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The Inscription as a Testimony of Biculturalism: The Case of the *Ara Del Sol Sanctissimus*

By Dra. Giuditta Cavalletti

Abstract- The objective of this article is to learn more about the phenomenon of bilingualism and biculturalism that can be traced in Roman epigraphic manifestations, taking as an object of study the monument known as Ara del Sol Sanctissimus, created by the Palmyrene community living in Rome. To achieve our task we will refer, first, to some of the most significant characteristics of Roman epigraphy, to the relations between Rome and Palmyra and, finally, we will address the study of the components of the document that we are interested in analyzing on this occasion. In this way, the importance that epigraphic sources cover in our knowledge of some aspects related to the ancient Roman world will be shown.

Keywords: ara del sol sanctissimus, epigraphy, palmyra, rome.

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The Inscription as a Testimony of Biculturalism: The Case of the *Ara Del Sol Sanctissimus*

La Inscripción Como Testimonio De Biculturalismo: El Caso Del *Ara Del Sol Sanctissimus*

Dra. Giuditta Cavalletti

Resumen- El objetivo del presente artículo es conocer más de cerca el fenómeno del bilingüismo y biculturalismo que se puede rastrear en las manifestaciones epigráficas romanas, tomando como objeto de estudio el monumento conocido como *Ara del Sol Sanctissimus*, creado por la comunidad palmirena de estancia en Roma. Para lograr nuestra tarea nos referiremos, en primer lugar, a algunas de las características más significativas de la epigrafía romana, a las relaciones entre Roma y Palmira y, finalmente, abordaremos el estudio de los componentes del documento que nos interesa analizar en esta ocasión. Se mostrará de esa forma la importancia que recubren las fuentes epigráficas en nuestro conocimiento de algunos aspectos relativos al mundo romano antiguo.

Palabras Clave: ara del sol sanctissimus, epigrafía, palmira, roma.

Abstract- The objective of this article is to learn more about the phenomenon of bilingualism and biculturalism that can be traced in Roman epigraphic manifestations, taking as an object of study the monument known as *Ara del Sol Sanctissimus*, created by the Palmyrene community living in Rome. To achieve our task we will refer, first, to some of the most significant characteristics of Roman epigraphy, to the relations between Rome and Palmyra and, finally, we will address the study of the components of the document that we are interested in analyzing on this occasion. In this way, the importance that epigraphic sources cover in our knowledge of some aspects related to the ancient Roman world will be shown.

Keywords: ara del sol sanctissimus, epigraphy, palmyra, rome.

I. La Epigrafía Como Comunicación Visible y Permanente

En el mundo antiguo, y particularmente en el mundo romano, gran parte de la función comunicativa se confiaba a la escritura, en particular a aquella que era 'expuesta' a la vista de todos los que la notaran, como era la inscripción, tanto pública como privada, sagrada o profana. Se trata de un tipo de documento contemporáneo, en la mayoría de los casos, a los hechos y personajes ahí relatados y celebrados; un producto cultural que es expresión propia de una cultura que desea perpetuarse, dejando una huella visible, con la clara intención de desafiar el paso del tiempo, entregando el mensaje a un soporte que se considera durará para siempre o por lo menos por un largo período de tiempo. La naturaleza del documento epigráfico podría considerarse como híbrida, pues estamos frente a un testimonio que es, por un lado, un instrumento comunicativo de hechos, personajes e ideas, una manifestación de cultura escrita, pero también un documento arqueológico y un ejemplo de cómo y de qué se escribía en un espacio y tiempo definidos.

La epigrafía se entiende, en resumidas cuentas, como un medio de comunicación tanto visible como (potencialmente) permanente: en muchas ocasiones representa, para los lectores e intérpretes modernos, el acceso más directo a aspectos que tanto la sociedad como la cultura antigua han legado a la posteridad, permitiéndonos conocer cuáles eran los valores y los aspectos que esta civilización antigua consideraba los más significativos. En efecto, las inscripciones antiguas, tanto de índole privada como de índole pública, relacionadas con el ámbito sagrado y funerario, han desempeñado un papel social relevante no sólo en su época, pues eran utilizados como vehículos de propaganda y de comunicación entre aquellos que podían leer y entender un texto, sino también para la modernidad, presentándose ante nuestros ojos como elementos significativos para el conocimiento y acercamiento a las dinámicas que caracterizaron al mundo antiguo y como símbolos de imperecedera memoria:

> "La scrittura su materiale durevole – pietre, e soprattutto marmi, e bronzo – quindi su superfici concettualmente eterne, comporta alcuni effetti sul pubblico, che si possono così elencare: 1. la persuasione dell'importanza della scrittura, che impegna il suo estensore e tutti i protagonisti che vi sono evocati (una *gens*, una *res publica*, una collettività) alla veridicità di quanto vi si legge ed alla fedeltà ai valori espliciti od impliciti nel testo, anche in correlazione agli apparati figurativi e monumentali che eventualmente corredano il supporto; 2. di conseguenza, il senso di sicurezza che promana dal *monimentum* e dalla sua scrittura, proprio perché concettualmente imperituri: la gente sa di ritrovare in quell'orizzonte quella scrittura, che diviene con ciò un luogo comune dell'esperienza, cioè del quotidiano, e della memoria; 3. infine, una scrittura su

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> materiale durevole impegna il committente, l'estensore, lo scriba o *scriptor*, nonché il lapicida ad un prodotto "di riguardo", consentendo quindi ai sentimenti di garanzia che la scrittura suscita nel lettore: costui ne è anche il controllore ed il censore, e tutto deve quindi compiersi perché la scrittura risulti gradevole, perspicua, corretta, quindi ammirabile".[1]

Las inscripciones persuaden sus lectores que lo que ahí está reportado no solo corresponde a la verdad, sino que vale la pena ser recordado y, por ello, se convierten en un indicio histórico, arqueológico y cultural muy significativo. En efecto, en muchas ocasiones, las informaciones que se pueden recabar de la lectura de una inscripción se convierten en un indicio para conocer más de cerca lo que el individuo o la colectividad han querido plasmar para la eternidad, cuya existencia se conoce solo gracias al documento epigráfico. A través de un lenguaje sintético, con el uso de abreviaturas que permiten aprovechar al máximo el poco espacio a disposición, los epígrafes establecen un contacto con el lector que se encuentra frente a este texto y quiere descifrar lo ahí vertido y relatado.

El reto de cualquier estudioso de ese particular medio de comunicación consiste, justamente, en reconstruir el contexto que dio origen al texto que se está examinando, profundizando en los motivos que están detrás de la elección de determinados términos y fórmulas, ahondando en los detalles que el texto ofrece respecto de los personajes ahí citados y de los acontecimientos, así como la relación que la inscripción guarda con el contexto. Para entender el rol protagónico de los epígrafes en el estudio de algunas manifestaciones culturales del mundo antiguo, es importante mencionar que:

> "Le iscrizioni sono prodotti culturali, più propriamente prodotti della comunicazione scritta del passato, intrisi dell'intenzione di far durare nel tempo il messaggio trasmesso. […] Poiché le iscrizioni, salvo casi rarissimi e specifici, sono prodotti anonimi, cioè non firmati dal produttore, ma realizzati secondo modelli e su programmi individuali o di sistemi, esse rappresentano un patrimonio collettivo destinato (e fruito) a numerosi consumatori altrettanto anonimi, e in tempi diversi".[2]

Como apunta el estudioso Gianfranco Susini, las inscripciones son un patrimonio cultural que, leído y recibido en épocas históricas distintas, pueden ayudar en la comprensión de aquellos personajes, acontecimientos o aspectos de los que hablan; muchas veces, es importante recordarlo, lo que está mencionado en dichos textos no se encuentra en ninguna otra fuente documental y, por esa razón, el estudio cuidadoso y atento del contenido de los epígrafes se hace aún más significativo, porque permite arrojar una luz hacia elementos que, sin esta contribución, permanecerían en la obscuridad y en el olvido perpetuo.

Como veremos en el caso concreto del *Ara del Sol Sanctissimus* que analizaremos a continuación, una inscripción no puede considerarse únicamente como una manifestación de la lengua hablada, sino más bien como una expresión de la cultura que la generó; por ello, será imprescindible estudiar en su conjunto todos los elementos que acompañan el texto inscrito pues solo de esta forma será posible reconstruir lo que dicha huella del pasado significaba y cuál era el objetivo comunicativo que perseguía.

II. El Fenómeno Del Bilingüismo En Los Epígrafes Romanos

En esta ocasión, quisiera focalizar la atención en un aspecto sumamente sugerente relativo al mundo de los epígrafes romanos que nos han llegado desde la antigüedad, es decir, el fenómeno del bilingüismo como expresión de biculturalismo. En efecto, entre las inscripciones que han sobrevivido al paso del tiempo, existen algunas que muestran en el espejo epigráfico, junto con el latín, otra(s) lengua(s), testimonio del contacto cultural que se realizó entre los romanos y otros pueblos. Este fenómeno de bilingüismo o, en algunas ocasiones incluso de plurilingüismo, parece justificarse con la necesidad, por parte de quien decide mandar a inscribir un texto, de ampliar el público destinatario de su mensaje, manifestando su preocupación de que las palabras ahí contenidas fueran entendidas por más personas posibles. Un ejemplo de ello se encuentra plasmado, por citar solo un caso, en la decisión tomada por los soldados de Gordiano III de que, en el lugar en donde se le dio sepelio, se mandara a inscribir un texto plurilingüe, justificando este acto "et Graecis et Latinis et Persicis et Iudaicis et Aegyptiacis litteris ut ab omnibus lege(re)tur".[3] Una inscripción plurilingüe para lograr, de este modo, que los integrantes de cinco pueblos distintos, pudieran leer y entender el mensaje ahí transcrito y, por ende, conocer al personaje celebrado, alcanzando de esta forma una memoria que, por lo menos en las intenciones, quería ser imperecedera. La decisión de los soldados de traducir el texto a diversas lenguas responde, es evidente, a una voluntad de que el mensaje alcanzara incluso a aquellos que no hablaban o por lo menos no entendían de manera cabal la lengua del imperio; ahora bien, habría que preguntarnos hasta qué punto podían comprender palabras escritas utilizando la grafía latina, pero es un hecho que esa decisión tiene un objetivo muy preciso, es decir, convertir en universal lo que ahí se está relatando. Para el lector moderno, dicha inscripción es, además, un indicio acerca de los grupos

[1] Susini1989, pp. 284 ss.

[2] Susini 1982, p. 16.

[3] *Historia Augusta*, *Gord.* III, 34, 2-5.

de individuos que vivían o transitaban por ese camino y podían encontrarse frente a dicho monumento y, tal vez, contaban con herramientas mínimas para lograr descifrar ese tipo de texto.

Ahora bien, se decía unas líneas más arriba que en esta ocasión nos concentraremos en el caso del bilingüismo, haciendo hincapié en la consideración que este aspecto puede considerarse como expresión de biculturalismo, es decir, de un contacto y de una relación que se establece entre dos pueblos, cada uno con su propia lengua, cultura y tradiciones:

> "Il concetto di bilinguismo si riferisce, nella sua accezione più ampia, a tutti i vari e molteplici fenomeni di interferenza che possono scaturire dal contatto tra due lingue: esso comprende pertanto ogni tipo di situazione che registri la compresenza di diversi codici linguistici o l'interazione tra due varietà linguistiche funzionalmente differenziate. Si tratta di un fenomeno complesso e sfaccettato già a livello individuale, che si presenta come ancora più multiforme ed eterogeneo se considerato in senso diacronico a livello sociale all'interno di una specifica comunità di parlanti: in questo caso, infatti, esso viene a coinvolgere in modo sostanziale molti aspetti che riguardano l'ambiente culturale, politico, amministrativo ed etnico della comunità stessa. Ciò significa che è sempre necessario conoscere compiutamente il contesto in cui si manifesta il bilinguismo per poterne verificare ponderatamente l'andamento nello spazio e nel tempo e, in particolare, per analizzare quali fattori e ragioni, intenzionali o accidentali, determinarono da parte dei parlanti la scelta di un sistema linguistico rispetto a un altro o la coesistenza di più sistemi impiegati in modo diverso o combinati tra loro in un medesimo ambiente".[4]

En este trabajo se analizará el fenómeno de la presencia, en un mismo monumento, de dos textos, uno en latín y otro en palmireno, que son expresión de una interferencia entre dos comunidades que deciden mantener cada una su propia lengua, confiándole un mensaje específico, que no es el mismo porque se remite a un registro propio de creencias, pero que dialoga, por así decirlo, con el otro texto que está ahí presente. En este caso, entonces, al hablar de bilingüismo no deberá entenderse que se trata de la traducción de un mensaje de una lengua a otra, sino más bien de un mensaje que es similar y, al mismo tiempo, diferente, atento al universo conceptual de la comunidad específica a la que está destinado.

En la introducción al Coloquio Interdisciplinario que se celebró en la ciudad de Pisa en el año de 1987 titulado 'Bilinguismo e biculturalismo nel mondo antico', Giorgio Raimondo Cardona sostiene que "un testo plurilingue è il risultato di un atto scrittorio particolare, che risponde a motivazioni plurime non necessariamente simmetriche, e che scaturisce innanzitutto da una situazione di biculturalità".[5] El autor estaba convencido de la importancia de concentrarse en el entorno del monumento, conformado por lo que rodea el texto mismo, no limitándose únicamente al puro estudio lingüístico, sino profundizando en las relaciones que se pueden entablar entre texto y monumento y entre estos y el contexto en el cual están inmersos.

En efecto, si se lleva a cabo un análisis de este tipo, será posible hacer hincapié en un aspecto sumamente significativo, a saber, que el bilingüismo nace como respuesta a una situación de biculturalidad presente en un determinado contexto, no solamente porque hay interés y/o necesidad de que un texto sea entendido por la comunidad a él más cercana que probablemente no comprenderá de manera exhaustiva la otra lengua, sino y, tal vez sobre todo, porque se quiere expresar la presencia y existencia de esta otra cultura, ajena, en medio de aquella cultura que es predominante. Lo que se quiere expresar es la pervivencia de una cultura a lado y junto con otra y dar voz a su presencia, a pesar de encontrarse lejos de aquella patria en donde se originó. Además, se quiere hacer referencia al mundo de creencias que era propio de la comunidad cuya lengua, como es en este caso, era el palmireno, disímiles respecto de las romanas. El mensaje difiere porque diversas son las características de las comunidades a las que está dirigido.

En el caso concreto que analizaremos a continuación, hablaremos de un documento que testimonia la coexistencia del mundo palmireno a lado del mundo romano, en la ciudad de Roma: culturas que comparten un mismo espacio, pero conformadas cada una por usos, costumbres, lengua y tradiciones que le son propias. En este caso, si bien es cierto que encontramos elementos de la cultura palmirena diferentes respecto de aquellos que son propios de la comunidad romana, sin embargo, es interesante destacar que se da un diálogo entre las dos realidades, que serán capaces de plasmar no solo su presencia, sino también sus creencias específicas en un mismo monumento.

La presencia de textos bilingües es una demostración muy interesante del *modus operandi* romano: desde una etapa temprana de su expansión Roma, al entrar en contacto con otros pueblos, decide que, si bien el latín será la lengua oficial del imperio, dejará cierta 'libertad' a esos pueblos para que sigan expresándose a través de su lengua y que cultiven sus costumbres, siempre y cuando éstas no entren en conflicto con las bases que mantienen firme el poder romano, sin obligar a ningún pueblo a abandonar su lengua materna, aunque permeará estos espacios con el uso público del latín como lengua oficial del imperio. Al aceptar y ser consciente de la presencia de esas lenguas que sobreviven a la llegada del latín, los romanos darán un paso más, aprovechando la presencia de dichas lenguas para acompañar determinados textos públicos, escritos en latín, y

[4] Tozzi 2019, p. 410.
[5] Cf. Campanile 1988, p. 9.

traducidos en esas otras lenguas habladas en el territorio a donde llegarán dichos documentos, para hacer más efectiva la comunicación entre personas que no dominaban muy bien el latín. En resumidas cuentas, podríamos decir que Roma sabe aprovechar muy bien la ocasión para mostrarse tolerante y, al mismo tiempo, beneficiarse de dicha tolerancia para lograr sus objetivos. No somos tan ingenuos como para no entender los matices y las consecuencias de ese *modus operandi*; lo que queremos destacar aquí es que, dejando la posibilidad de seguir expresándose en su propia lengua, Roma nos ha permitido conocer de cerca las manifestaciones lingüísticas de los pueblos con los que ha entrado en contacto, que muchas veces ha combatido y sometido.

