

**INTERNATIONAL JOURNAL OF
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For further information, please consult our *call for papers* at the end of the Journal.

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EDITORIAL

This 9th volume is the second issue since the corona virus pandemic began. We extend a very warm welcome to our authors and readers. The pandemic rages on and researchers round the globe are doing various investigations related to it. We made a call for papers in 2019 and published in June 2020. Right after that, we made another call in August 2020. We are just lucky to maintain our minimum target of one publication per year (12-month intervals). We are grateful that God is helping us to hang in there.

Our call for papers for the current issue (Volume 9) had the theme, *the Global impact of The Corona Virus Disease on Education*.

Once again, our first article of Volume 9 is written by Inaku Egere, who responded specifically to our call for papers on the corona virus. Egere investigated mobile-learning (M-Learning) of undergraduate students in private universities in Nigeria during the COVID-19 pandemic lockdown. According to him, COVID-19 protocols caused a paradigm shift of pedagogy. To evaluate students' performance based on the shift of the learning pedagogy from face to face (F2F) to m-learning, a non-experimental quantitative design was used. A questionnaire was used to gather data from undergraduate students of the Faculty of Education, Veritas University Abuja and the Faculty of Arts and Social Sciences, Catholic Institute of West Africa Port Harcourt, Nigeria. The sample of 233 was derived from a total population of 560 students. Data analysis revealed that, m-learning improved students' performance. To get even better results the study recommended the embellishment of ICT hubs with e-learning facilities throughout Nigeria.

The second article of Volume 9 was authored by Abdulai and Diedong, who examined service quality and customer satisfaction of Mobile Telecom services in Tamale Metropolis in Northern Ghana. The study employed a mixed method research design. The sample size for the study was 401 respondents. Data was sourced from key informant interviews, questionnaires and focus group discussions. The results showed that customers perceived service quality and satisfaction differently. While most Vodafone customers were satisfied with their service, customers of MTN were dissatisfied. The study concluded that some aspects of the operations of both MTN and Vodafone networks require improvement. Service providers need to improve service quality.

The third and final article of the ICT section was conducted by George.

George, Rahman and Ofori believe that since the development of digital media technology, students have embraced the use of Information and Communication Technology (ICT) creativity. However, most of the students have challenges in the use of ICT and this has a negative impact on the pedagogy of creativity in education. To address this issue George sets out to investigate the challenges of using ICT in the creative process. This qualitative approach, a purposive sampling method used a sample of 150 students from the Communication Design Programme. The Statistical Package for Social Sciences (SPSS) was used to analyze the data. The results indicated that most of students lacked competence in using ICT on creativity. It is recommended that students are taught how to develop new concepts and ideas for creativity.

In the Pedagogy subsection, Nabie investigated the interactions of Circuit Supervisors (CSs) with basic school teachers in Ghana. The objective of these interactions was to facilitate the effective teaching of mathematics. The participants of the study were 55 basic school teachers (43

males 21 females). A 20-item anonymous questionnaire was used to gather data regarding CSs activities in the schools of participants. The data were descriptively analysed. The results showed that the feedback provided by CSs, which was intended to support instructional delivery was “at variance with mathematics teacher needs for effective practice and contrary to curriculum recommendations.” The researcher suggested a qualitative study involving the CSs to generate further data to analyse with a view to address the challenge of effective mathematics instruction at basic schools in Ghana.

Adiyiah, Dieudonne and Ameyaw investigated the effect of teachers’ self-efficacy on students’ performance. They asserted that lately, data on Senior High students’ Biology performance had been on serious decline nationwide. They therefore set out to examine the effect of teachers’ self-efficacy on students’ motivation and performance in biology. Six teachers and one hundred and twenty students from two Senior High schools in the Ashanti Mampong municipality of Ghana were the participants. The data collection involved the use of three instruments namely teacher self-efficacy questionnaire, students’ motivation questionnaire and photosynthesis achievement test items. The results were analysed using Pearson product-moment correlation and one-way ANOVA. The findings revealed that teacher’s self-efficacy motivated students and resulted in better academic performance in biology.

