II. THE EVALUATIONS OF THE TRIPARTITE MISSION OF A UNIVERSITY

It could be argued that the quality of university education is embedded in how faithfully it fulfills its mission, such knowledge can be obtained through assessments of universities. Atibuni et al. (2017), Atwebembeire et al. (2018) and Fosci et al. (2019) all suggest a need for constant appraisal of the graduate studies in Uganda and particularly the components of research and innovations. One of the mandates of the National Council for Higher Education (NCHE) is to ensure that there is quality in higher education, meaning that it is 'fit for purpose' or that it is good (NCHE, 2014, p.1). The tripartite purpose of university

education is broken down into its three traditional missions. They are categorized in this order: the first mission is teaching, the second is research and the third is applications and exploitation of university knowledge outside academic environments, and the interaction between universities and society (Rinaldia & Cavicchia, 2016).

In the same vein, regarding the third mission a study by Mugizi concluded that Ugandan Universities have some role to play in the achievement of the Uganda Vision 2040. This is because, as he argued, universities have some influence on the development of improved technology, knowledge transfer, promotion of national unity and democracy, support of innovation and increase in productivity (Mugizi, 2018, p. 49836). A study on the European Universities revealed other indicators that are crucial in upholding the three functions.

Palomares acknowledged as complex indicators for evaluating universities, but crucial in the process are: publications in refereed journals, revenue from the European Union, national, regional and local research projects, licenses for research, and research contracts between university and industry (Palomares-Montero et al. 2011, p. 361). Other crucial ones include patent applications, the ratio of academic staff to students, a number of graduate students, and numbers postgraduate students participating in activities for research and development. It means that evaluating a university's performance comprises factors other than the traditional three missions. The evaluation of the three, however, lays a valid foundation for the needed analysis of the life of institutions of higher learning, since as

(Ghannam (2007) concluded, they are interrelated.

According to (Ghannam (2007) functions of teaching and research inform and energize each other, and their outcomes are incorporated into community services. He, however, identified the benefits and challenges associated with incorporating them into community services (Ghannam (2007). There are challenges that impede the smooth advancement of the universities in Uganda, which are examined in greater depths. Critical research into Ugandan universities have revealed a number of challenges in the implementations of their tripartite mission.

### III. CHALLENGES IN UGANDAN UGANDAN UNIVERSITIES

Atibuni et al. (2017) who investigated the challenges of graduate students of the Master of Education in Ugandan universities listed their challenges which included: the requirement of a mandatory master's degree certificate for retaining a job or getting a promotion and the higher salary. They also noted as significant the weak academic backgrounds of some graduate students, financial constraints, tensions between full time employment and graduate studies, challenges of balancing family needs, academic engagements, the quality of delivery of the course of research methodology and preparations for field research (Atibuni, 2017, p.25). The study proposed strategies for effective management of the Master of Education studies, and called upon various stakeholders to focus on professional engagements with graduate students to enable them generate innovative research outcomes that will shape better Ugandan communities (Atibuni et al., 2017, pp. 26-27). Likewise, Atwebembeire et al (2018, pp. 1-2) called for constant assessment so as to measure the quality of university performance and recommend strategies for improvement. In the same vein, Fosci et al. (2019, p.i) attributed poor research production to severe lack of funding. They observed:

*84% of published papers are produced as a result of international collaborations, an indicator of the low financial investment into*

*research by the national organizations (Fosci et al. 2019, p.i).*

What these authors are saying could be summarized by Kasule whose study concluded about the state of affairs of Ugandan Universities as follows:

*....it is fair to infer that this is unhealthy to Uganda's higher education sector in its quest to foster the socio-economic development of the country and must be mitigated. This is based on the assumption that relevant and high quality education is crucial for the progress of individuals, organizations and society as a whole. However, it is vital to recognize that without the education system having innovation-oriented teachers, national development and improvement of people's quality of life can hardly be realized (Kasule, et al. 2015.)*

Appraisal of university education enables us to objectively consider its status. The multiplication of universities in Uganda is a clear indicator that knowledge intensification is recognized as critical to address development challenges (Kruss (2012). Uganda has witnessed an increase in the number of private and state sponsored universities. Fosci (2019) confirming other open sources stated that higher education has drastically grown in Uganda from one public university in 1992 to over 53 universities, 11 are public and the rest are private (Fosci et al. (2019).

### IV. RESEARCH METHODOLOGY

The evaluation of how research methodology is taught is critical to the quality of a university's performance. It could be argued that the study of Research Methodology is central to university education whose tripartite mission is to teach, carry out research (for innovations) and engage in community services. Indeed, similar to international practice, Ugandan universities teach research methodology as a prelude to field research. It is taught as a supporting subject in several ways in many academic disciplines (Mishra and Alok, 2017, p. 1). For example, for one to qualify for the award of a master's degree in any program of study they must carry out field

research and present a dissertation (UniK, 2019, p. 8). Some undergraduate programs also require students to carry out empirical research and also present a dissertation; those too undertake the study of research methodologies (University of Kisubi, Sept. 2020, no. 2.4).