Regresando al tema que aquí nos interesa abordar, como puede vislumbrarse el bilingüismo abre nuevas oportunidades en el estudio del mundo antiguo, pues permite estudiar de cerca cómo se dio y qué resultados alcanzó el contacto entre pueblos, entre el que domina y el que es sometido, o a veces integrado, resaltando, como apunta Carlo Consani "il ruolo che le circostanze esterne, d'ordine culturale, etnico, linguistico, politico e così via, rivestono nella concezione e nell'esecuzione del monumento epigrafico bilingue e come, all'inverso, partendo cioè dal documento scritto, sia spesso indispensabile questo complesso di presupposti per poter interpretare la situazione epigrafica".[6]

Como ya señalado con anterioridad, para mostrar lo que acabamos de expresar, tomaremos como objeto de estudio el monumento conocido como *Ara del Sol Sanctissimus*, altar encontrado en la ciudad de Roma y dedicado por los palmirenos a sus divinidades, acompañado de una inscripción en latín y otra en palmireno: veremos que no se trata de la simple traducción de un mensaje de una lengua a otra, sino más bien de un testimonio de dos culturas que se encuentran y conviven en un mismo espacio, tanto físico como cultural.

III. Palmira y su Relación con Roma

Palmira, conocida como Tadmor,[7] nombre semítico que indica un 'lugar de guardia', era una pequeña aldea dentro de un oasis del desierto siriano, a mitad entre el valle del Éufrates y los campos y bosques de Siria y Fenicia, cuyo sustento se basaba en la agricultura y el comercio caravanero entre Babilonia (oriente) y Siria (occidente). En un inicio, la ciudad no debía ser más que un pequeño centro comercial sin mayor importancia, dada la falta de noticias en autores como Heródoto, Jenofonte, o Cicerón quien fue procónsul en Cilicia en el año 51 a.C. Será Plinio uno de los primeros en ofrecer algunas noticias interesantes relativas a Palmira:

> "Palmira, ciudad notable por su emplazamiento, por las riquezas de su suelo y por sus agradables aguas, tiene sus campos rodeados por desiertos de arena en un dilatado contorno y, como aislada por la naturaleza del resto de la tierra, se encuentra por una suerte particular en medio de los dos imperios más poderosos, el de los romanos y el de los partos, siendo siempre la principal preocupación para ambos en tiempo de conflictos. Dista de Seleucia de los partos, que se llama 'del Tigris' trescientos treinta y siete mil pasos, en tanto que doscientos tres mil del punto más próximo de la costa de Siria y veintisiete mil menos de Damasco". [8]

Si bien es cierto que este fragmento ha sido objeto de discusión entre los estudiosos, es innegable que Palmira se vio favorecida por dos elementos: por un lado, el agua y, por el otro, su posición estratégica entre Asia y el Mediterráneo, un punto de tránsito obligatorio para las caravanas. En esta época no debe haber sido fácil, ni para los romanos ni para los partos, dominar y/o proteger ese camino septentrional hacia Siria: para Roma, la conquista del territorio de los partos era una empresa demasiado arriesgada y dispendiosa, mientras estos últimos sabían muy bien que Roma jamás les habría cedido el territorio de Siria. Se puede suponer entonces que, ya desde época de Augusto, se consideraba a Palmira como tierra neutral tomando en consideración que se trataba del trayecto más breve y económico que permitía llegar a Damasco y a Hamat, hacia Aleppo u otras ciudades tanto de Fenicia como Siria. Conjetura Rostovtzeff que debió existir un documento oficial que "deve aver reso possibile a Palmira di divenire una città neutrale semi-indipendente, nella quale si potevano scambiare le mercanzie di quelle due potenze ufficialmente ostili, la Partia e Roma";[9] desafortunadamente dicho documento no ha llegado hasta nosotros, ni conocemos su existencia y contenido de forma indirecta. Probablemente justo esa posición neutral fue el elemento clave que permitió a Palmira desarrollarse como ciudad caravanera, llegando a ser un centro activo de la vida comercial de esta parte del imperio: si, por un lado, se puede afirmar con cierta seguridad que la ciudad no fue creada a partir del comercio o a causa de ello, por el otro es indudable el rol que jugó en facilitar las actividades comerciales y eso le permitió alcanzar recursos mayores respecto de los otros centros comerciales vecinos.

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[6] Cf. Campanile 1988.

[7] Bonnet-Sanzi 2008, p. 239.

[8] Plin, *Hist. Nat.* V, 88: Palmyra, urbs nobilis situ, divitiis soli et aquis amoenis, vasto undique ambitu harenis includita agros ac, velut terris exepta a rerum natura, privata sorte inter duo imperia summa Romanorum Parthorumque est, prima in discordia Semper utrimque cura. Abest ab Seleucia Parthorum, quae vocatura ad Tigrim, CCCXXXVII p., a próximo vero Syriae litore CCIII et a Damasco XXVII propius. Traducción en castellano tomada de Plinio el Viejo, *Historianatural*, p. 263.

[9] Rostovtzeff 1971, p. 29.

Rostovtzeff, en su trabajo acerca de las *caravan cities*,[10] afirmaba que puede considerarse como 'caravanera' aquella ciudad surgida exclusivamente gracias al comercio de las caravanas y consideraba a Palmira como el ejemplo más emblemático y representativo. Esta visión, sin embargo, dejaba a un lado un aspecto sumamente importante en el desarrollo de esta ciudad, a saber, la agricultura, que contribuyó de manera significativa al desarrollo de ese oasis, pues por mucho tiempo el trabajo de la tierra ofreció a los habitantes de Siria el único sustento para sobrevivir. En contraste con la visión del estudioso ruso encontramos la postura de Schlumberger, quien afirmaba que debía considerarse como 'caravanera' aquella ciudad que, en un determinado momento de su historia, había recibido lo esencial de sus recursos por el paso, por sus tierras, de las caravanas. Reseñando el trabajo de Schlumberger, el investigador Dussaud sostenía que eran ciudades caravaneras aquellas que se ocupaban de todos los aspectos inherentes a las caravanas mismas, garantizándoles el tránsito a través del desierto y equipando a los hombres con víveres y mercancías y que, de estos intercambios, obtenían ingentes ganancias.[11]

Podríamos entonces concluir que un elemento que acomuna a esas tres visiones es el hecho de que un tipo de ciudad como ésta recibía del comercio su mayor provecho y que esto representaba al mismo tiempo lo que le permitía sustentarse. Desde nuestro punto de vista, es innegable el hecho que Palmira represente la ciudad caravanera por excelencia, un *unicum* histórico en el rol que supo jugar como capital comercial y cómo su relación con Roma haya sido fundamental para su desarrollo:

> "La presenza di Roma a Palmira- tanto a livello militare quanto politico ed economico- non fa altro che rafforzare la vocazione della città nei riguardi del commercio internazionale: carovane lungo il deserto, navi sull'Eufrate e oltre in direzione del Golfo arabico e dell'India. […] Grazie alla crescente collaborazione fra Palmira e Roma, furono tanti i prodotti che viaggiarono fra Siria, Mesopotamia, Arabia, India e lo spazio mediterraneo (Anatolia, Egeo, Egitto, Italia): pietre preziose e semipreziose, spezie, coloranti, diamanti, profumi, unguenti, perle, tessuti e altri oggetti preziosi acquistati dai clienti a suon di monete d'oro".[12]

Podemos entonces suponer que existió una integración de Palmira en el universo romano y viceversa. Por ejemplo, las fuentes históricas nos hacen pensar que se otorgó cierta libertad a los habitantes de Palmira que podían seguir definiéndose a sí mismos como 'palmirenos'; por otro lado, es indudable el hecho que Palmira llegó a ser parte tanto del sistema defensivo como del económico central, aunque no se integró formalmente en el político e institucional:

> "La nascita e lo sviluppo della Palmira romana, esempio emblematico, ancorché non generalizzabile, delle dinamiche dei processi di urbanizzazione nell'impero e della sua capacità di assimilazione di società che non mostravano tendenze centralizzanti, si accompagnarono alla lenta e progressiva dissoluzione delle statiche e meno evolute strutture sociali preesistenti nella regione. […] Non si conoscono per Palmira, come accade anche per altre città siriache, residenti provenienti da altre regioni dell'impero coinvolti nei traffici carovanieri, mentre la presenza in città di unità militari romane, investite di compiti prevalentemente amministrativi, è ipotizzabile già a partire dal I secolo".[13]

Sabemos que, en Occidente, durante los siglos I y II d.C., los Palmirenos se movían más allá de Damasco y de las ciudades fenicias, estableciendo sus agencias comerciales fuera de los territorios de Oriente; se tiene noticia de su presencia en la lejana Dacia, en Hispania, Galia y en Roma. Aquí, en la capital del imperio, poseían sus propios templos dedicados a sus divinidades con altares y estatuas. El *Ara del Sol Sanctissimus*, objeto de estudio de este texto, es un ejemplo de ello.

IV. Ara Del Sol Sanctissimus

El altar denominado como *Ara del Sol Sanctissimus* (h. 84 cm, l. 49 cm., p. 50 cm) se encontró en los Orti Mattei en Roma y está ahora resguardando en los Museos Capitolinos de la misma ciudad. Es considerado como el más antiguo monumento palmireno de Roma y se ha especulado que su fecha de realización abarque los últimos años del siglo I d.C. Como veremos, se trata de un altar decorado con diversas representaciones, acompañadas de una inscripción en palmireno y otra en latín, dedicado a Malachbêl, a los dioses de Palmira y al *Sol Sanctissimus*.

El monumento presenta, en la parte frontal, el busto juvenil del Sol, cuya cabellera se caracteriza por mechones flameantes, y atrás el *nimbus* radiado con siete rayos. Dicho busto es sostenido por un águila con las alas desplegadas, símbolo del cielo: la curvatura de las alas, en efecto, recuerda la de la vuelta celeste y el sol es representado en lo más alto de su curso. Debajo de dicha imagen está la inscripción en latín:

> Soli Sanctissimo sacrum/Ti(berius) Claudius Felix et/ Claudia Helpis et /Ti(berius)
>
> Claudius Alypus fil(ius) eorum/votum solverunt libens merito/Calbienses de coh(orte) III //[14]
>
> Consagrado al Sol Santissimus. Tiberio Claudio Felix y Claudia Helpis y su hijo Tiberio Claudio Alyps cumplieron su

[10] Rostovtzeff 1971, p. 8.

[11] Cf.Marcone2003.

[12] Bonnet-Sanzi 2008, pp. 236-237.

[13] Savino 1999, p. 9.

[14] CIL VI, 710 = Chausson p. 675, inscr. N.

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voto con buen animo y merecidamente, siendo habitantes de la tercera cohorte de los *horrea Galbana*.[15]

Como puede verse, en el texto latino, se recuerdan los nombres de aquellos que han encargado la realización del monumento, a saber, Ti. Claudius Felix, Claudia Helpis y Ti.Claudius. La formula *votum solverunt libens merito* justifica y tranquiliza el público lector que dicha acción se ha llevado a cabo según una correcta relación entre los vivos y las divinidades. Sabemos que el ambiente de influencia religiosa y civil de la comunidad palmirena se concentraba alrededor de la zona portuaria del Tíber, teatro del comercio de mercaderes orientales y punto de concentración de esclavos y libertos pertenecientes a esa parte del imperio.

Ahora bien, el término *Calbienses,* presente en la inscripción latina, ha suscitado algunas discusiones acerca de su interpretación: el estudioso Teixidos, por ejemplo, apunta que detrás de ese apelativo debemos reconocer los integrantes de una tribus palmirena, la *Bene Kalbe*, que serían denominados simplemente palmirenos en la inscripción correspondiente,[16] pero no se entendería porque, a lado de *Calbienses,* se encuentre el término *cohors* si se estuviera hablando de palmirenos residentes en Roma. Como apunta Bonnet,[17] otra debe ser la clave para entender esta mención, es decir, pensar en la existencia en Roma de los *horrea Galbae* (o *Galbana*), almacenes situados en la ribera izquierda del río, en la zona denominada *emporio*, que servían para recolectar y resguardar el trigo y otro tipo de alimentos que servían para la distribución gratuita a las esferas más necesitadas de la población, pero también aceite, vino, mármoles, telas etc.[18] El vocablo *Calbienses* , entonces, debía referirse a aquellos trabajadores de los *Horrea Galbana*, mientras las cohortes deben entenderse como los jardines que estaban cerca de dicho edificio, pues alrededor de estos *horrea Galbae* habitaba justamente el personal empleado en dichos almacenes.[19] En esta zona se ha encontrado la mayoría de los testimonios acerca de los cultos orientales, en particular aquellos que tienen que ver con los cultos siriacos:

> "Il fatto poi che i dedicanti siano Galbienses, cioè lavoratori addetti agli Horrea Galbana suggerisce una possibile localizzazione del culto nell'area dell'Emporio, a Marmorata, anche se non si può del tutto escludere la zona del Trastevere. È più che probabile, del resto, che altri culti siriaci, soprattutto quelli della dea Syria, fossero localizzati nella zona degli Horrea Galbana, dove, dalla fine del II sec. a.C., erano concentrate grandi masse di schiavi -di proprietà della famiglia imperiale-, molti dei quali saranno stati siriaci".[20]

[15] La traducción es nuestra.
[16] Cf. Teixidor 1979.
[17] Bonnet-Sanzi 2008, p. 238.
[18] Bonnet-Sanzi 2008, p. 238.
[19] Cf. Rodríguez-Almeida1977-78.
[20] Coarelli 1982, p. 51.

De hecho, si se da crédito al testimonio de Juvenal, acerca de la presencia en la capital del imperio de grupos sirianos cuya vida en común aseguraba la supervivencia de su lengua y sus usos y costumbres, se debe suponer que existían asociaciones, tanto religiosas como civiles, que llevaban a cabo las funciones sagradas justo en aquellos lugares en donde residían de manera provisional o bien más estable los encargados de las actividades comerciales. Los cultos orientales, que giraban en torno a una o más divinidades originarias de la parte oriental del imperio, en efecto, tienen su origen y su justificación en la 'migración' hacia Occidente de aquellos fieles que, aunque en un contexto nuevo desde el punto de vista social y cultural, sienten la necesidad de remitirse a sus propias creencias, mezclándolas con las que predominan en Roma. Se puede entonces conjeturar que se trata de personajes que conservan su propia religión y lengua, aunque es evidente la influencia de la cultura que es característica del lugar en donde ahora habitan puesto que "integrarsi non vuol dire affatto annullarsi in una realtà culturale diversa da quella nella quale si affondano le proprie radici".[21]

Colocar el epígrafe romano en la parte frontal del altar, en aquel espejo epigráfico que estaba inmediatamente a la vista de todo observador del altar, es algo que vale la pena destacar, pues llama la atención esa decisión de colocar el texto latino en esa posición de preeminencia. Probablemente los que encargaron el trabajo querían que el mensaje y el significado de dicho monumento fuera claro no solo para aquellos individuos que habitaban y trabajaban en ese lugar, sino su intención era alargar el círculo de personas que pudieran captar el sentido de ese monumento, utilizando el latín como lengua de comunicación que pudiera ser entendida por todos aquellos que se encontraran frente al altar. Esta forma de bilingüismo es una clara demostración de cómo el contexto influye en los inmigrantes, quienes sienten la urgencia y la necesidad de expresar su propia devoción incluso en la lengua local, símbolo sea de una romanización bastante temprana, sea de una permanencia estable en dicho lugar.

Regresando a las características del altar, hay que mencionar que, en el costado derecho del mismo, está representado un joven con rizos vestido según la costumbre partica, que sube a un carro jalado por cuatro grifos alados, sosteniendo en una mano las riendas y, en la otra, lo que parece ser un látigo; atrás puede verse la representación de Victoria alada que, con un ramillo de palma en la mano izquierda, está a punto de coronar al joven. Debajo de esta imagen se encuentra la inscripción palmirena en donde se declara que el altar está dedicado a Malachbêl y a los dioses de Palmira:

[21] Donati 2005, p. 180.

'LT' DH LMLKBL WL'LHY TDMR / QRB TBRYS QLWDYS PLQS / WTDMRY' L'LHYHN SLM[22]

Este es el altar que Tiberio Claudio Felix y los palmirenos ofrecieron a Malachbêl y a los dioses de Palmira. A sus dioses: paz! [23]

Como puede verse, la inscripción palmirena, a diferencia de la latina, recuerda únicamente el nombre de Tiberius Claudius Felix y se refiere genéricamente a los palmirenos como los que encargaron que se realizase dicho monumento.[24] Más adelante ahondaremos en esta diferencia importante entre los dos textos. La escritura en cursiva del texto palmireno no se inserta de manera correcta en el espejo epigráfico y se muestra mucho más descuidada respecto de la inscripción latina. Probablemente, quien se encargó de transcribir el texto no tenía mucha destreza con la grafía palmirena y eso explicaría porque esta inscripción sea más descuidada y menos armoniosa respecto de la latina.