These authors conducted a quasi-experimental study using concept mapping and its closeness indices assessment scheme as an alternative learning and assessment strategy. This was necessitated by prevailing inefficient rote learning technique, which could not help students to understand concepts and perform well in biology. A sample of students in the Ashanti Region of Ghana participated in the study. Data collection involved the use of an interactive 5-Es constructivist instructional model delivery, regularly using closeness indices scores and students’

performance test scores in photosynthesis. Analysis was done via one-way Anova statistical tool of SPSS version 21 software. The findings indicated that regular use of closeness indices assessment strategy positively influenced students learning outcomes. Specifically, it promoted their critical thinking and enhanced their conceptual understanding, which resulted in improved academic performance in photosynthesis among participating students of different abilities.

African Studies is the final section of IJOPPIE Vol 9. Dseagu's article on folktales starts the section. Dseagu's paper takes exception to Bascom's (1965) definition of African folktales as fiction that is not taken seriously in traditional societies in contrast to legends and myths. The paper adduces evidence to support the assertion that Bascom's (1965) view of African folktales is "unsustainable". It further asserts that Bascom's definition of folktales had been "discredited long ago". The paper therefore calls on African educators to discard Bascom's (1965) "fallacious" views on African folktales.

Next, under African Studies is Zuure's article on legal systems.

The study examined similarities and differences between the traditional court in Kongo and the modern state-court operating in the area. Additionally, the study explored the prospects of the traditional court in conflict resolution. This qualitative study used the case study design. Sixteen participants were purposively and conveniently sampled and interviewed for data. The findings revealed that the Kongo traditional court and the modern state court had similarities and differences in their approach to conflict resolution. It was also revealed that the Kongo indigenous mechanism to conflict resolution had great prospects. It was therefore, recommended that the two court systems in the area should collaborate for more effective conflict resolution, leading to a more peaceful and harmonious life.

In the third article under African Studies, Zuuri examined the influence of Livelihood Empowerment Against Poverty (LEAP) on household food consumption, access to health services, and children's school attendance of persons with disabilities in the Effutu Municipality in the Central Region of Ghana. The study adopted the qualitative research approach. A sample of thirty-four persons was purposively and conveniently selected to participate in the study. A semi-structured interview guide was used to gather data. The findings revealed that the LEAP programme had a positive influence on household food consumption, access to healthcare, and children's school attendance among PWD beneficiaries in the Effutu Municipality. Zuuri recommended that the programme be regularly reviewed to ensure that it achieves its goals.

Editor – in – Chief

September, 2021

THE DEFINITION OF AFRICAN FOLKTALES REVISITED

By

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ABSTRACT

Many academics and researchers of African folktales in Africa follow Bascom's (1965) definition of folktales as fiction that is not taken seriously in traditional societies in contrast to legends and myths which are taken seriously. Citing views of some of Bascom's contemporaries as contextual evidence, the paper argues that Bascom's definition was contested in his own time. The paper also uses samples of academic papers and dissertations in Africa that follow Bascom's definition as case study to demonstrate studies that use Bascom's definition at the starting point invariably contradict themselves later in their discussions when they treat African folktales as tools of education in traditional societies. The paper concludes that the notion of African folktales as fiction that not taken seriously by traditional societies is unsustainable in the analysis of African folktales and furthermore Bascom's definition of folktales was discredited long ago anyway. The paper therefore recommends that educators in Africa should regard as fallacious the idea of African folktales as fiction that is not taken seriously in traditional African societies and discard it.