Overall, the University of Kisubi defines itself as

*‘A research driven institution, whose goal is to make a distinctive contribution to knowledge both locally and globally, ..... a community of researchers and scholars who contribute to the generation of new knowledge for the realization of Uganda’s Vision 2040’* (UniK Strategic Plan, 2020 -2024, no. 3.5.3).

By definition, research methodology is acknowledged by many scholars as the science of carrying out a systematic investigation that involves preparation (by writing a research proposal), collecting data, analyzing and interpreting data and drawing out new theories, conclusions and recommendations. Creswell (2014) while discussing research design highlighted the different research approaches that include mixed methods research, qualitative and quantitative approaches (p. 32).

Basically the study of research methodology introduces students to an independent process of inquiry in which they analyze data and come up with new interpretations or understanding that is part of what characterizes ‘innovation’ which serves to address the tensions and dilemmas in the real world of a community. Knowledge is understood as a dynamic reality because it is grounded in ever changing realities, and where human agents are involved it is understood that social realities will always amaze us with even new changes that always call for new understanding and so necessitate investigations. This view is supported by Allen (2001, p.24) who said:

*Essentially ... knowledge is something of an illusion. If knowledge is used, then it changes behavior. If behavior changes, then the system may respond creatively, and we will have “used up” our knowledge. This is the*

*meaning of coevolution. Anything that has to interact with an environment, and with other living things, in order to survive, will find that the value of any piece of knowledge is ephemeral. What matters is the capacity to generate new knowledge and to forget the old. This is where non-average behavior and internal diversity is crucial.*

Carrying out research in the ever changing world entails a need for critical thinking, creativity, and a mindset that is turned towards innovation of ideas and applications of knowledge in order to suitably be up-to-date and relevant.

A university student is, therefore, introduced to a study of social-research methods to prepare them to critically observe the ever changing realities about them and to have minds that are open to seeing research opportunities and further studies of their social world. This means that research methodology is a very relevant science for university students, as a way of critiquing some and making a contribution to new knowledge within the ever changing world. This view was affirmed by Llamas whose study concluded thus:

*Research methodology courses can improve general skills of inquiry and student understanding of research encountered in other courses and outside of the university context. There needs to be a shift in the way research methods are taught, and also in the way methodology texts are structured, in order to provide our students with the best training and education (Llamas et al. 2009).*

The scholars of research methodologies implicitly point to the connections between research methodologies and the aspects of innovations that are crucial in defining a clear way forward to national development. Gifford in analyzing the Swedish the application of knowledge to innovation in ecosystems of maritime settings called for a multi-stakeholders approach that included:

*...universities judicial branch of government, universities, research facilities, multinational corporations, innovation authorities, and tax authorities, and research and development,....*

*larger funding bodies of government and other types of funding agencies in order to set up a better infrastructure of support that meets the needs of the entrepreneurs in the system (Gifford, et al., 2020).*

Ugandan universities in the global networks have a lot to aspire for in common with those in other contexts in Africa and overseas. They, however, have to be aware of their local challenges that include systems of pre-university education that have not sufficiently equipped university students with the necessary aptitudes.

#### *4.1 Pre-University education in Uganda*

The history of education in Uganda reveals a system of teaching – learning that did not equip students with required life skills, it instead focused on knowledge and mastery of subject-content and did not equip learners with critical skills to analyze and apply such content to practical use, to meet the demands of the labor market (Ministry of Education, 2020). The system of education disempowered students as they lacked the initiative to creatively think and apply the acquired knowledge to their social environment as a way to improve society and be job creators.

It was only in 2020, that the Ministry of Education launched the Competence Based Curriculum (CBC) to empower learners with communication, critical- thinking, critical analysis, care for their natural environment, entrepreneurial skills, patriotism, civic and moral/religio-spiritual skills and competences. The new lower secondary school curriculum, while considering the content to be taught, has new approaches to teaching methods and ways to evaluate that will integrate outcomes of formative and the summative assessment.

This is summarized in the key statements to launch the curriculum:

*The new pedagogy aims at providing to the learners 21st Century skills which include; critical thinking, creativity, collaboration or teamwork, communication, information literacy, ICT, and flexibility. This is obviously*

*good news to the nation, however, the perturbing question is whether this will be implemented amidst the facility inadequacies in most of the Ugandan schools. For the learners to become creative especially in ICT and the natural sciences, there must be necessary equipment such as well-furnished laboratories, effective internet and obviously knowledgeable trainers. These are not present in most of the rural schools in Uganda which are predominantly knowledge hubs for most of the young people.*

Conclusive studies have not been carried out about the extent to which the old knowledge based curriculum has impacted on the current generation of university students and their approach to empirical research. There is a general guess that there are some correlations between the two. Similarly no study has been carried out about the contribution that the general state of corruption in Uganda has had on University students' attitude to research.

#### *A Way Forward*

Recommendations for a way forward are drawn from the available studies that are meant to address the challenges that we so far identified, the way forward is in view of treatment. These are strategies that universities may adopt to make research by the university students an exciting experience. Some challenges are general and have to be adopted by the University and others are for groups and individuals. These proposals are meant to encourage neophyte researchers or research students to undertake and present original research works for their examinations. I am proposing that as part of the research project there should be the aim for innovativeness that will necessitate publication of new knowledge in research journals and public conferences or lectures.