En el costado izquierdo del altar, se representa a Saturno de la forma más tradicional con la cabeza velada, una cabellera abundante, barba espesa y su atributo más famoso, es decir, el *harpè*, una pequeña hoz recurvada, comparándolo con Malachbêl, la divinidad palmirena presente en este altar:

"La presenza di Saturno sull'altare capitolino non è il risultato di elaborate cognizioni teologiche, tanto complesse quanto improbabili se riferite all'ambiente sociale in cui nasce questo programma figurativo e la sua committenza, ma l'interpretazione latinizzata della divinità palmirena Malachbêl intesa come supremo dio celeste, dunque come Bel." [25]

En el lado posterior del altar está representado un ciprés que ocupa todo el campo a disposición: se trata de un árbol sagrado para las divinidades solares, tiene la punta envuelta en una cinta como símbolo de consagración. Desde ese árbol sale un niño que lleva en sus hombros a un cabrito, tal vez se trate de Malachbêl recién nacido. En la elaboración iconográfica de dicho documento se hacen patentes las influencias del mundo oriental, testimonio del fuerte lazo que los palmirenos mantuvieron con sus tradiciones y su cultura, incluso en territorio romano:

"La cuenca mediterránea, la expansión cultural helenístico-romana y la imposición de un panteón oficial romano posibilitaron que las diferentes tradiciones cultuales (egipcia, semítica, griega o romana) tuvieran un nodo común de contacto. El hecho de la univocidad del astro Sol no hace sino crear un elemento común de fondo con un mismo nombre (Sol) […] En Siria, los Baales u otros dioses de ciudades como Heliópolis, Palmira, Emesa y Edesa fueron representados con elementos solares en algún momento del Imperio Romano. Se trata de un proceso formativo de siglos en el que los intercambios culturales proveen de las mismas herramientas representativas a distintas advocaciones y dioses. La misma existencia de las deidades palmirenas (Malachbêl, Yarhibôl) y de Emesa (Elagabal) identificadas con Sol deben sus características al marco cultural resultante del periodo Helenístico, y a la evolución común dentro del marco político romano. Los dioses palmirenos solían usar teónimos en latín y griego transcribiendo fonéticamente el término semita, pero presentando vinculaciones solares en algunas representaciones, generalmente a través del nimbus radiado e incluso el nombre Sol en alguna inscripción".[26]

Se trata, entonces, de representar a Malachbêl como una divinidad solar, pero, al mismo tiempo, se quiere crear un nexo con el mundo vegetal, remitiendo al vínculo existente entre el ciclo anual del sol y el ciclo anual de la naturaleza. Esta dúplice función del dios y del culto es atestiguada en Palmira con dos diferentes representaciones iconográficas:

"Come dio agreste, protettore dell'agricoltura e delle greggi, Malachbêl, abbigliato col costume locale, è venerato a Palmira in associazione con Aglibol, un dio lunare originario della Siria del nord. […] Malachbêl svolge, talvolta in associazione con i grifi e l'aquila, anche un ruolo di dio solare nel pantheon 'tribale' palmireno dove a lungo le tribù, dopo essersi installate nell'oasi, conservarono i loro culti ancestrali".[27]

En efecto, los testimonios encontrados en Roma muestran la popularidad de Malachbêl no solo como dios agreste, sino también como representante de la divinidad solar:

"Venerato in vari santuari, da vari gruppi sociali, all'interno di varie associazioni divine, Malakbêl, senza mai apparire come un dio prominente (Aglibôl, il dio solare, ha sempre la precedenza nei suoi confronti), è finalmente diventato un dio "popolare". Il suo culto non ebbe mai una dimensione propriamente civica, ma rimase legato ad alcune famiglie o a specifici gruppi. Tale caratteristica consente probabilmente di spiegare il successo di Malakbêl presso i palmireni all'estero, dal momento che il 'Messaggero di Bêl' risulta menzionato più di ogni altra divinità di Palmira proprio all'estero".[28]

Ahora bien, respecto de las dos inscripciones, estamos frente a un ejemplo no de traducción literal de una lengua a otra, sino más bien de complementariedad en las informaciones que nos ofrecen, expresión de una realidad social y cultural que, por medio de este monumento, quiere dejar un testimonio de su existencia y de su propia religiosidad. Al analizar de manera conjunta los dos textos es fácil

[22] CIL VI, 710.

[23] Traducción realizada a partir de la versión en inglés presenteen Hijmans 2010.

[24] Las letras TDMR se refieren a Tadmor, antiguo nombre de la ciudad de Palmira.

[25] E. Equini Schneider 1988, p. 64.

[26] Pérez Yarza 2017, pp. 238-239. El autor, en la nota 123 de su texto pone el acento en que "la inscripción bilingüe CIL VI 710 traduce Malakbêl en palmireno por Sol Sanctissimus en latín".

[27] Equini Schneider 1988, p. 64.

[28] Bonnet-Sanzi 2008, p. 243.

reconocer cómo existen algunos datos que se repiten en uno y en otro y por ello podríamos hablar de una inscripción de tipo bilingüe; pero por otro lado, debemos destacar que hay una cierta variación entre las dos. Se trata, en este caso, de un fenómeno de diglosia, es decir, de un uso consciente de dos registros con intención comunicativa diferente, pues diversas son las comunidades a las que se remite, una la romana, la otra la palmirena, caracterizadas por un imaginario cultural y religioso que no coinciden. Ahora bien, la pregunta que surge espontánea a este punto es: ¿cuáles son las informaciones destinadas al público que lee y entiende el latín, y cuáles son las que están pensadas para ser descifradas por los palmirenos?

Empezaremos nuestro análisis hablando de las informaciones relativas a aquellos que se encargaron de realizar el monumento: en la inscripción palmirena, se recuerda solamente el nombre de Tiberius Claudius Felix, mientras en la latina se recuerdan también su esposa Claudia Helpis y su hijo Tiberio Claudio y dicha mención es "sufficiente attestazione dello stretto rapporto che doveva legare in qualche modo il personaggio agli altri dedicanti. La sua posizione privilegiata, più che evidente in ambedue le iscrizioni, va probabilmente attribuita alla sua condizione di liberto imperiale".[29] Cabe destacar aquí que, en el texto latino, no se hace referencia al origen palmireno de quienes son señalados como los encargados de levantar dicho monumento y esa omisión es significativa. Siempre en el texto latino se hace referencia, además, a la cohorte III Galbana, mientras en la inscripción palmirena se mencionan de manera genérica a los palmirenos. Otra diferencia que vale la pena destacar es que el epígrafe latino nos informa que el monumento está dedicado al *Sol Sanctissimus*, mientras en el palmireno se habla de Malakbêl y los dioses de Palmira. Se puede notar como el mensaje en palmireno es mucho más escueto que el latino, pues ofrece menos informaciones respecto de la otra inscripción; al comparar los dos textos se puede subrayar como uno y otro se complementan, pero es digna de subrayarse la diferencia importante en relación a las divinidades a las cuales se está ofreciendo el monumento. Si en el texto latino se quiere subrayar que se trata del resultado de una promesa hecha por quienes encargaron el monumento, en el texto palmireno se focaliza la atención en que se trata de un altar realizado por Tiberio Claudio Felix y los palmirenos en honor a sus propias divinidades. Ahora bien, si comparamos los dos textos, vemos que la intención de que existieran los dos textos no era para comunicar en dos lenguas distintas el mismo mensaje, sino más bien para referirse de manera específica al mundo de referencias que caracterizaba a cada una de las comunidades. En este caso, no se quiere trasladar y plasmar un mismo texto, sino más bien subrayar el significado particular que el monumento recubre para cada grupo por el cual está pensado.

Esa decisión lingüística, desde nuestro punto de vista, debe interpretarse como una señal de la voluntad de esa comunidad de dirigirse a sus propios credos, haciendo hincapié en los aspectos culturales y religiosos que la caracterizan. En el caso del mundo oriental, la difusión de lo cultos semíticos, que había empezado ya durante la república, aumentó de manera significativa a partir del siglo I d.C., cuando esas diferentes devociones religiosas se convirtieron en la expresión de aquellos extranjeros que vivían de manera bastante estable en la capital, así como de aquellos individuos, tanto militares como mercaderes, que transitaban por Roma. Estos cultos, que influenciaban a su entorno y se veían afectados a su vez por el contexto, mantenían un nexo claro y fuerte con la tradición religiosa a la que se querían remitir y abrieron el paso a que se comenzara a llevar a cabo una devoción hacia esas divinidades que moverá al emperador Valeriano a querer construir un templo, en el año 274 d.C., dedicado justamente a la divinidad del Sol, abriendo camino de esa forma a una oficialización de dicho culto dentro de la ciudad.

Los elementos aquí analizados han mostrado por qué se puede afirmar que estamos frente a un testimonio de una situación de biculturalidad en el territorio romano, en donde una lengua no sirve para aclarar la otra, sino más bien conviven una a lado de la otra, integrándose mutuamente, como expresión de una cultura dentro de la cual coexisten tradiciones que son propias de una comunidad en específico junto con influencias que ésta recibe justamente del nuevo contexto en el cual vive ahora:

> "L'altare ci pone quindi di fronte a una realtà sociale e culturale complessa e a un ambiente multiculturale e ibrido dove le tradizioni originarie della patria siriana si intrecciano con le usanze romane in modo eclettico e originale. Eviteremo deliberatamente la parola "sincretismo" che evoca una generica mescolanza di elementi eterogenei e saremo piuttosto attenti alle *strategie*, cioè alle scelte, alle intenzioni, alla ricerca di senso e di consenso che un simile documento rivela".[30]

El *Ara del Sol Sanctissimus* es una huella importante para el conocimiento de la comunidad palmirena de estancia en Roma y permite reconocer elementos propios de la tradición oriental, así como aquellos aspectos de la cultura romana que abrieron una brecha en el sentir de dicha comunidad oriental:

> "L'impronta di Roma è sensibile nel monumento, nei nomi, nelle soluzioni iconografiche, e il Malakbêl che scopriamo, senza aver perso la sua "identità" palmirena, messa in primo piano nella dedica redatta proprio in palmireno, è fortemente e volutamente romanizzato. Se l'immagine del dio sul carro tirato dai grifoni fa indubbiamente parte di un

[29] Equini Schneider 1987, p. 72.

[30] Bonnet-Sanzi 2008, p. 240.

patrimonio figurativo ancestrale, essa viene qui rivisitata in chiave solare".[31]

El vestigio romano es, en resumidas cuentas, muy significativo no solo por la presencia del texto latino en la parte más visible de un monumento oriental, sino también y tal vez sobre todo porque la inscripción latina nos aclara y nos cuenta más detalles que la palmirena acerca de los 'actores' involucrados, del motivo que está detrás de la creación del altar, etc. En pocas palabras, se trata de un ejemplo de cómo se llevó a cabo la integración de los palmirenos en la cultura romana de ese periodo.

V. Algunas Consideraciones Finales

El monumento conocido como *Ara del Sol Sanctissimus* ofrece la posibilidad, a quien lo analice en su conjunto, de entrever los signos de una cultura que lleva consigo elementos de la tradición siriana, mezclados con los que son propios de la cultura romana, hasta llegar a crear un símbolo y signo concreto, que ha llegado hasta nosotros, de un biculturalismo evidente tanto en las imágenes como en las dos inscripciones, resultado de influencias recíprocas entre los dos pueblos y culturas que entraron en contacto en un determinado momento de su historia. En este caso, lo que podemos recabar es que existía un culto siriano, dedicado a la divinidad solar, dentro de un grupo de fieles palmirenos que, de estancia en Roma, siguen adelante con dicha tradición, ofreciendo a las divinidades, como agradecimiento recibido, este ex voto, adornado de elementos que se remiten a la tradición en la que viven ahora inmersos.

Estamos frente además a una concreta y creativa forma de afirmar su propia existencia por parte de una familia o bien de un grupo de personas que quiere dejar una huella de sí que fuera comprensible para la mayor cantidad de personas que vieran el monumento. Algo a destacar es también la voluntad de aprovechar al máximo el espacio comunicativo que les ofrece el altar, llenándolo de palabras y de imágenes, símbolos que se van integrando mutuamente y que son, a nuestros ojos, una prueba ineludible de que se quiere expresar y manifestar, a la vista de todos, un sentimiento religioso que sería propiamente privado. A la hora de reflexionar acerca de las implicaciones que estos textos y su monumento tienen en la historia tanto de Palmira como de Roma se muestran sumamente acertadas las palabras del estudioso Cabanes acerca de la importancia de llevar a cabo una investigación que tome en cuenta los diversos aspectos que entran en juego:

> "É un lavoro appassionante questa ricerca del documento, dell'uso da farne, della sua comprensione, della sua critica, del confronto con le altre fonti: una ricerca che poggia le sue basi su una vasta cultura, su un'esperienza umana e sul lavoro di altri ricercatori, in vista della costruzione di una sintesi che sarà sicuramente incompleta a causa delle lacune della documentazione, ma curiosa di ogni aspetto della vita nel remoto passato del mondo antico".[32]

Imprescindible será siempre, en la medida de lo posible, insertar el documento a estudiar en su contexto, permitiéndole dialogar, por así decirlo, con los datos que puedan arrojar otras fuentes, considerándolo un testimonio valioso de una comunidad que quiso dejar una huella de sí que será nuestra tarea intentar sacar a relucir en todos sus matices.

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A Linguistic and Culture Panorama of Interconnected Disciplines

By Joel Laffita Rivera

Abstract- Scientifically speaking we, all know that the origins of language and culture remain unknown. Researchers relate to fossil, archeology evidence, and historical accounts in attempting to access what many scholars do think is a topic that lacks of direct evidence. However, when it comes to the languages and cultures we know today, it could be viable to investigate correlational language and cultural patterns in Applied Linguistics Studies. Thus, the present research study looks at the Spanish syntaxes [tú and usted] to highlight correlated linguistic and cultural traits. It presents an analyse of the Applied Linguistic and Culture patterns related to the subject investigated, and methodological insights based on the method developed by Edward T. Hall, a prospect that describes and analyses cultures. The research study was conducted by following suitable research protocols. This criterium involved the analysis of various research publications and Internet accredited website sources. This research study is beneficial for scholars involved and interested in conducting researchers related to Spanish Linguistic and Cultural Connectiveness Patterns.

Keywords: *linguistics; sociolinguistic, sociocultural, culture; communication; methodology.*

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Strictly as per the compliance and regulations of:

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I. Introduction

Scientifically speaking we, all know that the origins of language and culture remain unknown. Researchers relate to fossil, archeology evidence, and historical accounts in attempting to access what many scholars do think is a topic that lacks of direct evidence. However, when it comes to the languages and cultures we know today, it could be viable to investigate correlational language and cultural patterns in Applied Linguistics Studies. According to some accounts, Linguistics is the scientific study of the structure and development of language in general or particular languages (Brain and Richard, 2003); (Weinreich & Herzog, 1968). In other words, the study of language forms. Henceforth, for us to appropriately analyzing the language and culture patterns associated with the Spanish syntaxes [tú and usted] in communication contexts from linguistics perspectives, it will require to look at sociolinguistic and sociocultural factors implications. (Gumperz, 2008) argues that Sociolinguistic is the descriptive study of the effect of any aspects of society, including cultural norms, expectations, and context, on how language is used and society's effect on language. For (Christine, 2015) a primary aim of sociolinguistics is to consider language variation and change about social factors and effects. Referring to Sociocultural (Kauffman, 1980) cites that the term "sociocultural system" embraces three concepts: society, culture, and system. A society is several interdependent organisms of the same species. Culture is the learned behaviors shared by the members, together with the material products of such behaviors. The words "society" and "culture" are fused to form the word "sociocultural". A system is a collection of parts which interact with each other to function as a whole.

By considering the Spanish's society traditional treatment of the subject personal pronouns [tú and usted] in communication contexts; one could think in mind that is just a peculiar and well-known phenomenon unique to Spanish language and culture, and yes when seining it that way it could be understood to think so. However, dealing nowadays with this subject matter from linguistics perspectives has become a challenge due to cultural pressures that are pushing away the traditional treatment of those syntaxes in Spanish communications. At present, having formal interactions which are determined by the use of the grammar patterns associated with the personal pronoun [usted], as it also does about the subject personal pronoun [tú], have been reduced to only those Spanish communication contexts expected to happen in exclusive and shorted time circumstances, and even in these cases, the use of the pronoun [usted] and its linguistic associated patterns are dismissed when a reliable communication has been established. Even though these applied linguistics issues have been performed for many centuries; the culture pro [tú] shift in the spiral of modern Spanish/Spain and Latin America Spanish speaking-countries societies sociocultural stands is accelerating a possible fusion of the two pronouns in a direction that linguistically and culturally speaking, it might not be the right one.