Key words: Bascom folktale definition, contemporary contestation of definition, African folktales definition, case study unsustainability of African folktale definition

AIM

This paper seeks to disprove the widespread notion in African academic circles that African folktales are a fiction that is not taken seriously in traditional African societies which stems from Bascom's (1965) definition of folktales, myths and legends. Using contextual evidence of contrary views expressed by Bascom's contemporaries, the paper seeks to establish that the idea of folktales as fiction not taken seriously in traditional society was contested and disproved in Bascom's own time. Furthermore, the paper intends to use samples of scholarly papers and academic dissertations on African folktales premised on Bascom's (1965) definition as case study to demonstrate that although they start with the notion African folktales are a fiction not taken seriously in the course of their discussions they contradict themselves and argue that African folktales are used in traditional societies as tools of education and instruction on societal ethics. The goal of the paper is to recommend that African academics and folktale researchers should discard the notion that African folktales are a fiction that is not taken seriously in traditional African societies.

INTRODUCTION

Bascom's (1965) definition of folktales, legends and myths appears to be the most widespread reference point on the definition of African folktales among African academic researchers in the field of oral narratives in Africa.

Folktales are prose narratives, which are regarded as fiction. They are not considered as dogma or history, they may or may not have happened, and they are not to be taken seriously. Myths are prose narratives which, in the society in which they are told, are considered to be truthful accounts of what happened in the remote past. Myths are

the embodiment of dogma; they are usually sacred; and they are often associated with theology and ritual. Legends are prose narratives, which, like myths, are regarded as true by the narrator and his audience, but they are set in a period less remote, when the world was much as it is today. Legends are more often secular than sacred, and their principal characters are human (p. 4).

Bascom is cited and used as the main the main reference on the definition of African folktales by Guma (1967), Fikry-Atallah (1972), Moephuli (1972), Marivate (1973), Ooshuizen (1977), Msimang (1986), Masuku (2005), Nyaungwa (2008) Rananga (2008), Mota (2009) and Udefi (2012). Academics and researchers who do not use Bascom as their main source of reference on definition of African folktales are Finnegan (1970), Scheub (1975), Dseagu (1982), Makgamatha (1987) and Kabaji (2005). Going by statistics, over 68 per cent of African academic and researchers prefer to use Bascom as their main source of reference on the definition of African folktales. Making projection into the future, these academics and researchers are likely to encourage their students to also use Bascom as their main reference on the definition of African folktales so with time Bascom is likely to become the uncontested source of reference in Africa on the definition of African folktales.

Dissenting Views by Bascom's Contemporaries

Some anthropologists and folklorists well known to Bascom have made statements on the nature of folktales which contradict the notion that folktales are not taken seriously by traditional societies.

Malinowski on the Mystical and Magical Qualities of Papua New Guinea Folktales (1926)

Bronislaw Malinowski is regarded as one of the important 20th-century anthropologists on account of the theory of functionalism that he pioneered. He conducted fieldwork in Papua New Guinea and published several books on traditional and indigenous cultures. Bascom (1965: 8) acknowledges that his definition reflects Malinowski's (1926) classification of folktales, legends and myths, which he based on the taxonomy of the indigenous people of the Trobriand Islands in Papua New Guinea.

On the Trobriand Island, myths, legends and folktales are clearly distinguished in terms comparable to the definitions proposed here; Malinowski's well-known [definition refers].

Malinowski never stated that folktales a fiction that is not taken seriously by the people of the Trobriand Islands; indeed, what he stated is rather the reverse. He remarked that folktales seem to have certain magical characteristics because the people of the Trobriand Islands recited folktales while they were tilling their soils and they believed that the folktales made their crops grow better.

There is a vague belief [among the indigenous people of the Trobriand Islands in Papua New Guinea] that their recital [of folktales] has a beneficial influence on the new crops (p. 20).

Herskovits & Herskovits on the Healing Qualities of Dahomean Folktales (1958)

Melville J Herskovits was a well-known American anthropologist who was instrumental in creating awareness of the potential of African and African American cultures for academic scholarship. He conducted fieldwork in Dahomey which is now known the Republic of Benin

together with his wife, Frances Herskovits, who was also an anthropologist and they published their findings in 1958 in a book entitled *Dahomean Narrative: A Cross-Cultural Analysis*. Bascom (1965: 11) refers to this work as well as the view of the two Herskovits on the matter of the definition of folktales.