*Originality in research:* As already indicated elsewhere in this paper, there is an extent to which neophyte researchers are not guided about the meaning of the research process; and the meaning of originality in research.

Simply said, originality is not about reinventing the wheel so that one comes up with an idea that is totally new. Originality in social research is about expressing a new perspective on a point of interest. This comes from the fact that each researcher has a unique way of looking at the world. He/she will have a unique perspective on a subject matter that will make them formulate a specific argument on a topic and so present a way of discussion that is specifically distinct: this in research is what is termed originality. Instructors of Research Methodologies should give the confidence to their students that they can be original even when a few of them are researching the same research area. In this case, having stated a certain position on a subject matter one may draw arguments from other research works to back up one's argument (*Google- on originality*).

Connected with the aspect of originality is the need to encourage research students to carry out their projects in view of publication and conferencing. It is good enough to have an award of a degree, but more importantly, research is carried out as a ministry to improve the lives of people in a society. Formats for research proposals always include a subsection on the significance of the study. This is how the study is expected to benefit the world, namely the various stakeholders that include a research population. For research to do its functions it has to be disseminated via publications and conferences. Some universities require that some chapters of the dissertation be published as a way of bringing the findings and recommendations to a wide audience that will find a use for them. Quite often students require affirmation about the worth of their studying and how they make a contribution to the development of knowledge and improving our world; again instructors in research methodologies need to play roles of mentoring as they teach research methods.

The component of skills for scholarly writing and publication has to be integrated into the instruction for research methodologies, this is because it empowers the neophyte researchers to structure and purchase their research works into publishable formats of scholarly articles that may be published in academic journals.

*Research Supervision:* Crucial to the research process is the element of research supervision. This has a lot of implications regarding the roles of the research supervisors and the roles they have to play as they relate with their students. There are four key points to consider by a research supervisor as follows:

First, understanding that research is a process and the research supervisors have to accompany the students throughout that process. Supervision is not only editing a student's proposal and dissertation; it is guiding the entire research process from the conception of research ideas to the submission of research reports.

Field research requires practical skills of interacting with the real work because of collecting data and also analyzing and reporting the findings, it requires determination and stamina on the part of the researcher.

Second, the supervisor has to develop several attitudes and skills to enable a healthy working with the neophyte researcher. They include compassion, patience and perseverance, and humanity (Bukonya, 2022, p. 3). These four attitudes are only basic, it is on them that others will build a healthy professional relationship with the supervisor to set aside time and critically read the student's manuscript, be open to learning from the research student, bear with weaknesses that the student may display for example, when a student presents a write up with unsolicited chapters that refer to highly technical guidance because there is a lot of that being provided by other experts who are not usually acknowledged.

Third, there are implications here too, the research supervisors have to periodically undertake refresher courses that are organized by the University.

It entails monitoring and guiding the student's research process: hence the student's questionnaires with view guidelines, the filled questionnaires, and support during the process of the analysis of raw data.

The supervisor has to be engaged in other research projects so that he/she can keep at least research skills.

Fourth, there are many concerns today about the moral integrity of the process or matters of research ethics. These concerns cover the entire research process from identifying the research area to the final report –dissertation and publication of the research results. It is of prime importance that at every stage the researcher applies ethical values such as beneficence, non-maleficence, justice/fairness, truthfulness, friendship, and charity.

All these points explain why at the University of Kisubi, we are calling on weekly research supervision.

#### *Time Management*

Important to the research process by both the supervisor and student is the item of time management. The researcher is the main actor, and so what he / she does not do remains in waiting; all this happens in the scenario in which time keeps ticking, the dynamics of the social to scientific world keep ticking as the world moves forward. The student and supervisor have to be aware of the need to strictly manage time. Considering that many graduate students in Uganda are full-time workers makes time management of prime importance. This has implications for budgeting time which means prioritizing activities that matter to one's family, work, and study/ research; maximizing the use of ICT- and so do a lot of communication by electronic communication, the sending and receiving of documents, and organization of face-to face meetings as required. Certain social events and celebrations have to be placed in the correct moments and if not necessary the researcher may have to sacrifice them and find a different way to manifest support for social bonding.

## V. CONCLUSION

This paper, an analysis of literature on research work by our graduate students, has attempted to expound on the current situation in our

Universities; the position of research – several University courses, challenges that students and supervisors face in the process, and students' short-cuts which compromise the integrity of research work; the paper has presented some solutions. The major concerns of the reflection are the moral integrity of research work which in many instances is gravely compromised. The University authorities will be building on sand if those integrity issues are not addressed and handled head-on. Research for innovations is an ethical issue that requires guidance by ethical values of truthfulness, beneficence, non-maleficence, sacrificial charity, and friendship. The entire buttress of social economic and political development relies on well-done research. I hope that these points of reflection will be embraced by our University and lead to better delivery of our progress.

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