II. Literature Review

There is a very close relationship between language and culture in general, and a specific language and its culture, the two issues are closely correlated and interrelated (Tengku and Sepideh, 2017). Although the language is considered the primary channel through which we communicate, the very existence of linguistic patterns that require culture inputs makes the cohesion between language and culture one subject of communication. And this is the case of the

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subject matter presented in this research study, which encompasses the Spanish subject pronouns [tú and usted]. The significant role of Spanish syntax in communication contexts and the linguistic and cultural treatment of these pronouns have been cited in many predominant works (Alarcos & Emilio, 1999); (Batchelor, San, Miguel, 2010); (Bialystok, 1981); (Rivera, 2019); (Fotos, 1993). According to (AATSP Annual Conference, 2020), Language is a symbol system unique to human beings and a culture carrier. Language nourishes culture, and the enrichment and development of culture also benefit from language. Pragmatically speaking, it would be impossible to discuss cultural issues about the Spanish syntaxes presented in this research study without referring to their linguistic communicative relationship. And doing otherwise would not be seen as intelligent according to what is prescribed by the Spanish Applied Linguistic System. The (Diccionario de la Lengua Española 23ª Edición, 2015) which defines Spanish grammar as the grammar of this language. Arguing about language usage, (Halliday & Michael, 2006) declares that language is a system of communication used by humans consisting of sounds or gestures. But, because animals can also communicate this way, I would say that the concept of language that we have related to humans 'usage could be better defined as the phonetical, lexical, grammatical, and culture system of communication unique to humans. And a clear example of that uniqueness and humans' intellectual capabilities is the invention of the Alphabet, which could be considered a script derives at first from culture inputs. Of course, the language study also involves analysis of Langue Form, Language Meaning, and Language in Context (Martinet, 1960). [language form] refers to word definitions, phonetical variants, and the agreement between them into contextual sentence/phrases. [language meaning] focuses on words and sentences and phrases used. [language in context] interprets word and sentence and phrase meaning (Joel, 2020). (Jakobson, 1937) cites that when studying linguistics, one should consider syntax (how sentences are logically structured). For instance, [tú / usted] applied linguistic salutation cultures. According to (Tylor, 2016) Culture is an umbrella term that encompasses the social behavior and norms found in human societies, as well as knowledge, beliefs, arts, laws, customs, capabilities, and habits of individuals in these groups. (Kandra, 2019) argues that culture is a shared pattern of behaviours and interactions, cognitive constructs, and understanding that are learned by socialization. For (Dominic, 2009) culture aspects can determine applied linguistic practices. Although these researchers' cultural views could be proved right; I would say that the reality of culture does not rest on conceptual proverbs, because as well as langue, culture is a learning process through which we learn, acquire, and develop culture cognitive and affective domains that then become our identity norms and values. And as much we do them as much, they will transform the way we behave. A clear example of which is the current [tú and usted] linguistic and cultural practices.

III. [Tú and Usted] Linguistic and Culture Analyse

Taking into account Sociolinguistic and Sociocultural factors implications related to the use of the Spanish personal pronouns [tú and usted]; it should not be a surprise to see among Spanish/Spain, and Latin American Spanish speaking countries societies sings of linguistic and cultural patterns that used to guide cooperation among the people from this particular group in one way. And now, it is being used differently. For instance, the treatment of the language and culture patterns of the Spanish personal subject pronouns [tú and usted] is not the same today as it was centuries ago. Using formal and informal linguistic and cultural implications related to these pronouns was the equivalent of possessing and showing high command of the Spanish Language and Culture. It was a practice commonly seen among the Spain/Spanish and Latin America Spanish speaking-countries societies from the middle of the 1900 century, and which was significantly reflected in all the communication mediums of those epochs, whether in television, magazines, newspapers, and business propagandas; the culture inputs that the pronouns [tú and usted] portrait according to the Spanish language and culture were differentiated when using them in communication contexts. However, this reality is rapidly changing as we have become more pro culture familiar and friendship communicators, which hypothetically speaking leads us to imagine a scenario where the differentiated language and culture usage of these pronouns does not exist. That the two pronouns have become one. That the exceed use of the informal [tú] over the formal [usted] has made scholars make the decision to keep the pronoun [tú] as predominant syntax in applied linguistic and culture in Spanish communications. And this, has happened based on public culture preferences inclinations. See figures 1 and 2: Comparable Culture Data Insights:

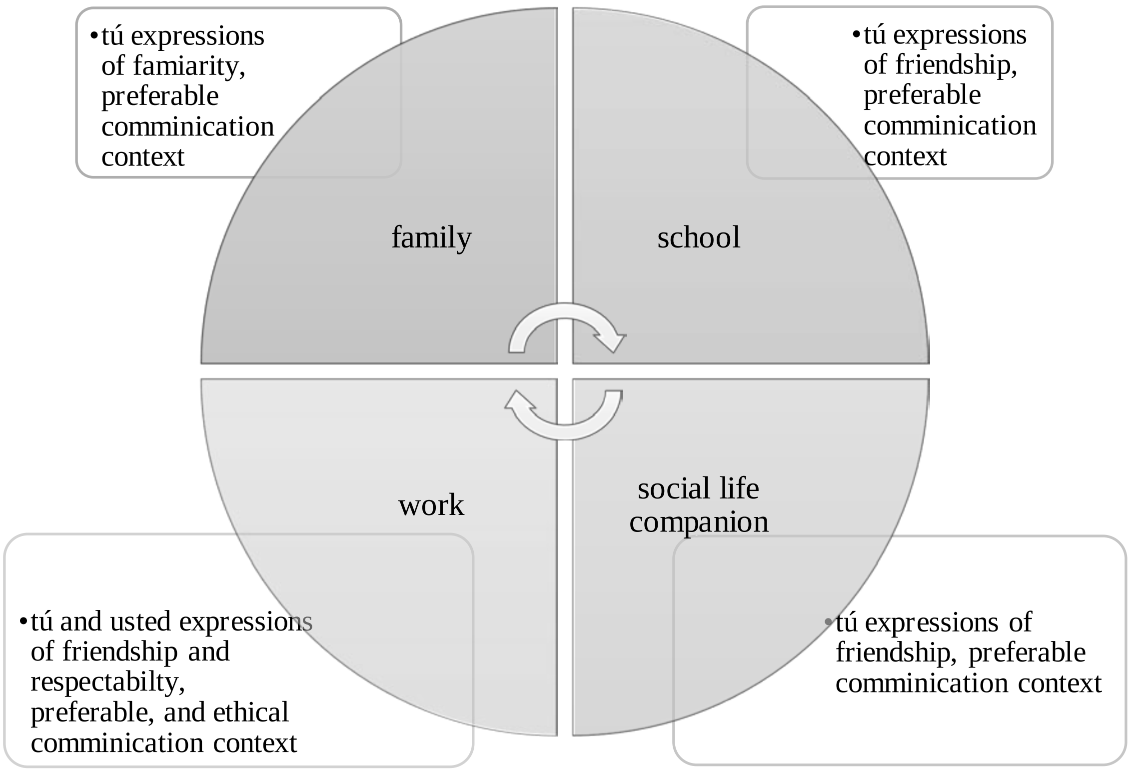

Figure 1: Comparable Culture Data Insights

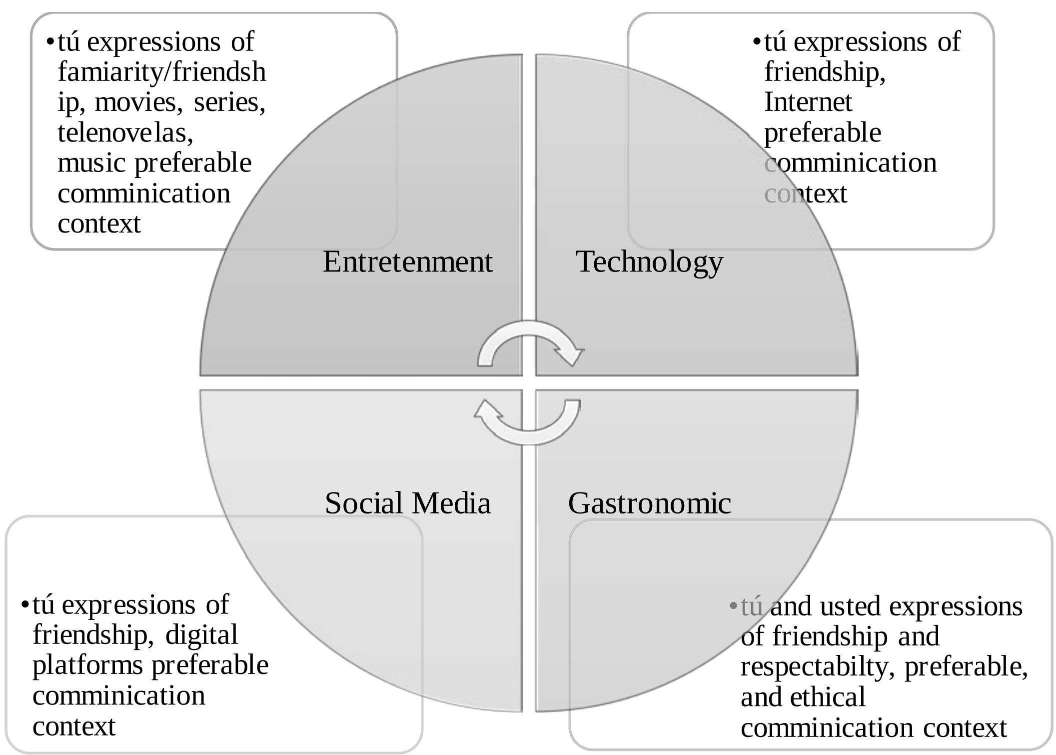

Figure 2: Comparable Culture Data Insights

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If we carefully assignment the data shown, we could conclude that that hypothesis might come to pass. Nonetheless, thinking that that decision could benefit the current and future development of the Spanish language it would be a mistake. A deep linguistic and culture study of these subjects could lead us to know why the public favoritism does proportionally favor the use of the pronoun [tú] over the pronoun [usted], and why in the case of a possible fusion of the two pronouns, would happen, not letting the pronoun [tú] instead of the pronoun [usted] could be the right academic decision to make in a hypothetically Applied Linguistics future scenario. We all know that the Spanish subject pronouns (tú and usted) are monosyllable words, that the orthography, phonetical, and grammar patterns associated with them differ. We also know that culturally, the treatment of the two pronouns differs as well. While [tú] is used in family, friendship, and informal contextual written and verbal speeches; [usted] advocates business etiquette and professional profiles formal contextual written and spoken speeches. Nonetheless, what we probably do not know and ignored is the fact that the high level of favouritisms the pronoun [tú] presents does not relate to the acquisition of its cognitive domain, but to that affective domain Spanish native speakers and Spanish second language speakers strongly develop when acknowledging the familiar and friendship behavior communicational approach this subject culturally infers and transmits, an affective domain development which is influenced by the learning surrounding culture.

Although the public's affective domain when using the pronoun [tú] and its associated grammar patterns has tilted the valance in favor of its language and culture communication approaches; when it comes to Applied Linguistics, it does not provide a better hypothetically Spanish Language Development future scenario as the pronoun [usted], and its associated grammar patterns could do it. We all know that the two pronouns are singular. That they take different grammatical positions according to the order of the subject personal pronouns stablished by the Spanish Grammar. That because of it, grammar patterns such as [verb conjugations, adjectives, pronouns] ext. associated to them, and the no required use of these pronouns in sentences and phrases complex the acquisition and development of grammatical functions when studying this Spanish language subject, mainly when the acquisition of Spanish as Second Foreign Language refers. So, by considering these facts, and the future dominant position of a language which is already the second most spoken language in the world after Chinese, a hypothetically Spanish Language Academia outcome favoring the use of the pronoun [tú] as predominant syntax in applied linguistic and culture in Spanish communications over the pronoun [usted] would not decrease, or either remove the level of grammar complexities, for the contrary, they will remain. See table 1: Spanish Subject Personal Pronouns Order Insights:

Table 1: Spanish Subject Personal Pronouns Order Insights

Spanish Subject Pronouns	*English Equivalent*	*Singular and Plural Mode*
Yo	*I*	*Singular*
Tú	***you***	
Él / ella / usted	*He / she /* ***you***	
Nosotros / nosotras	*We*	*Plural*
Vosotros / vosotras	*You*	
Ellos / ellas / ustedes	*They / they / you*	

Dealing with cultural inputs and two singular pronouns, verbs duality and their different verbal conjugations, adjectives, direct, indirect, reflexive pronouns ext. it has never been an ease grammatical acquisition task to accomplish, no for Spanish native speakers and less for Spanish as second language learners. That is why, in case of a future hypothetically pronouns fusion scenario would happen, reaping the pronoun [usted] over the pronoun [tú] can be the wise decision. The pronoun [usted] would help us to get rid of the grammatical function's duality exposed, it would ease the acquisition of it together with the acquisition of the pronouns [él/ella] at the same time, and it would keep the cultural status [formal and informal] which could be easily explained by the Pragmatic Discipline. Scientifically, it is proved that Humans are visual-oriented, and when it comes to learning, 60% of people do this way. So, it would be only motive to behave

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according to the visible and physical communicational setting environments when using [usted] culture formality and informality contextual, physical, and timely approaches. It could be easier for someone to appropriately behaves in high and low Spanish communication contexts if the only thing to do would be identifying the space setting and polychronic and monochronic time cultural aspects.

a) Applied Culture Methodological Insights

Academically, answering fundamental questions on when and how the linguistic and cultural aspects of the pronouns [tú and usted] should be used, it continues instigating polemical debates. The fact of the matter is that the existence of the Spanish language system constructiveness has provided that peculiar language and culture connectedness issues. Thus, considering that hypothetically future scenario where the Spanish subject pronouns [tú and usted] become one, it would be prudent to look at this subject-matter-domain from prominent culture methodologies views such as that developed by Edward T. Hall, which focuses on three main categories: Context; Space. See Figure 3: Edward T. Hall Applied Culture Philosophy Model:

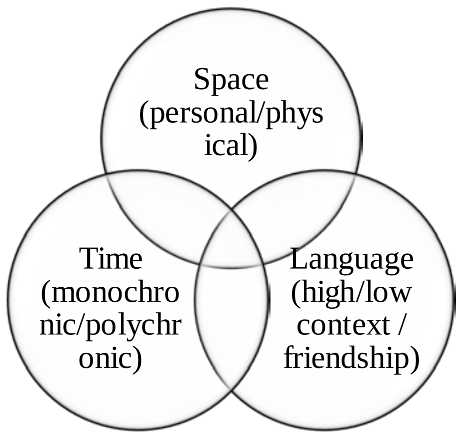

Figure 3: Edward T. Hall Applied Culture Philosophy Model

b) Context Culture Communicational Approaches

Hall cites that understanding the context of how language is used is essential to accurately interpret the meaning. Linguistically speaking, the Spain/Spanish and Latin America Spanish speaking-countries societies could be considered high-context and low-context cultures. When it comes to communicating the pronoun [tú], they do perform this act of conversing based on interpersonal relationships that seek to define that way the well-being of the group over individualisms communication approaches. *"No me trate de usted" "Do not address me as usted"* is one of those Spanish phrase that well define a high context culture when referring to the remark exposed. By using this phrase, Spanish native speakers pursue to establish a communicational approach where the pronoun [usted] linguistic inputs are putting aside, allowing that way that the communicative message between the sender and the receiver flows according to fellowship purposes. On the other hand, when communicating the pronoun [usted] which its language inputs have traditionally defined the Proper Etiquette when formality refers; The communicative message between the sender and the receiver flows not according to friendship purposes, but instead it tends to be more detailed when using language competences in this aspect. Illogically, what is supposed to be a high-context culture due to its cultural correctness linguistic implications becomes the low-context one. However, having only the pronoun [usted] as predominant Spanish syntax in Spanish communication contexts, this Spanish language communication indistinctness could be removed. For people from other cultures understand, the application of the pronouns [tú and usted] linguistic implications in high-context and low-context cultures will always be a hard task to accomplish. Overall, if we see it from the standpoint of Sociocultural factors such as cross-cultural differences and current Spain/Spanish and Latin American Spanish-speaking countries culture changes that are favoring a culture pro [tú], but still have to deal with [usted] as well.

c) Space Culture Communicational Approaches

Hall describes Space as the study of physical space and people. He called it the study of proxemics. Thus, besides the presence of personas [tú and usted] in the act of communication, to analyze the physical space where the communication takes place, it will be necessary to look at all kinds of visible signs that could linguistically and culturally infer codified messages according to Spanish culture own values and norms. For some people, certain words, phrases, gestures, adopted positions, and territorial limit behaviors could be appropriate, but not as such for others whose norms and values are unlike, including people from the same group. In a [tú] Spanish conversational the message usually carries brotherliness cultures. In the [usted] one uprightness cultures. Getting close while conversing, checking hands, and exchange kisses in a [tú] Spanish conversational differ from the [usted] one. How helpful it could be for people from other cultures not to deal with a language and culture phenomenon that could be reorganized according to the hypothetically future scenario stated in this research study: [usted] as the predominant one.

d) Time Culture Communicational Approaches

According to Edward T. Hall time is another commodity influenced by culture. In practical theory, he culturally determined that time could be studied from polychronic (multiple times) and monochronic (one time) perspectives. It is believed that people from polychronic cultures tend to do more than one task simultaneously. In contrast, people from monochronic cultures tend to do one task at a time. This does not necessarily mean that people from one or the other culture could perform appointed assignments better than others, still, metrically it helps in determining when, and how, and with which frequency the task could be accomplished. Thus, bearing in mind the linguistic and culture duality found in the Spanish language when using the subject pronouns [tú and usted], we could evaluate polychronic and monochronic time cultural aspects related to the use of these syntaxes in Spanish Communication Settings. See table 2: Measurable and Unmeasurable Culture and Language Patterns:

Table 2: Measurable and Unmeasurable Culture and Language Patterns

Culture Temporary Conditions	*Linguistic None Temporary Conditions*	*English Equivalent*	
Hola, buenos días.	*¿Te sientes mal?*	*Hi, good morning.*	*Are you feeling unwell?*
Buenas noches, señor Luis, hasta mañana.	*¿Se siente mal?*	*Good evening, Mr. Luis. See you tomorrow.*	

When it comes to cultural temporary conditions like those shown in the table, we can stablish cultural communicational approaches that way. No one would greet some else in the morning as it does in the afternoon or evening. Morning, afternoon and night are cultures transitory conditioned time settings. Nevertheless, when it comes to linguistic none temporary conditions, it could be difficult for us to appropriately use them without knowing linguistics and culture in a given language. Thus, determining polychronic and monochronic time culture aspects could be challenging when using the pronouns [tú and usted] duality linguistic and cultural implications.