The Fon of Dahomey recognise the same categories [myths, legends, folktales]...The Herskovitses have commented on the difficulty of applying these categories to specific tales.

As Bascom admits, the Herskovits and Herskovits (1958) observed in their field work among the Fon people of Dahomey that the categories of myths, legends and folktales were difficult to identify because the so-called myth and the so-called legend shared identical characteristics with the so-called folktale. But that was not the only discovery that they made in their fieldwork. They also discovered that the Fon use folktales as tools for healing.

There is a symbolic link between the vast numbers of myths and tales that are told. It is said that each distinctive tale represents a year of human existence on earth, and only after all the stories that are exhausted will the world come to an end... According to the tradition, all stories have come from Fa, the personified system of divination. Any tale can therefore be called on to serve as a parable in the reading of the configuration of lines made by the diviner on the divining board (p. 27).

This passage requires some background information to be well understood. The Fon of present-day Republic of Benin, together with the Ewe of Ghana, Togo and Benin, the Yoruba of

South-West Nigeria, and the Bini of South-South Nigeria, have a god called Fa; there are various dialectical variations of the word depending on the different languages. The Fon, the Yoruba, the Ewe and the Bini regard Fa as the god of divination and healing. As in all traditional and indigenous societies, divination and healing involve the use of chants and recitations. Herskovits and Herskovits state in the above-quoted passage that the Fon believe that Fa, the god of divination and healing, is also the creator and god of the chants and recitations.

Bascom's Theory of Africa Folktales as Tools of Education (1965)

The same year of 1965 in which Bascom published the work under discussion, he also published another article in which he states that African folktales are regarded by traditional African societies as tools of education.

Even African folktales, which are regarded as fictional, are considered as important for the education of children, because many of them are animal fables or other moral tales. They do not teach how to make a thing, but how to act, how to live. As opposed to practical instruction in productive techniques, folklore appears to be the principal feature in the general education of the child in non-literate societies (p. 294).

Thompson's Statement that African Folktales are Indistinguishable from African Legends and Myths (1965)

Stith Thompson was a folklorist well known for developing in collaboration with Antti Aarne a list of the motifs of all known folktales of the world which they published as *Motif-Index of Folk-Literature* (1932–37). From his detailed knowledge of world folktales, legends and myths,

Thompson stated in 1965, the same year that Bascom published his work under study, that it is virtually impossible to distinguish folktales from legends and myths in non-European cultures.

Of those traditional stories, which ones shall be called myths, which ones legends and which shall be called folktales, all of that never seems very clear to the reader of many books on mythology...If we confine ourselves to European literature, we find myth sometimes applies also to the hero tales...As we get away from Western cultures and enter the circle of more primitive peoples, there is less concern about separation of folktales into the mythical and non-mythical. From this point of view there is no distinction whatever between the ordinary folktale and the myth (p. 176).

Finnegan's Similar Statement that African Folktales are Indistinguishable from African Legends and Myths (1970)

Ruth Finnegan makes a similar point in her book, *Oral Literature in Africa* (1970), which is very well known to many students, teachers and researchers of African literatures and cultures. On account of its immense popularity among academia especially in Africa, the book has been reprinted several times and it has been included among world books deemed essential for academic excellence. The 2012 edition is used here.

In most European cultures, it seems natural to assume a distinction between 'myths' and 'folktales'...But there are also societies in which this distinction between 'myth' and 'folktale' is not observed. The local people themselves may not recognise this classification but rather, as in the case of several African peoples, regard both as belonging to the same general genre of oral literature...Yet students often insist that

there must be some such distinction, and impose their own categories by assuming without question that they can group together all those stories which have any superficial resemblance to what they have been brought up to regard as 'myth'. The leading scholars in the field do not make this sort of naive assumption; indeed, writers like Thompson have specifically warned against it. But many more popular adherents of this approach have been swayed by a combination of this kind of typology. We have reached the point where easy classification should be replaced by more modest research into the facts (p. 319).

Persistence of African Academia on Bascom's Definition

In spite of these contrary views on the definition of folktales, many African academics and researchers persist in using Bascom as their main source of reference and for several African academics and researchers Bascom's definition remains their sole source of reference. Yet after defining African folktales as 'fiction not taken seriously' all these academics and researchers consistently contradict themselves as they analyse the folktales in detail and state that the folktales play important roles in society.

Guma (1967), echoing Bascom, defines Sotho folktales as narratives 'told for no purpose other than that of telling a story'.

As against the three types of stories [myths, legends and fables], there are a number of popular stories that seem to have been told for no purpose other than that of telling a story to provide amusement (p. 13).

However, as he proceeds to analyse specific tales, he contradicts himself and states that the

tales have a moral significance for Sotho society.

Their basic significance seems to be that evil can never overcome good. These two opposing forces are constantly at war with one another, each striving to gain supremacy over the other (p. 18).

Marivate (1973) also echoes Bascom in defining Tsonga folktales as follows:

Folktales belong to the realm of fiction. They are not to be taken seriously. They are basically for amusement (p. 95).

However, after analysing specific Tsonga folktales in detail, he comes to the conclusion that Tsonga folktales have a moral significance in Tsonga society.

In these folktales, one generally receives a guiding line on what is deeply and essentially human in order to apply this knowledge to the conduct and understanding of life. The stories help people to see themselves by recognising their own faults reflected in the characters (p. 139).

Msimang (1986) not only cites Bascom but also goes further and develops taxonomy in the Zulu language exactly modelled on Bascom's definition to confirm that indeed Zulu folktales are 'fiction not taken seriously'.

Bascom (1965: 4) defines folktales as prose narratives that are regarded as fiction. Zulu folktales are traditional tales told primarily for entertainment... Scheub (1975) calls a Zulu folktale *izinganekwane* and a Xhosa folktale *lintsomi*. The etymology of *izinganekwane* is derived from the Bantu root *-gan* meaning 'tell a tale', from the

Bantu stem –*gano* meaning ‘a tale’, and also from the noun forms *isiganeko* (Xhosa) and *isigameko* (Zulu) meaning ‘event’ or ‘incident’. Therefore, the *inganekwane* is a tale, which is related primarily for entertainment (p. 23).

A few pages after this definition, Msimang contradicts himself when he states that the Zulu folktale performs moral and educational roles in the society.

The Zulu folktale is the storehouse of the Zulu worldview. To instruct and to teach are also primary functions of the folktales in Zulu culture (p. 27).

Msimang’s Zulu language taxonomy has influenced subsequent academics and researchers in southern Africa. Masuku (2005) is one of the researchers influenced by Msimang. She cites both Bascom and Msimang as follows: “In this study, both Msimang and Bascom’s definition of a folktale will be adopted as both highlight the idea that folktales are told for entertainment and are regarded as fiction” (p. 11).

However, after detailed analysis of Zulu folktales, she too concludes that Zulu folktales have a moral significance in Zulu society.

Many Zulu folktales reinforce culture, they also inculcate general principles, attitudes, e.g. they ridicule laziness, haughtiness and inappropriate curiosity. Treachery, parental harshness, jealousy are negative and undesirable characteristics, and perpetrators of such characteristics are invariably severely punished in the folktales (p. 61).

Furthermore, she states that Zulu folktales are tools for education.

[These stories] tell us about what the African people thought about the importance of teaching young girls about preparing for marriage. They need more than physical maturity, the ability to bear children. They also need to be taught to be good wives and they had to accept this teaching. The girls had to be obedient, carry out their daily duties faithfully, in a manner pleasing to their husbands (p. 71).