IV. Methodology

The methodology utilized in the research study involved the revision of specialized materials such as publications and Internet accredited websites sources focused on the subject matter presented. It has focused on collecting, analyzing, and mixing both quantitative and qualitative data to makeup the literature framework of the research study based on 1) Research methodology. 2) Subject matter domain. 3) Results and discussion. Two fundamental questions were used to guide the present investigation and respond the objective of the study, which looks at the Spanish syntaxes [tú and usted] to highlight correlated linguistic and cultural traits, presents an analyse of the Applied Linguistic and Culture patterns related to them, and provide methodological insights based on the method developed by Edward T. Hall. This prospect describes and analyses cultures.

V. Fundamental Questions

Could the traditional use of the Spanish subject personal pronouns [tú and usted] be subject to cultural changes at present? If so, how could this effect and possibly transform their well-known differentiated linguistic patterns in Spanish communication contexts?

VI. Result and Discussion

By employing the principles of research techniques prior detailed, the study began gathering and analyzing data from a series of research studies and Internet accredited web sites focused on the subject investigated. The collection of both data has been appropriately displaced according to the literature framework of the research study. The first under the Introduction heading part, and the second under the heading Biography. The methodology strategies used in this research study helped to present the facts of the elements accessible in the manuscript, which have been given in a comprehended manner for readers and specialized critics.

The research study has outlined notable applied linguistics and cultural specificness that characterize the use of the Spanish subject pronouns [tú and usted] in communication contexts and their pro and con consequences when it comes to their applications. In sustaining this regard, the research study displaced statements based on the public' level of favouritisms when utilizing, the Spanish syntaxes. It presents based applied linguistics culture inputs from which we could evaluate a possible fusion of the two pronouns. A deep linguistic and culture study of the insight provided in this respect could lead us to know why the public favoritism does proportionally favor the use of the pronoun [tú] over the pronoun [usted], and why in the case of a possible fusion of the two pronouns would happen, not letting the pronoun [tú] instead of the pronoun [usted] could be the right academic decision to make in a hypothetically Applied Linguistics future scenario.

The methods presented based on the one developed by Edward T. Hall, which analyze culture denote how we could look at the structures of the culture's aspects of the Subject personal pronouns [tú and usted] from [High and Low Context: language usage/Space: Visible Signs/Time: Measurable and Unmeasurable culture and linguistic] communications. In this respect, the insights provided could lead us to examine the present and future usage of these Spanish syntaxes in communication contexts, providing that way a framework for making a comparative analysis between own Spanish cultures and between other cultures as well.

For many centuries, the Spanish subject pronouns [tú and usted] language and culture communications usage have shaped the culture and linguistic panorama of all Spanish-speaking countries societies, including those like Argentina, Paraguay, Uruguay where the subject personal pronoun [tú] has a substituted counterpart grammatical variation, which is [vos]. Although these linguistic differences exist, the fact of the matter is that how these pronouns are used in Spanish communication contexts has a lot in common with language and culture connectedness patterns. This means that any culture change regarding using these pronouns in communication might impact the traditional and academic way when it comes to applied linguistic. It is proved that cultural influences can change the way we behave, including the way we use language. The reason for which it cannot be ignored the fact that the high level of favouritisms the pronoun [tú] presents does not relate to the acquisition of its cognitive domain. Still, to that affective domain Spanish native speakers and Spanish second language speakers strongly develop when acknowledging the familiar and friendship behavior communicational approach this subject culturally infers and transmits, an affective domain development influenced by the learning surrounding culture. As culture, as well as language, are part of a learning process that involves not only family but also society inputs, it could be understood the pro [tú] Popular Culture.

Statistically speaking, it will not be a difficult task to measure the pro [tú] Popular Culture if we take into consideration the public preferences insights provided in figures 1 and 2 shown in this research study, mainly those related to communication mediums such as Technology [Internet], Social Media [Digital Platforms], [Entertaining Industry] cinema, TV telenovelas and series, music. Although the traditional way of using the two pronouns according to the Spanish language grammatical system has been learned and passed from one generation to next; at present, there is a visible pro [tú] Popular Culture shift in the spiral of modern Spanish/Spain and Latin America Spanish speaking-countries societies sociocultural stands, which is accelerating a possible fusion of the two pronouns in a direction that linguistically and culturally speaking, it might not be the right one. This reality is rapidly changing the linguistic and culture panorama of these societies as we are becoming more pro culture familiar and friendship communicators. Thus, the hypothesis on which the research study emphasizes, it should not be assumed. Learning from the past could lead us to understand what we should do regarding the linguistic and cultural applications of the pronouns [tú and usted] in present and future communication contexts.

VII. Conclusion

The fact that language and culture are interconnected disciplines provides sufficient reasons for scholars involved and interested in conducting researchers related to Linguistics and Cultural Connectiveness. Although many researchers have been done in this regard, none has pointed out Linguistics and Cultural Connectiveness issues this research study has attempted by looking at the correlational linguistic and cultural role of the subject pronouns (tú and usted) in Spanish communication contexts. The data presented in the manuscript contextualize the subject-matter-domain exposed, in conjunction with which the study has presented remarkable and credential researcher views and added new finding to the existent field of Applied Linguistics. Thus, it could conclude that these valuable contributions are beneficial to the field of Applied Culture and Philosophy as well.

VIII. Recommendation

Other than emphasizing on linguistic and cultural characteristics that describe the use of the Spanish subject personal pronouns [tú and usted] in communication contexts, and which have been explored and exposed in numerous research' works; the present research study has taken a different research approach to bring out what might a future fusion scenario of these syntaxes be, and how it could be linguistically and culturally addressed. While linguistic experts continue debating the applied linguistic and cultural implications of this subject-matter in communication contexts, somehow; the existence of what was once an adopted sociocultural input that then became a sociolinguistic issue is not been studied from what is a repeated cycle of culture influences on applied linguistic. Thus, future research studies are recommended to deep analyzing this way the subject matter presented.

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A Interseccionalidade Como Uma Sensibilidade Analítica a Partir Do Contexto De Mulheres Negras No Brasil

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Resumo- This article addresses the following theme: intersectionality as an analytical tool. Thus, philosopher Angela Davis (2016) and law professor Kimberlé Crenshaw (2004) enable a more comprehensive study of intersectionality as a method. Thus, based on the Brazilian context, we intended to highlight how black feminism makes it possible to understand the racial violence suffered by black women in the diaspora. In this sense, we reflect under the bias of black Brazilian intellectuals such as: Beatriz do Nascimento (1974 - 1976), Lélia Gonzalez (1983), Sueli Carneiro (2009) and others. Intersectionality is based on three categories; gender, race and class which intersect in a non-hierarchical way, according to black feminist theory. However, another theoretical and analytical movement criticizes the non-hierarchy of these categories - African Womanism. Thus, this article addresses the criticism of women, through the theorists Carla Akotirene (2018), Oyèrónké Oyěwùmí (2004) and Maria Lugones (2014). With this, we have expanded to analyzes on the gender category, understanding that both black feminism and African Womanism are theoretical and methodological currents which seek to reflect and collaborate with the end of the oppressions suffered by black women in the diaspora.

Keywords: intersectionality, black women, diaspora, brazil.

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A Interseccionalidade Como Uma Sensibilidade Analítica a Partir Do Contexto De Mulheres Negras No Brasil

Vanessa Florêncio De Oliveira

Resumo- O presente artigo aborda a seguinte temática: a interseccionalidade como ferramenta analítica. Dessa forma, a filosofa Angela Davis (2016) e a professora de direito Kimberlé Crenshaw (2004) viabilizam um estudo mais abrangente sobre a interseccionalidade enquanto método. Assim, com base no contexto brasileiro tivemos a intenção de salientar como o feminismo negro possibilita o entendimento das violências raciais sofridas pelas mulheres negras na diáspora. Nesse sentido, refletimos sob o viés de inteletuais negras brasileiras como: Beatriz do Nascimento (1974 - 1976), Lélia Gonzalez (1983), Sueli Carneiro (2009) e outras. A interseccionalidade têm bases em três categorias; gênero, raça e classe as quais se interseccionam de forma não hierarquizada, segundo a teoria feminista negra. Entretanto, outro movimento teórico e análitico faz uma crítica a não hierarquização dessas categorias – O Mulherismo Africana. Sendo assim, este artigo aborda a crítica das *mulheristas*, por meio das teóricas Carla Akotirene (2018), Oyèrónké Oyěwùmí (2004) e Maria Lugones (2014). Com isso, ampliamos às análises sobre a categoria de gênero, entendendo que tanto o feminismo negro, quanto o Mulherismo Africana são correntes teóricas e metodológicas as quais procuram refletir e colaborar com o fim das opressões sofridas pelas mulheres negras na diáspora.

Palavras Chaves: interseccionalidade, mulheres negras, diáspora, brasil.

Resumo- This article addresses the following theme: intersectionality as an analytical tool. Thus, philosopher Angela Davis (2016) and law professor Kimberlé Crenshaw (2004) enable a more comprehensive study of intersectionality as a method. Thus, based on the Brazilian context, we intended to highlight how black feminism makes it possible to understand the racial violence suffered by black women in the diaspora. In this sense, we reflect under the bias of black Brazilian intellectuals such as: Beatriz do Nascimento (1974 - 1976), Lélia Gonzalez (1983), Sueli Carneiro (2009) and others. Intersectionality is based on three categories; gender, race and class which intersect in a non-hierarchical way, according to black feminist theory. However, another theoretical and analytical movement criticizes the non-hierarchy of these categories - African Womanism. Thus, this article addresses the criticism of women, through the theorists Carla Akotirene (2018), Oyèrónké Oyěwùmí (2004) and Maria Lugones (2014). With this, we have expanded to analyzes on the gender category, understanding that both black feminism and African Womanism are theoretical and methodological currents which seek to reflect and collaborate with the end of the oppressions suffered by black women in the diaspora.

Keywords: intersectionality, black women, diaspora, brazil.

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I. Introduction

Forjada no seio do feminismo negro norte-americano, a interseccionalidade enquanto método socorre a mulher negra dos impactos violentos sofridos por esse corpo transmigrado. Segundo Carla Akotirene (2018), o termo "interseccionalidade" foi cunhado pela americana Kimberlé Crenshaw em 1989, no artigo "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Treory and Antiracist Políticts". Dois anos depois, com o artigo "Mapeando as margens: interseccionalidade, políticas de identidade e violência contra mulher de cor", o termo "interseccionalidade" aparece como uma forma de compreensão sobre os impactos das opressões sofridas por mulheres negras simultaneamente.

> Desde então, o termo demarca o paradigma teórico e metodológico da tradição feminista negra, promovendo intervenções políticas e letramentos jurídicos sobre quais condições estruturais o racismo, sexismo e violências correlatas se sobrepõe, discriminam e criam encargos singulares às mulheres negras (CARLA AKOTIRENE, 2018, p. 54).

A interseccionalidade como uma proposta teórica/metodológica foi organizada e articulada por Kimberle Crenshaw. Contudo, Carla Akotirene (2018) entende que as reivindicações de mulheres negras a partir do século XIX já pressupunham as opressões intercruzadas que sofriam.

No século XIX o discurso que ficou conhecido como "Não sou eu uma mulher?" da abolicionista e ex-escravizada Sojourner Truth, foi um divisor de águas sobre o entendimento da condição das mulheres escravizadas. Por meio desse discurso, foi possível entender qual era a grande questão que atravessava a vida das mulheres negras. Elas não eram consideradas mulheres, portanto não eram pensadas pelo feminismo branco.

Segundo Angela Davis (2016), foi em 1851 na Convenção de Akron, a qual tinha como pauta o direito das mulheres, que Sojouner Truth foi ouvida pela primeira vez. Não se sabe se ela foi convidada ou se

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resolveu ir por conta própria. A questão é que a fala poderosa de Sojouner Truth, ecoou nos ouvidos dos homens eufóricos que desacreditaram as reivindicações das mulheres ali presentes. Estes homens eram contrários ao direito das mulheres ao sufrágio, alegando que não eram capazes de atravessar uma poça de lama sozinhas. Sobre isso Sojouner Truth declarou:

> Arei a terra, plantei, enchi os celeiros, e nenhum homem podia se igualar a mim! Não sou eu uma mulher? Eu podia tanto e comer tanto quanto um homem - quando eu conseguia comida - e aguentava o chicote da mesma forma! Não sou eu uma mulher? Dei à luz a treze crianças e vi a maioria ser vendida como escrava e, quando chorei em meu sofrimento de mãe, ninguém, exceto Jesus, me ouviu! Não sou eu uma mulher? (apud ANGELA DAVIS, 2006, p. 71).

Nesse trecho sucinto a abolicionista evidenciou os problemas que a mulher negra enfrentava. Colocando em questão o gênero, uma vez que a sua experiência enquanto mulher era marcada fundamentalmente pela sua condição de raça. Em segundo lugar o problema da classe também estava posto, isso porque a mulher a qual os homens ali presentes se referiam, eram mulheres brancas e burguesas - isto é, mulheres de certo modo, “protegidas” pelo patriarcado.

O discurso de Sojourner Truth “também era uma resposta às atitudes racistas das mesmas mulheres brancas” (p. 72). Para Angela Davis (2016) as mulheres brancas e negras ao longo de suas lutas tinham muitas pautas em comum, como por exemplo a educação. Entretanto, o racismo das mulheres brancas não permitia a união com mulheres negras.

Nas palavras de Sojourne Truth estava a chave para entender como o entrecruzamento das opressões não permitia o avanço das reivindicações das mulheres de modo mais geral. Enquanto as mulheres brancas de classe média alta não levassem em consideração as experiências distintas do gênero, dificilmente conseguiriam uma emancipação plena das estruturas patriarcais e capitalistas.

> As líderes do movimento pelos direitos das mulheres não suspeitavam da população negra no Sul, a exploração econômica da mão de obra no Norte e a opressão social das mulheres estivessem relacionadas de forma sistemática. No interior do movimento de mulheres, em seus primeiros anos, pouco se discutia sobre a população branca trabalhadora - nem mesmo sobre as mulheres brancas trabalhadoras. Embora muitas mulheres apoiassem a campanha abolicionista, elas não conseguiam integrar sua consciência antiescravagista à análise que faziam da opressão das mulheres (ANGELA DAVIS, 2016, p. 75).

Essa falta de consciência de classe e raça enfraquecia as lutas pelos direitos das mulheres, e da população negra. No contexto de Guerra de Secessão nos Estados Unidos, as mulheres brancas, sem considerar de fato as violências sofridas pela população negra e a urgência das suas demandas, ficavam do lado de quem fosse a favor dos seus direitos. Assim, com o fim da Guerra Civil Americana, as mulheres brancas apoiaram os democratas do Sul (representantes dos interesses dos ex-proprietários de escravos). Pois esses se mostravam a favor do seu sufrágio, unicamente orientados pelo interesse de “impedir a extensão do voto à população negra do Sul (ANGELA DAVIS, 2016, p. 89).

Esse contexto da Guerra de Secessão nos Estados Unidos é bem ilustrativo da falta de sensibilidade analítica do feminismo branco para entender as estruturas de opressão que afligem a vida das mulheres negras. Por esse motivo, a interseccionalidade além de um conceito, têm se configurado desde as propostas de Kimberle Crenshaw (2004) como uma ferramenta metodológica. Formada pela tradição de luta das mulheres negras, a interseccionalidade se apresenta como uma sensibilidade analítica. Uma forma de compreensão que difere da cosmovisão ocidental.

> A única cosmovisão a usar apenas os olhos é a ocidental e esses olhos nos dizem que somos pessoas de cor, que somos Outros. A concepção de mundo que interessa ao feminismo negro utiliza de todos os sentidos. E repito, não socorre as vítimas do colonialismo moderno prestando atenção à cor da pele, gênero, sexualidade, genitália ou língua nativa. Considera isso sim humanidades. (CARLA AKOTIRENE, 2018, p. 21).

Para Carla Akotirene (2018) a interseccionalidade não entende as opressões enquanto categorias que se somam sobre a mulher negra. Essa armadilha violenta proposta por epistemologias eurocêntricas apenas nos dividem, hierarquizam nossas relações, classificando de forma maniqueísta os sujeitos. Minando a possibilidade dessa “ferramenta ancestral”[1] ser utilizada de forma política e prática, “seria perda de tempo essa epistemologia acompanhada de expedientes ideológicos da cosmovisão ocidental” (CARLA AKOTIRENE, 2018, p. 20).