Nyaungwa (2008) is another researcher influenced by Bascom and Msimang. He defines Shona folktales as stories “set in a world of fantasy and are therefore not serious. They are just meant for amusement; they are told to children just for fun (p. 23).” Yet he comments as follows on their significance:

Shona folktales play significant roles in the daily affairs of the Shona people. They are usually meant to instruct and teach morals. Virtues like bravery, co-operation, obedience and love are dramatised and exemplified while vices like selfishness, jealousy and, cruelty are snubbed (p. 27).

CONCLUSION

One point which stands out in the case study of the academic papers and dissertations is the persistent contradiction in argument between the initial definitions as fiction not taken seriously by traditional society and the subsequent content analyses leading to conclusions that the African folktales play important roles in traditional society. Judging from the principles of critical analysis, one can state that the arguments in the content analyses on the one hand point to the conclusion that African folktales play important roles in traditional societies and on the other hand negate the idea that African folktales are a fiction not taken seriously.

About fifty years ago, in 1970, Finnegan exhorted European researchers in *Oral Literature in Africa* to abandon facile assumptions on definitions and classifications of African folktales, legends and myths and get on with the real work of investigating the true nature of African traditions. It is ironic that African researchers, most of whom have experiential knowledge of this true nature of African traditions, have rather chosen those facile assumptions as their standpoints and have ignored the findings of anthropologists and folklorists all of which point to the proposition that as indigenous communication tools folktales, legends and myths transmit messages. It is hoped that this paper has sufficiently demonstrated the logical fallacy in the notion that African folktales are a fiction that is not taken seriously in traditional society in order to convince academics and researchers in Africa on African folktales to discard and get on with the real work of investigating the messages behind the narratives.

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CALL FOR PAPERS

The journal is calling for papers on the theme:

The Global Impact of COVID-19 on Education

In view of the new world order brought about by COVID-19, the Journal invites articles that address research, theory or practice in pedagogy, Language Policy and ICT in education, with specific reference to the impact of COVID-19 on education. The Call is open from 30th September to 31st December 2021. Accepted articles are expected to be published in the first quarter of 2022. Depending on response the publication could be earlier.

Submission “Protocols”

Preliminary requirements: All articles should have the following subheadings in the body as the organizing principle: *topic, abstract, the problem, objectives/purpose, research questions or hypotheses, significance of the study, methodology, the results/findings, discussion of findings, conclusion and recommendations* (may include suggestions for further research) and *references*. **NB:** Articles that disregard these preliminary requirements would be deleted, with no further action taken.

1. A cover letter should accompany each article. **It should include all authors’ names and institutional affiliation.** The cover letter should have the **email of the corresponding author**, to whom all correspondence regarding the article would be directed. The mailing address, to which copies of the journal, after publication, would be shipped should also be provided.
2. **Every effort should be made to see that the manuscript itself contains no clues to the authors.** The cover page should contain the title of the manuscript, names and addresses of the authors.
3. Manuscripts should not exceed 18 pages including the references. The abstract should not exceed one hundred and fifty (150) words. Typescripts should be Times New Roman on A4 paper, double-spaced and typed on one side only, if printed. Pages should be numbered. About five keywords that best describe the article should be provided.
4. Letters to the Editor are encouraged to promote interactivity and healthy debate on current research issues regarding COVID-19. Such letters should not be more than 1000 words. **They should include all authors’ names, degrees, institutional affiliation and contact address.** Again, letters should use references to strengthen arguments being made.
5. Articles must be original, coherent, logical and devoid of typographical errors.

6. Referencing should follow the American Psychological Association (APA 7th Edition, 2020) manual of publication. Authors must painstakingly match in-text citations with end references to ensure **that authorities cited are referenced and that all references on the end reference list are cited in the body of the manuscript. Manuscripts that fail to comply may be rejected and deleted.**
7. After initial submission, if it is determined that the article is worth reviewing, the author will be asked to pay a **non-refundable, review fee** of GH¢150.00 for Ghanaians and USA\$50.00 for all foreigners. These fees would also cater for prevailing internet as well as cost of printing and photocopying.
8. We follow a double blind review process and offer a fee for each article reviewed. In principle, we pay two reviewers per article.
9. If an article is accepted for publication the author(s) will be asked to respond to comments by our reviewers and send a soft copy of the revised article in Word Document file format, with a non-refundable publication fee, to the Editor-in-Chief.
The publication fee, referred to above, will be communicated only to authors whose articles are accepted for publication.
10. Authors need to be patient after payment of publication fees, since we only print after meeting our publication targets and standards. It is in the interest of authors to be patient because when we maintain high publication standards they would be joint beneficiaries of our excellent final product. Please bear in mind that one article will not be accepted as a journal by most institutions for assessing staff. The quality of the journal is also assessed.
11. Articles may not be simultaneously submitted or published elsewhere. This would have copyright implications. Manuscripts should be accompanied by a letter stating that the manuscript **has not been published or submitted elsewhere.**
12. The decision of the journal's reviewers to either publish a manuscript or not is normally communicated without delay. Over the years, our average acceptance rate is 90%. Even so, in the past, some rejected articles that were substantially revised according to reviewers' suggestions and resubmitted were eventually published.
13. After publication, one copy of the journal is sent to the lead/corresponding author of each article. Additional copies are sold at a subsidised price to joint-authors of the current issue.
14. At request, we send soft copies of extracted articles with publication details, via email, to authors who need to beat appraisal/promotion application deadlines. Such authors are not exempt from paying the regular publication fees referred to in number 9 above.

Are you ready to submit? Please cross-check with the preliminary requirements and all the 14 points above before submitting. This would speed up things and improve your chances.

Submit **either hard copies** to: Dr Naah Yemeh (Editor-in-Chief), Department of English Education, P. O. Box 25, Winneba, Ghana, West Africa; **or soft copies** to: dryemeh@yahoo.com.

APPEL À CONTRIBUTIONS



Le journal lance un appel à des articles sur le thème :



L'impact mondial du COVID-19 sur l'éducation

Compte tenu du nouvel ordre mondial instauré par COVID-19, le Journal invite à des articles qui traitent de la recherche, de la théorie ou de la pratique en pédagogie, de la politique linguistique et des TIC dans l'éducation, en faisant spécifiquement référence à l'impact de COVID-19 sur l'éducation. L'appel est ouvert du 30 septembre au 31 décembre 2021. Les articles acceptés devraient être publiés au premier trimestre de 2022. Selon la réponse à cet appel, la publication pourrait être plus tôt.

« Protocoles » de soumission

Exigences préliminaires : Tous les articles devraient avoir les sous-titres suivantes dans l'organisme comme principe d'organisation : sujet, résumé, problème, objectifs/but, questions ou hypothèses de recherche, importance de l'étude, méthodologie, résultats/résultats, discussion des résultats, conclusion et recommandations (peuvent inclure des suggestions pour des recherches postérieures poussées) et des références.

NB : Les articles qui ne tiennent pas compte de ces exigences préliminaires seraient supprimés, sans que d'autres mesures ne soient prises.

1. Une lettre doit accompagner chaque article. Il devrait inclure tous les noms des auteurs et leurs l'affiliation institutionnelle. La lettre d'accompagnement devrait avoir l'adresse courriel de l'auteur correspondant, à qui toute correspondance concernant l'article serait dirigée. L'adresse postale, à laquelle des copies du journal, après publication, seraient expédiées devrait également être fournie.
2. Tout effort doit être fait pour que le manuscrit lui-même ne contienne aucun indice des auteurs. La page de couverture doit contenir le titre du manuscrit, les noms et les adresses des auteurs.
3. Les manuscrits ne doivent pas dépasser 18 pages, y compris les références. Le résumé ne doit pas dépasser cent-cinquante (150) mots. Les scripts de type doivent être Times New Roman sur papier A4, à interligne double et tapé sur un seul côté, s'ils sont imprimés. Les pages doivent être numérotées. Environ cinq mots clés qui décrivent le mieux l'article doivent être fournis.
4. Les lettres adressées au Rédacteur en chef sont de bienvenues pour promouvoir l'interactivité et un débat sain sur les questions de recherche actuelles concernant le COVID-19. Ces lettres ne devraient pas dépasser 1000 mots. Ils doivent inclure le nom, les diplômes, l'affiliation institutionnelle et l'adresse de contact de tous les auteurs. Encore une fois, les lettres devraient utiliser des références pour renforcer les arguments avancés.