Segundo a autora, a interseccionalidade nasce no seio estadunidense por meio dos discursos como os de Sojourner Truth e só vai se consolidar enquanto teoria nos anos 1980, com base nos estudos de Kimberle Crenshaw. No Brasil em 1970 os artigos da historiadora Beatriz do Nascimento e da antropóloga Lélia Gonzalez, já revelam a preocupação das intelectuais com as opressões sobrepostas que as mulheres negras sofriam.

Beatriz do Nascimento (1976), no artigo “Mulher negra no mercado de trabalho” já aponta as

[1] “O pensamento feminista se deu mediante a construção a ferro e águas atlânticas e a interseccionalidade veio até nós como ferramenta ancestral” (CARLA AKOTIRENE, 2008, p. 20).

questões históricas, portanto estruturais, que moldam as hierarquias sociais e raciais brasileiras desde a colonização. Nessa lógica estrutural, a autora enfatiza as diferenças latentes entre as mulheres brancas e as mulheres negras, sendo as primeiras beneficiadas dentro de muitos limites pela lógica paternalista. Enquanto isso a mulher negra, além de trabalhar tanto quanto os homens escravizados, ainda tinha seu útero monopolizado, pois era uma reprodutora em potencial dessa mão de obra. Segundo Beatriz do Nascimento (1976) "justamente por isso, recai sobre ela o peso da dominação senhorial" (p. 104).

Beatriz do Nascimento (1976) aponta que mesmo na década de 1930, com a dinamização do mercado de trabalho, possibilitada pela industrialização no Brasil, o fator raça continuava a ser um imperativo que mantinha a população negra fora desse mercado. A mulher negra ainda mais.

> A mulher negra, elemento no qual se cristaliza mais a estrutura de dominação, como negra e como mulher, se vê, deste modo, ocupando os espaços e os papéis que lhe foram atribuídos desde a escravidão. [...] Se a mulher negra hoje permanece ocupando empregos similares aos que ocupava na sociedade colonial, é tanto devido ao fato de ser uma mulher de raça negra, como por terem sido escravos seus antepassados (BEATRIZ DO NASCIMENTO, 1976, p. 104).

Segundo Beatriz Nascimento (1976), as influências patriarcais consolidadas há séculos na sociedade brasileira, ainda promovem a manutenção das hierarquias de dominação sobre a mulher, fundamentalmente sobre a mulher negra. Nesse ciclo vicioso a mulher negra continua a ocupar os cargos mais subalternizados no mercado de trabalho, como por exemplo o trabalho doméstico e rural. As relações sociais no Brasil impregnadas pela herança do regime escravista "se superpõem os mecanismos atuais de manutenção de privilégios por parte do grupo dominante (Beatriz do Nascimento, 1976, p.104). Esses mecanismos meramente ideológicos, segundo a intelectual, "ao se debruçar sobre as condições objetivas da sociedade têm efeitos discriminatórios" (1976, p. 104).

Na mesma travessia, Lélia Gonzalez (2011) vai ao encontro de Beatriz do Nascimento (1976), observando os efeitos violentos de uma sociedade que se constituiu durante a colonização de maneira altamente hierarquizada.

> Herdeiras históricas das ideologias de classificação social (racial e sexual), assim como das técnicas jurídicas e administrativas das metrópoles ibéricas, as sociedades latino-americanas não podiam deixar de se caracterizarem como hierárquicas. Racialmente estratificadas, apresentam uma espécie de continuum de cor que se manifesta num verdadeiro arco-íris classificatório (no Brasil, por exemplo, existem mais de cem denominações para designar a cor das pessoas). Neste quadro, se torne desnecessária a segregação entre mestiços, indígenas e negros, pois as hierarquias garantem a superioridade dos brancos como grupo dominante. Desse modo, a afirmação de que somos todos iguais perante a lei assume um carácter nitidamente formalista em nossas sociedades. O racismo latino-americano é suficientemente sofisticado para manter negros e indígenas na condição de segmentos subordinados no interior das classes mais exploradas, graças a sua forma ideológica mais eficaz: a ideologia do branqueamento, tão bem analisada por cientistas brasileiros. Transmitida pelos meios de comunicação de massa e pelos sistemas ideológicos tradicionais, ela reproduz e perpetua a crença de que as classificações e os valores da cultura ocidental branca são os únicos verdadeiros e universais. Uma vez estabelecido, o mito da superioridade branca comprova a sua eficácia e os efeitos de desintegração violenta, de fragmentação da identidade étnica por ele produzidos, o desejo de embranquecer (de "limpar o sangue" como se diz no Brasil), é internalizado com a consequente negação da própria raça e da própria cultura (LÉLIA GONZALEZ, 2O11, p. 15).

Lélia Gonzalez (2011) evidencia as configurações estruturais de uma sociedade que foi constituída e ainda se mantém sob a lógica hierárquica do colonialismo. A antropóloga entende que a ideologia do branqueamento engendrada pelos colonizadores europeus, sedimenta as relações sociais em todos os níveis. Nessa lógica estratégica, os grupos mais prejudicados são os negros e os indígenas.

A ideologia do branqueamento que se configura fundamentalmente sob as teorias pseudocientíficas do século XIX, previam que a única salvação para o Brasil era encontrar uma maneira de embranquecer a população. Petrônio Domingues (2002) se referindo aos estudos sobre o branqueamento evidência que;

> O branqueamento ora é visto como a interiorização dos modelos culturais brancos pelo segmento negro, implicando a perda do seu ethos de matriz africana, ora é definido pelos autores como o processo de "clareamento" da população brasileira, registrado pelos censos oficiais e previsões estatísticas do final do século XIX e início do XX (p. 565-566).

Essas duas formas de branqueamento no Brasil são complementares. A primeira serve para que o negro assimile a branquitude como referencial de ser humano. Negando a sua condição enquanto pessoa negra na tentativa de se tornar gente. A segunda, se configura como à vontade da elite brasileira de consolidar um projeto de branqueamento da população, que na prática não ocorreu. Nesse sentido, pensamos o branqueamento como o desejo por pertencer a um grupo superior. Isso configurou-se por meio de processos violentos de interiorização da suposta superioridade branca nos negros, como um ideal a ser alcançado. Por essa razão, Beatriz do Nascimento (1974) entende que, "aqui no Brasil não é mais possível encontrar o homem negro 'puro'. Por enquanto ainda queremos nos 'igualar', sermos 'aceitos'. Por enquanto ainda impera em nós o ideal

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estético do branco" (p. 100). Tanto Beatriz do Nascimento (1976), quanto Lélia Gonzalez (1983), ao analisarem essa estratificação social pautada pelos moldes colonialistas, entendem que a mulher negra é o grupo mais fragilizado.

O racismo no Brasil, para Lélia Gonzalez (1983), se configura por meio da democracia racial, implicando no que a antropóloga vai chamar de "neurose cultural". O mito da democracia racial se configurou principalmente na década de 1930, quando o país de modo mais geral procurava promover a ideia de que as raças viveriam em harmonia. O clássico "Casa Grande & Senzala", do sociólogo Gilberto Freyre (2003), colaborou para solidificar uma história de escravização de negros mais amena. Isto é, o Brasil diferentemente de outras colônias, apesar da violência do regime, teria promovido entre escravos e senhores uma "dominação adocicada". Entretanto, segundo Lélia Gonzalez (1983) a democracia racial é uma falsa impressão de que no Brasil, indígenas, negros e brancos convivem de maneira harmoniosa.

> Como todo mito, o da democracia racial oculta algo para além daquilo que mostra. Numa primeira aproximação, constatamos que exerce sua violência simbólica de maneira especial sobre a mulher negra (LÉLIA GONZALEZ, 1983, p. 228).

Segundo Lélia Gonzalez (1983) o mito da democracia racial é reforçado em festividades como o carnaval, onde a mulher negra aparece como protagonista. Protagonismo pautado sob estereótipos e a hipersexualização da mulher negra. Para a ativista e antropóloga, dois mitos se configuram simultaneamente no corpo da mulher negra: o da "mulata" e o da "empregada doméstica". "A nomeação vai depender da situação em que somos vistas" (LÉLIA GONZALEZ, 1983, p. 228). É na figura da mucama que Lélia Gonzalez encontra respostas para entender como a mulher negra é vista pela sociedade brasileira, de modo mais geral. Ao analisar os significados atribuídos à mucama, a antropóloga chega à conclusão que ela encontra-se em um entre. Se por um lado ela representa uma figura mítica hipersexualizada - "a mulata", por outro ela é a "empregada doméstica", a figura permitida na "casa de família". A continuidade desses estereótipos sobre a mulher negra são provas contundentes de que o mito da democracia racial, assim como evidencia Lélia Gonzalez (1983), é uma neurose social. No carnaval a idolatria da mulata oculta a problemática real à qual a mulher negra está submetida, pois no fim sua imagem continua relacionada a de quem serve, a da empregada doméstica.

> Mas é justamente aquela negra anônima, habitante da periferia, nas baixadas da vida, quem sofre mais tragicamente os efeitos da terrível culpabilidade branca. Exatamente porque é ela que sobrevive na base da prestação de serviços, segurando a barra familiar praticamente sozinha (LÉLIA GONZALEZ, 1983, p. 231).

O que a intelectual nos apresenta são as maneiras pelas quais os corpo da mulher negra é objetificado no entrecruzamento das opressões sexistas e racistas. O fato dessa mulher ainda exercer, predominantemente trabalhos domésticos, diz sobre estruturas que se organizam de formas articuladas. Beatriz do Nascimento (1974) já afirmava o caráter estrutural que condicionava a vida da população negra, evidenciando que o racismo estava presente em todos os setores da sociedade.

> Insistem em não ver o preconceito racial como reflexo de uma sociedade como um todo, ou seja, em todos os seus níveis, pois a ideologia, onde repousa o preconceito, não está dissociada do nível econômico, ou do jurídico-político; não está nem antes nem depois destes dois, também não está em cima ou embaixo. A ideologia em suas formas faz parte integrante e está acumulada numa determinada sociedade, juntamente com os outros dois níveis estruturais.
>
> [...]
>
> Repetir que o preconceito racial é de origem econômica, ou em decorrência do fenômeno da luta de classes, procurar somente nas fundamentações econômicas explicação para uma situação tão complexa, não esclarece, só contesta, nem promete soluções para os diretamente interessados nela (BEATRIZ DO NASCIMENTO, 1974, p. 101).

Para a historiadora, o preconceito racial não pode ser explicado por questões econômicas ou por meio da luta de classe. Isso seria incorrer no erro, pois ao considerar a luta de classe não se pode desvincular a experiência de gênero e raça. Se vivemos sobre a lógica de uma estrutura hierarquizada, os efeitos decorrentes das crises de mercado, por exemplo, serão muito mais agressivos sobre os grupos marginalizados, neste caso, de modo mais específico, a mulher negra. Da mesma forma, Lélia Gonzalez (2011) critica os movimentos de esquerda, por não assimilarem as discussões de gênero e raça, para compreensão das opressões específicas da população negra.

> Tratar, por exemplo, da divisão sexual do trabalho sem articulá-la com seu correspondente em nível racial, é recair numa espécie de racionalismo universal abstrato, típico de um discurso masculinizado e branco. Falar da opressão da mulher latino-americana é falar de uma generalidade que oculta, enfatiza, que tira de cena a dura realidade vivida por milhões de mulheres que pagam um preço muito caro pelo fato de não ser brancas (LÉLIA GONZALEZ, 2011, p. 14).

Neste trecho a autora faz uma crítica tanto à esquerda, quanto ao feminismo branco, pois entende que as ferramentas analíticas dispostas por esses dois movimentos, não dão conta de socorrer a mulher negra.

Os problemas estruturais do capitalismo, como o desemprego e trabalhos altamente precarizados, recaem diretamente sobre a mulher negra. A filósofa e doutora em educação Sueli Carneiro (2009) no ensaio

"Mulher negra e poder" demonstra como as questões de raça implicam diretamente na ausência de mulheres negras em cargos de poder.

> [...] as representações consolidadas acerca das mulheres negras determinam tanto a sua ínfima presença nas instâncias de poder como as dificuldades adicionais que lhes espreitam quando ousam romper portas e adentrar lugares para os quais não foram destinadas. São condições e condicionantes que tornam mais desafiante ainda o tema "mulher negra e poder", pois o racismo, o ceticismo e a exclusão social a que as mulheres negras estão submetidas se potencializam e se retroalimentam para mantê-las numa situação de asfixia social, que põe em perspectiva as condições mínimas necessárias para o empoderamento das mulheres negras em nossa sociedade [...] (SUELI CARNEIRO, 2009, p.6).

Para ilustrar essas representações sobre a mulher negra que colaboram para a perpetuação desta em empregos precarizados, Sueli Carneiro (2009) dá o exemplo de um episódio que ocorreu com Luislinda, a primeira juíza negra do país. Na sua infância a juíza ouviu de um professor que deveria desistir dos estudos e ir "fazer feijoada na casa de brancos". Esses estereótipos impostos às mulheres negras continuam a condicioná-las a cargos subalternizados.

A psicóloga Neusa de Souza Santos (1983) no livro "As vicissitudes da identidade do negro brasileiro em ascensão", desvela os meandros pelos quais o sujeito negro passa antes e depois de ascender socialmente.

> O negro que se empenha na conquista da ascensão social paga o preço do massacre mais ou menos dramático de sua identidade. Afastando de seus valores originais, representados fundamentalmente pela herança religiosa, o negro tomou o branco como modelo de identificação, como única possibilidade de "tornar-se gente" (NEUSA SANTOS, 1983, p. 18).

É como se o sujeito negro não fosse capaz de ser reconhecido pelas suas potencialidades dessa forma, precisa assimilar os padrões da branquitude. A mulher negra numa hierarquia social racista encontra-se na posição mais distante desses padrões. Por esse motivo é desacreditada, na sua condição de gênero e raça.

Segundo Sueli Carneiro (2009), quando mulheres negras ocupam cargos de poder são tidas como uma exceção à regra, nunca como representativas do grupo e das suas potencialidades, de modo mais geral. Entretanto, quando cometem qualquer erro, são excessivamente cobradas e se tornam representativas das pessoas negras como coletivo. Desse modo, sem levar em consideração essas sobreposições de opressões, não conseguimos entender porque as mulheres negras são as mais prejudicadas nessa hierarquia social.

> Somente quem pertence a grupos historicamente discriminados sabe dos inúmeros negros, das incontáveis mulheres e homossexuais que deixaram e deixam de ser lembrados para ocupar posições nas estruturas de poder por essa lógica de exclusão que o racismo e o ceticismo determinam. Combinar os critérios de qualificação técnica com recorte de gênero e de raça é a única maneira de romper com a lógica excludente, que historicamente norteia as estruturas de poder do país [...] (SUELI CARNEIRO, 2009, p. 5).

Segundo a autora, o entendimento de como as opressões interligadas afetam profundamente o alcance e permanência de mulheres negras em cargos de poder se configuram como algo urgente. Não só para o enfrentamento do racismo institucional, mas como passo importante para o empoderamento de mulheres negras. Uma vez que, para Sueli Carneiro (2009) "o racismo, o ceticismo e a exclusão social a que as mulheres negras estão submetidas se potencializam e se retroalimentam para mantê-las numa situação de asfixia social" (p. 6).

Desse modo, a interseccionalidade conceituada por Kimberle Crenshal (2004) é uma ferramenta analítica sensível às opressões estruturais, sofridas pela mulher negra - onde o cruzamento de gênero e raça a vulnerabilizam ao extremo. A sobreposição de opressões na vida dessas mulheres não se revela sob a ótica das epistemologias europeias. Essa epistemologia serve para categorizar opressões, de forma a hierarquizá-las além de operacionalizar gênero e raça, institucionalmente de maneiras distintas. Carla Akotirene (2018) chama atenção, por exemplo, para a Lei Maria da Penha[2] que não leva em consideração a questão da raça quando trata de violência doméstica contra mulheres negras e periféricas, não conseguindo auxiliá-las efetivamente, quando são vítimas dessas violências.

Kimberle Crenshaw (2004), atuando como professora de direito, retratou o caso de mulheres negras que processaram a General Motors[3] alegando que a Fábrica não as contratava.

> A discriminação não era incomum em muitos contextos industriais. Indústrias segregavam as pessoas em função de sua raça, de seus gênero etc. Havia empregos para negros, mas esses empregos eram só para homens. Haviam empregos para mulheres, mas esses empregos eram só para mulheres brancas (KIMBERLE CRENSHAL, 1981, p. 10).

Na General Motors os homens negros ocupavam cargos na linha de montagem, enquanto os cargos de secretárias eram ocupados por mulheres brancas. Dessa maneira, não havia a contratação de

[2] Lei que cria mecanismos para coibir e prevenir a violência doméstica e familiar contra a mulher. Disponível em: <<http://www.planalto.gov.br/ccivil_03/_ato2004-2006/2006/lei/l11340.htm>>. Acesso em 17 de fev. de 2020.