5. Les articles doivent être originaux, cohérents, logiques et dépourvus d'erreurs typographiques.
6. Le style de référenciations doit suivre l' « American Psychological Association » (édition 7, 2020). Les auteurs doivent soigneusement faire correspondre les citations en texte avec les références de fin pour s'assurer que les autorités citées sont référencées et que toutes les références sur la liste de référence finale sont citées dans le corps du manuscrit. Les manuscrits qui ne se conforment pas peuvent être rejetés et supprimés.
7. Après présentation initiale, s'il est déterminé que l'article mérite d'être examiné, l'auteur sera invité à payer des frais de révision non remboursables de 150,00 GH pour les Ghanéens et de 50,00 \$US pour tous les étrangers. Ces frais couvriraient également l'Internet en vigueur ainsi que le coût de l'impression et de la photocopie.
8. Nous suivons un processus de double revue anonymes au frais payable pour chaque article revu. En principe, nous payons deux examinateurs par article.
9. Si un article est accepté pour publication, l'auteur(s) sera invité à répondre aux commentaires de nos examinateurs et à envoyer une version électronique de l'article révisé au format du fichier « Word Document », avec des frais de publication non remboursables, au Rédacteur en chef. Les frais de publication, mentionnés ci-dessus, ne seront communiqués qu'aux auteurs dont les articles sont acceptés pour publication.
10. Les auteurs doivent être patients après le paiement des frais de publication, puisque nous n'imprimons qu'après avoir atteint nos objectifs de publication et nos normes. Il est dans l'intérêt des auteurs d'être patients parce que lorsque nous maintenons des normes de publication élevées, ils seraient les bénéficiaires conjoints de notre excellent produit final. Veuillez garder à l'esprit qu'un article ne sera pas accepté comme journal par la plupart des institutions pour évaluer le personnel. La qualité de la revue est également à évaluer.
11. Les articles ne peuvent pas être soumis ou publiés simultanément ailleurs. Cela aurait des répercussions sur le droit d'auteur. Les manuscrits doivent être accompagnés d'une lettre indiquant que le manuscrit n'a pas été publié ou soumis ailleurs.
12. La décision des examinateurs de la revue de publier ou non un manuscrit est normalement communiquée sans délai. Au fil des ans, notre taux d'acceptation moyen est de 90 %. Néanmoins, dans le passé, certains articles rejetés qui ont été substantiellement révisés selon les suggestions des examinateurs et soumis à nouveau ont finalement été publiés.
13. Après publication, une copie du journal est envoyée à l'auteur principal/correspondant de chaque article. Des exemplaires supplémentaires sont vendus à un prix subventionné aux co-auteurs du numéro actuel.
14. Sur demande, nous envoyons des versions électroniques d'articles extraits avec les détails de publication, par courriel, aux auteurs qui auront besoin d'avoir des plus tôt en raison de les présentes pour évaluation / promotion. Ces auteurs ne sont pas exemptés de payer les frais de publication réguliers mentionnés au numéro 9 ci-dessus

Êtes-vous prêt à soumettre? Veuillez vérifier avec les exigences préliminaires et tous les 14 points ci-dessus avant de soumettre. Cela permettrait d'accélérer les choses et d'améliorer vos chances.

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