[3] A General Motors é uma multinacional que produz automóveis e tem sede nos Estados Unidos na cidade de Detroit.

mulheres negras pela fábrica, o que se configurava como uma dupla opressão de gênero e raça. A questão é que o tribunal, ao analisar o processo contra a Fábrica, alegou a inverdade dos fatos. Levando em consideração que, na General Motors havia tanto homens negros, quanto mulheres brancas contratados. Todavia, as mulheres negras não eram homens negros ou mulheres brancas, sua questão era uma intersecção entre essas duas categorias, analisadas de formas isoladas pelo tribunal. A interseccionalidade, nesse caso, permitiria que a questão da não contratação de mulheres negras fosse entendida dentro das suas especificidades e não a partir da experiência de homens negros e mulheres brancas.

Kimberle Crenshaw (2004), com a intenção de exemplificar como a mulher negra sofre as colisões do intercruzamento de opressões simultaneamente, utiliza a metáfora de avenidas que se cruzam em um determinado ponto. Nesse cruzamento podem existir no mínimo três tipos de colisões: discriminação por grupos específicos, discriminação mista ou composta e estrutural. Para a professora de direito, a primeira discriminação seria contra grupos específicos. A segunda, tratada mais a fundo pela autora, é a discriminação composta: "efeito combinado da discriminação racial e da discriminação de gênero" (KIMBERLE CHENSHAW, 2004, p. 12). Por último, a autora se refere à discriminação estrutural, está não aparece de forma direta, mas "o peso combinado das estruturas de raça e das estruturas de gênero marginalizam as mulheres que estão na base" (KIMBERLE CHENSHAW, 2004, p. 12). Para ela, a discriminação estrutural é a "confluência entre gênero, classe, globalização e raça".

A discriminação composta ou mista na qual Kimberle Crenshaw (2004) se aprofunda, combina opressões que excluem as mulheres negras, como no caso da General Motors. Essa combinação faz com que, essas mulheres tenham experiências particulares com as discriminações. Tendo isso em vista, a interseccionalidade, enquanto ferramenta analítica proposta pelo feminismo negro, tem o desafio de entender as violências que afligem a mulher negra de forma relacional, considerando que a raça marca profundamente a sua experiência de classe e de gênero.

Segundo Carla Akotirene (2018), a interseccionalidade enquanto metodologia não é o resultado da soma de opressões.

> A interseccionalidade impede aforismo matemático hierarquizantes ou comparativos. Em vez somar identidades, analisa-se quais condições estruturais atravessam corpos, quais posicionalidades reorientam significados subjetivos desses corpos, por serem experiências modeladas por e durante a interação das estruturas, repetidas vezes colonialista, estabilizadas pela matriz de opressão, sob a forma de identidade. Por sua vez, a identidade não pode se abster de nenhuma das suas marcações, mesmo que nem todas, contextualmente, estejam explicitadas (CARLA AKOTIRENE, 2018. p. 38-39).

A interseccionalidade não é a soma de opressões, porque as opressões, sobre os corpos negros ocorrem simultaneamente. Isto, é a raça influencia diretamente a maneira pela qual uma mulher negra será vista enquanto mulher. Carla Akotirene (2018), ressalta que a interseccionalidade nos proporciona entendimento sobre as imbricações e nuances de determinadas situações. A doutora em gênero oferece o exemplo de uma mulher branca, que se sente ameaçada por um homem negro ao caminhar pela periferia a noite. A interseccionalidade enquanto sensibilidade analítica que trata de opressões interrelacionadas estruturalmente, está interessada em entender o cruzamento dessas identidades.

> Para a interseccionalidade, importa saber, além disso, a inflição imposta ao negro visto como perigoso, na medida em que a vulnerabilidade de um é, mediante a presença desconfiada do outro. Errôneo argumentamos a favor da centralidade do sexismo ou do racismo, já que ambos, adoecedores e tipificados, são cruzados por pontos de vistas em que se interceptam as avenidas identitárias. A rigor, qualquer misógino teria condições de violentar uma mulher, branca ou negra, rica ou pobre, que cruzasse o espaço (CARLA AKOTIRENE, 2018, p. 39).

A interseccionalidade, enquanto abordagem metodológica, procura amparar as inúmeras identidades de forma relacional, posicionadas categoricamente pelas epistemologias ocidentais europeias que, dessa forma, desmascara teorias essencialistas sobre a população negra. A interseccionalidade não se preocupa apenas com as identidades, com base em Kimberle Crenshaw, Carla Akotirene (2018) entende que "'a interseccionalidade' é antes de tudo, lente analítica sobre a interação estrutural em seus efeitos políticos e legais" (p. 58). Em outras palavras, a interseccionalidade questiona a maneira pela qual o direito lida com as opressões que recaem sobre as mulheres negras. Os direitos humanos fundado sob concepções iluministas e humanistas do que é um ser humano, elege o homem/branco/hétero como modelo universal. Isto é, esse modelo de direito/justiça segundo Kimberle Crenshaw (2004) não contempla questões que envolvem violências de gênero – e isso ficou evidente no caso da General Motors. A prática tradicional dos direitos humanos não entende raça e gênero interseccionadas, ou você é mulher ou você é negra. Kimberle Crenshaw (2004) afirma que para a visão tradicional dos direitos humanos "a discriminação de gênero diz respeito às mulheres e a racial diz respeito à raça e à etnicidade. Assim, como a discriminação de classe diz respeito apenas à pessoas pobres (p. 9)". A interseccionalidade enquanto lente analítica, revela nesse caso, que a categorização dessas opressões omitem os motivos reais dessas violências.

II. Feminismo Negro e a Crítica do Mulherismo Africana a Categoria de Gênero

Críticas têm sido feitas à teoria da interseccionalidade principalmente pelas "Mulheristas", mas Carla Akotirene (2004) não as considera opositoras ao movimento feminista negro. Para a doutora em gênero, o "mulherismo" se soma ao movimento de mulheres negras que tem se preocupado em dar visibilidade ao ponto de vista de mulheres subalternizadas.

O Mulherismo Africana movimento que surge a partir dos anos 1980, tendo como precursora a autora e acadêmica Cleonora F. Hudson Weems, parte de uma visão afrocentrada a qual não entende as opressões de forma interseccionada - perspectiva que seria, segundo essa teoria, uma continuidade dos modelos ocidentais de fazer ciência.

> Rejeitando o rótulo "feminista" e contrapondo ao pensamento feminista negro, matriz da interseccionalidade, o pensamento mulherista não equipara estruturas interdependentes cruzadas por eixos do racismo, patriarcalismo, sexismo para explicar a vulnerabilidade das mulheres negras, nem articula estruturas e posicionalidades interacionais para enxergar outros setores, o trânsito é único, neste caso, promovido pelo padrão branco judaico-cristão, mentor do colonialismo, um bloco monolítico na sua concepção. Neste ponto de vista, a interseccionalidade de Kimberle Crenshaw se torna inconveniente ao igualar opressões. O racismo do negro não é igual à gordofobia da mulher branca, menos ainda, homens negros não são menos oprimidos que mulheres negras. Precisamos prestar atenção à matriz da colonização antes de impormos às mulheres negras a condição de mais oprimidas na diáspora, pois homens negros não são algozes das mulheres negras, nem protegidos pela concepção mulherista, existe sim, a compreensão do racismo ser a ideologia central na subalternidade humana, sendo o credor de práticas coloniais que nem cabem ser chamadas de discriminação (CARLA AKOTIRENE, 2018, p. 93).

Para Carla Akotirene (2018) doutora em gênero, o mulherismo não é o oposto do feminismo negro, uma vez que as duas teorias estão preocupadas em desmantelar as estruturas colonialistas. Para o mulherismo a interseccionalidade continua a categorizar opressões.

O mulherismo não enxerga o entrecruzamento de opressões sem hierarquia de violências, pois o racismo, seria, digamos assim, o foco. O racismo não é mais uma forma de discriminação em colisão com outras opressões, mas a própria estrutura, a "ideologia centro" na compreensão das subalternidades. A interseccionalidade é criticada por ter sido cunhada no seio do feminismo negro estadunidense e, por esse motivo, estaria impregnada por conceitos e categorias imperialistas. Contrapondo-se à essa crítica, Carla Akotirene (2018) salienta que o feminismo negro não desenvolve suas teorias a partir da sua localização. Sua preocupação é com a situação da mulher negra em sociedades que se estruturam simultaneamente pelas opressões de gênero, raça e classe.

> A interseccionalidade propunha enfrentar casos de violências contra as mulheres de cor, lidar com a interconexão das estruturas em direção às mulheres, verificar a identidade produzida pelo racismo, exploração de classe, patriarcado e homofobia, atravessada pela experiência coletiva da mulher negra, não presa as geografias do saber estadunidense (CARLA AKOTIRENE, 2018, p. 94).

A crítica ao Mulherismo elaborada a partir de uma perspectiva afrocentrada, examina o uso das categorias do colonizador. O feminismo negro não é diferente, mesmo as teorias sobre ele localizando-se em "geografias do saber estadunidense". Ele critica a maneira pela qual o gênero enquanto categoria cristaliza uma única experiência de "ser mulher". A categoria de gênero nesse caso, não daria conta de explicar a experiência da mulher negra.

A professora e pesquisadora nigeriana de etnia iorubá Oyèrónké Oyěwùmí (2004), procura discutir sobre gênero "com base em experiências e epistemologias africanas" (p. 1). Evidenciando que a partir da perspectiva ocidental gênero se configura fundamentalmente com base na família nuclear. Desse modo, Oyèrónké Oyěwùmí (2004) afirma que as teorias sobre gênero não se aplicam em contextos africanos mais localizados.

> A família Iorubá tradicional pode ser descrita como uma família não- generificada. É não-generificada porque papéis de parentesco e categorias não são diferenciados por gênero. Então, significativamente, os centros de poder dentro da família são difusos e não são especificados pelo gênero. Porque o princípio organizador fundamental no seio da família é antiguidade baseada na idade relativa, e não de gênero, as categorias de parentesco codificam antiguidade, e não gênero (OYÈRÓNKÉ OYÊWÙMÍ, 2004, p. 6).

Segundo a autora, o modelo de família nuclear é uma família generificada. "O homem chefe é concebido como ganhador do pão, e o feminino está associado ao doméstico ao cuidado (OYÈRÓNKÉ OYÊWÙMÍ, 2004, p. 6)". Os papéis sociais, digamos assim, seriam delimitados por uma hierarquia com base no gênero. A questão é que em contextos como os da etnia iorubá, por exemplo, as hierarquias sociais não têm como base esses pressupostos. O gênero se tornaria nesse caso uma categoria não aplicável. A filósofa argentina María Lugones (2014), entende que gênero não seria uma categoria aplicável aos povos colonizados. Haja vista que, para a perspectiva ocidental com base em estudos mais contemporâneos, o gênero constrói o sexo. Antes era o sexo que fundamentava o gênero. O que María Lugones (2014) está nos propondo é que, gênero é uma categoria esvaziada quando aplicada aos povos colonizados, pois, na colonialidade não somos considerados homens e mulheres, mas machos e fêmeas - isto é, o gênero não se vincula ao sexo.

María Lugones (2014) desenvolveu o conceito de "colonialidade de gênero", apontando que o gênero é uma imposição colonial. Em outras palavras, María Lugones (2014) entende que a colonização com a sua máscara eufemística de missão civilizatória não tinha intenção nenhuma de dar título de humanos aos colonizados. Nesse sentido, os colonizados nunca foram considerados homens e mulheres, mas machos e fêmeas, reduzidos, segundo a filósofa, a um estado de natureza. A proposta de María Lugones (2014) é se deslocar do que chamou de feminismo de cor para um feminismo que seja decolonial, o qual propõe "superar a colonialidade do gênero" (p. 941). Como salientou Carla Akotirene (2018), acreditamos que tanto o Mulherismo Africana, quanto o feminismo decolonial têm contribuído para uma crítica que parte do ponto de vista dos sujeitos subalternizados. Desse modo, não são teorias e práticas opostas, mas rotas que perpassam pelo trânsito atlântico, que entende os processos históricos da mulher negra. Trazer à tona essas questões é entender os caminhos percorridos por esse corpo em trânsito histórico. É, ainda, tomar o controle do leme deste navio ocidental, o qual nos aprisionou, durante a travessia em porões escuros. Apesar de todo desespero foi nessa escuridão que todos os sentidos ficaram ainda mais aguçados, os povos africanos constroem seus saberes há milênios, articulando todos os seus sentidos. Levando isso em consideração, Carla Akotirene (2018) é certeira, quando diz que a interseccionalidade foi enviada como ferramenta ancestral.

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Human Resource Management of Telecommunication Sector in Bangladesh: An Evaluation

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Abstract- Human resource management has emerged as a key concept in recent times all the organization irrespective of geographical location, values, nature, and performance. This paper aims to analyze the current status of Human Resource Management in the telecommunication sector of Bangladesh. It also tried to examine to what extent the telecommunication companies have incentives and career development opportunities. The study finds that the telecom companies provide adequate incentives to employees to motivate them in achieving organizational goals and targets. In the case of a communication system, downward communication exists in most mobile telecom companies. Employees receive orders and notice what task is needed to be accomplished. Finally, the study finds that the employees do not get timely promotion due to encumbrance in existing organizational process, rules, and regulation that impede the Human Resource Management of the telecom companies in Bangladesh.

Keywords: human resource management, communication, promotion, career opportunity, remuneration.

GJHSS-C Classification: FOR Code: 160899, 200299

HUMANRESOURCEMANAGEMENTOFTELECOMMUNICATIONSECTORINBANGLADESHANEVALUATION

Strictly as per the compliance and regulations of:

Human Resource Management of Telecommunication Sector in Bangladesh: An Evaluation

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Abstract- Human resource management has emerged as a key concept in recent times all the organization irrespective of geographical location, values, nature, and performance. This paper aims to analyze the current status of Human Resource Management in the telecommunication sector of Bangladesh. It also tried to examine to what extent the telecommunication companies have incentives and career development opportunities. The study finds that the telecom companies provide adequate incentives to employees to motivate them in achieving organizational goals and targets. In the case of a communication system, downward communication exists in most mobile telecom companies. Employees receive orders and notice what task is needed to be accomplished. Finally, the study finds that the employees do not get timely promotion due to encumbrance in existing organizational process, rules, and regulation that impede the Human Resource Management of the telecom companies in Bangladesh.

Keywords: human resource management, communication, promotion, career opportunity, remuneration.

I. Introduction

Human resources management or personnel management as a part of the organization is very crucial to run an organization. This department or part of the organization is responsible to recruit prudent personnel for the organizations. It is also responsible to arrange training facilities for employee development, promotion of the personnel, and transferring so that they can operate the organization efficiently. The HR department is also responsible to make a good relation between employee and employer and this congenial relation helps to achieve the organizational goal and individual goal (Legge 1995; Armstrong 2006). Human resource management helps to improve individual performance through a systematic process within the organization (Tahiri et al. 2020). Even, it also helps to improve organizational performance in the long run. The shift from management to Human resource management was momentum in a sense that emphasizes creating a better understanding between the organization and employees. Thus, managerial actions can easily be accomplished resulting in achieving organizational progress (Nielsen et al. 2011).

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In the 1980s Bangladesh for the first time has entered the circular mobile phone era. To meet the need of the huge population of Bangladesh, the government has opened the door for the telecom market for national and multinational companies. In 1989, Citycell started its operation for the first time in Bangladesh being 3rd mobile operator in South Asia. That time only Citycell mobile phone operator was monopolized their business in the mobile telecom business and operated their business with a limited number of the subscriber. As a result, they could not face any big problem to operate their business. But, with time, the number of subscribers was started to skyrocket and the new multinational mobile phone operator like Grameenphone has started to operate their business in Bangladesh. At the same time, the mobile phone company had to increase their personnel as the number of users has increased rapidly. So, they had to think differently.

The study has evaluated the existing status of Human Resource Management in the telecommunication companies of Bangladesh. Further, it emphasizes identifying the career opportunity of the employees in the telecommunication companies of Bangladesh. The paper finally identifies some challenges to applying human resource management policy in the companies' accomplishment.

II. Literature Review

In recent times, mobile companies have been a key factor to enhance the scale of economies all over the world. Gradually, the demand for this sector has raised intensely resulting in keeping the impact on the overall economy (Asogwa et al. 2013; Bertschek et al. 2015; Matalqah & Warad 2017). Hamel & Prahalad (1996); Jamison (1998); Heeks et al. (2008); Rashid & Elder (2009) highlight the significant contribution of mobile telecom industries in the competitive environment. The mobile industry had a significant contribution that is helping a country to get a competitive advantage. Employees of this sector require high skills, technical knowledge, and capacities. Employees' satisfaction is highly required in the telecom sector that helps to expedite organizational performance. Telecom companies should emphasize formulating a competitive marketing policy for getting a competitive advantage.

Shah, Biswas, and Qayum (2006) emphasized initiatives of public and private telecom industries in Bangladesh. Both these sectors took lots of initiatives and measures to improve the overall condition in the market economy. But this sector is multifaceted with series of complexities including inadequate connectivity, limited network transmission, and so on. Thus, these telecom industries are getting lag behind. To over this problem, the study recommends allocating more funds to the annual development program. In this way, this sector can get more technical facilities.

Akhter & Jahan (2020) in their study identified that the telecom sector has contributing to accelerate the economy in Bangladesh and helping to ensure digital Bangladesh. Science the beginning of the telecom business has been helping to digitalized the government and private services (such as mobile financial services and government utilities services) and make the services easier, user friendly, and door stops. It has also been working to find the knowledge gap and making a bridge to make a bridge between the service provider and service recipient. As Bangladesh has a huge population and day by day the per capita income has started to increase, the new multinational mobile phone like Grameenphone limited company, a Norwegian based multinational giant, has started to operate their business in Bangladesh with the assistance of Grameen Bank. At the same time, the Bangladesh government is taking a huge amount of money from the mobile phone operator based on their revenue as the number of mobile subscribers is skyrocketing. The mobile services have ensured inclusiveness in the service delivery process by providing various information, news, facts, and happenings. Thus, users are easily getting access to various services very fast in Bangladesh.

As we have discussed that the HR department is the crucial part of any organization to run the business, the mobile phone company is not different from the other. Hossain (2019) has studied and analyzed Grameenphone and Teletalk so that the study can understand the practice of human management of these two companies. The study found that the Grameenphone mobile operator becomes the number one top mobile operator in terms of their number of subscribers and their financial profit over the period. At the same time, this multinational company becomes one of the topmost companies for the employment generation and it's become one of the lucrative companies among the Bangladeshi young fresh graduate. On the other hand, Teletalk, only one government-funded mobile operator is the least company in terms of the number of subscribers, financial profit, and the number of employees is operating their business without making any profit. At the same time, the male-female ratio of the employee is very high between the male and female employee in the Teletalk. But both of the companies have a very good image in terms of corporate social responsibility. However, Grameenphone has done very well with the assistance of very qualified personnel and the HR department is playing a crucial role to operate their business and hold the first position in the mobile phone company in Bangladesh. However, GP has an outstanding performance in profit-making which is increasing day by day. In contrast, the opposite picture of profit-making is seen in the case of Teletalk limited. One important thing is that both the companies have failed to comply with the codes of ILO and Labor Law of Bangladesh (Rahman 2010; Islam 2012).

III. Conceptual Framework

Communication is a two-way relationship between two parties to give a particular message (Caldwell & Gulbrandsen 2019). In every organization, it is required to keep better relations between superiors and subordinates (Karma 2008, Wińska 2010 & Babalola et al. 2014). Every organization either public or private has certain rules and regulations that guide the organization. By rules and regulation, it means internal specific rules that will guide employees on what to do. Internal rules and regulations help to maintain the discipline of HR in the organization (Opatha & Mithani 2016; Wanjiku 2018; Opatha 2019; Nwinyokpugi & Robbinson 2019). Remuneration is an important aspect of human resource management in every organization. Though the structure of remuneration varies from one organization to another, all the organizations have a specific remuneration structure. By remuneration, it means giving employees a certain amount of money for his/her services or work. The organization must have handsome remuneration to sustain the potential human resource of the organization in the long run (Rynes et al. 2004, George 2017, Urbancová & Šnýdrová 2017; Radvila & Šilingienė 2020). Another important aspect of human resource management is promotion in the organization. Employees eagerly wait for getting a promotion after passing a certain period in the particular organization. Promotion is the process of up-gradation an employee's position from one stance to another. It helps to improve the employee's status. Experienced employees can contribute to the development of the organization (Phelan & Lin 2001; Wickramasinghe & Samaratunga 2016). Organization requires to give incentives opportunities for the employees whether it is financial or non-financial (Gibbons 1998, Alfandi 2014, Mansaray-Pearce et al. 2019). In every organization, employees have expectations for career development opportunities. Without this opportunity, employees will no longer exist in the organization. So, it is an important factor to attract potential and merit employees who will stay in the organization and give support in the long run. Career development opportunity is a motivating factor for the employees to go ahead. It helps to expedite employees' performance (Songan et al. 2003, Kaya & Ceylan 2014, Pillay et al. 2015 and Parvaiz & Ahmed 2016).

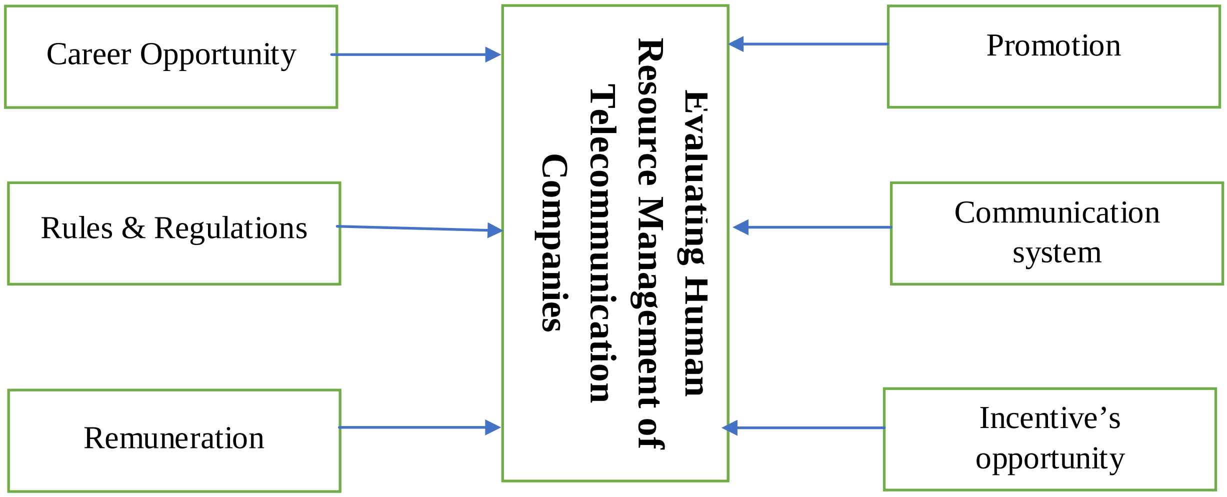

Figure 1: Evaluating HRM in Telecommunication

IV. Research Question

The primary question of the study is as follows:

a. What is the existing status of Human Resource Management of Telecommunication Companies in Bangladesh?

Besides, there are some secondary questions as follows:

b. What is the existing promotion and remuneration system?
c. To what extent, the telecommunication companies provide incentives to the employee?

V. Research Objective

The primary objective of the study is to evaluate existing Human Resource Management in Telecommunication Companies in Bangladesh.

Besides, primary objectives, there are some specific objectives:

1. To analyze the existing status of Human Resource Management in the telecommunication sector of Bangladesh
2. To identify the career opportunity of the employees in the telecommunication sector of Bangladesh.

VI. Methodology of the Study

The study has obtained data from both primary and secondary sources. Primary data for the study has been collected using Survey Method including interviews and questionnaires. The questionnaire is composed of both close and mixed ended. The study has included close-ended questions so that relevant data can easily be arranged. Besides, some open-ended questions would have helped to get detailed answers to the question. The questionnaire has been administered to a total of 115 employees in the telecommunication sector. The study has adopted Cluster sampling, Random sampling, and multi-stage sampling. After clustering, GrameenPhone, Banglalink, Robi & Airtel have been taken into account to collect data. Random sampling has been followed here in selecting employees from telecommunication organizations.

Evaluating Human Resource Management of Telecommunication Companies

- Communication system

Communication is the process of exchanging information within the organization (Adu-Oppong, & Agyin-Birikorang 2014; Keyton 2017). For organizational improvement, effective communication is highly important in every organization (Hargie 2016). Effective communication mostly helps to keep better connections among employees and executives. Employees asked whether their respective organization maintains proper communication with the employee.

Chart 1.1 shows that 70% of employees did not experience better communication from their telecom companies. According to them, Organizations do not care about employees. One of the employees shares his expression in the following ways:

> *"I am enrolled as an entry-level officer. My organization always gives me pressure in work. The team management always imposes tasks from the top management. So, there is no scope of giving feedback at the team level or management level."*

The rest of the 30% opined that they have good communication with the organization. The means of communication are essentially email, SMS, website, HR bulletin, HRBP, and HRQB.

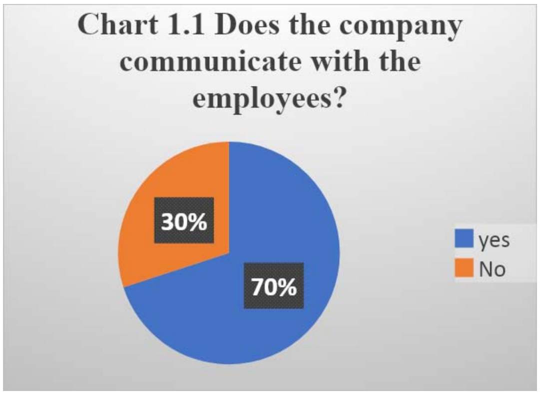

Chart 1.1: Does the company communicate with the employees?

Chart 1.2: Does companies' reporting manager maintain communication with the employees?

In any organization, keeping good relation between reporting manager and employees is highly important. Employees were asked whether their reporting manager or line manager maintain proper communication with them or not. Chart 1.2 answers that reporting managers of the organizations do not maintain proper communication with employees in most cases. Only 20% of employees said that reporting manager maintains proper communication with employees. In that case, the communication process is completely informal like a chat on social media, chatting, group discussion, etc. It means most of the companies are highly centralized, rigid, and unyielding. So, it will be very difficult to improve the HRM of the company. One-sided communication may hamper productivity.

Case Study:

Employees hardly get the opportunity to communicate properly with the supervisors. Most of the time, team management imposes their decisions and orders to follow them properly. Employees are bound to follow the central guidelines in their work process. If we have the platform to give opinions not only on all issues but also issues related to employee's interest, it will be helpful to improve the performance of the employees easily. But the organization does not care about it and no attempts were made for the upliftment of employees' job status and dignity. As a result, employees lose their energy in the work setting resulting in demotivating carrying out the responsibilities. Generally, the company takes informal feedback from the employees but it is not adequate enough. So, there is not any feedback mechanism about the ongoing activities of the organization. Employees often feel unknown about some technical issue in the operation process. In that case, the opinion of the employees can be helpful to decide by the organization how to solve the problems immediately. Thus, hierarchal communication impedes the smooth functioning process in the telecom company. Even employees do not feel any interest to get engaged in the feedback process. It means that the employees are less empowered in the telecom organization in Bangladesh.

- Incentive's opportunity

Employees of the companies require motivation for better performance. Incentives help to motivate employees in any organization. Companies can give financial or non-financial incentives to the employees. Employees were asked whether companies provide incentives to employees or not.

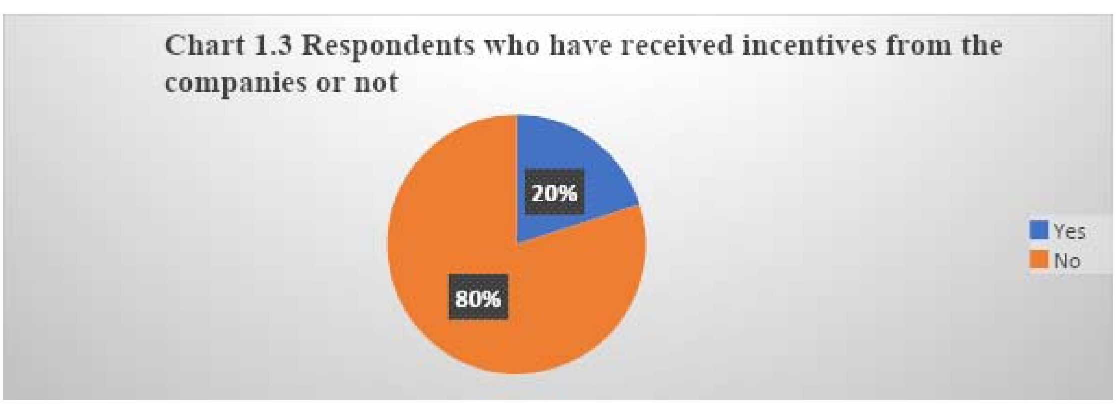

Chart 1.3: Respondents who have received incentives from the companies or not.

Chart 1.3 shows that 80% of respondents received incentives from the organization. The nature of incentives includes festive bonus, target bonus, performance bonus, profit bonus, and target bonus.

20% of respondents replied that they did not get incentives.

One of the respondents said his views-

"Companies recruit employees through outsourcing. I am enrolled here as an outsourced employee. Company does not give me incentive."

- Career Opportunity

Career development is an integral part of Human Resource Management. Without the flourishing career of the employees, the performance of the organization cannot be promoted easily. Employees have been asked whether there exists any career opportunity in your respective organization.

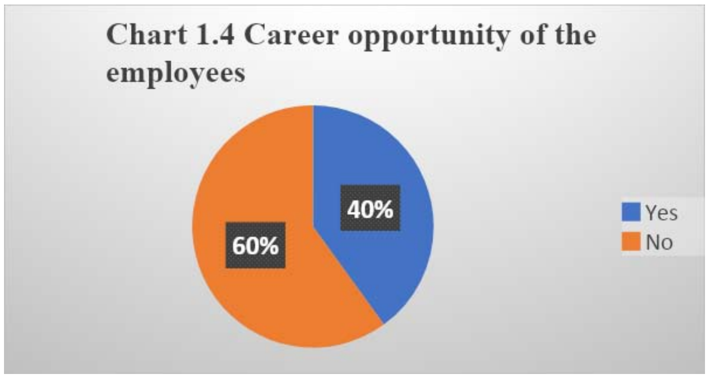

Chart 1.4: Career opportunity of the employees

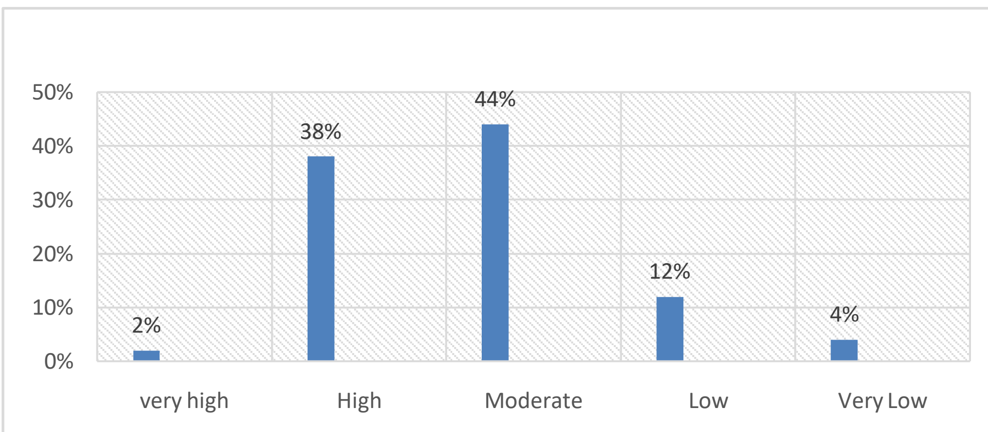

Chart 1.5: Support of the organizations to employees

60 % employees opined that career opportunity does not exist in the respective organization. They said that they received preliminary training while joining the organization. After that, the training session was hardly conducted. The rest of 40% viewed that they have the opportunity to promote their career.

To promote the career of the employees, the support of the organizations is highly important. Employees responded to what extent they receive support from the organizations. Chart 1.5 shows that 44% of employees got a moderate level of support from organizations. 38% opined that they had high-level support from organizations. 16% opined that they had received low and very low-level support from organizations.

- Promotion

Promotion is an important issue to promote Human Resource Management. Employees were asked whether they got their promotion timely.

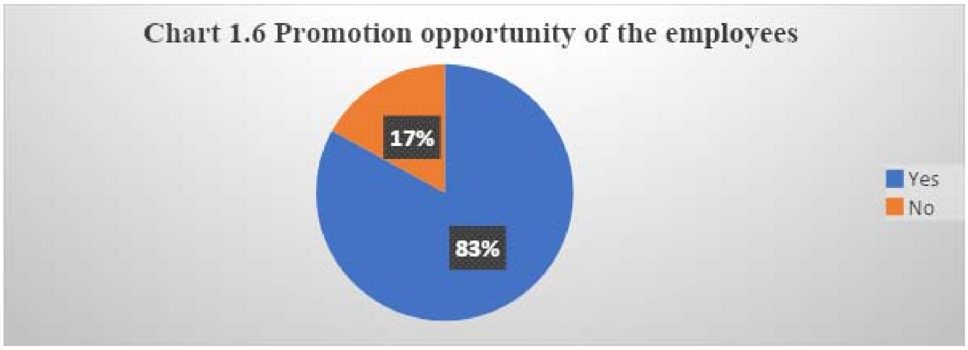

Chart 1.6: Promotion opportunity of the employees

83% of employees replied that they did not get a promotion timely. According to them, various issues impede the smooth promotion process in the organizations like proper promotion guidelines, limited job vacancy, limited recruitment, etc. Only 17% opined that they got a promotion on time.

Public sector organization is getting puzzled with bureaucratic complexities that are found in case of teletalk. There are not any promotion policy guidelines in the telecommunication organization. Teletalk being a state-owned organization has promotion rules to follow but these rules are not being practiced effectively in the organization. If the promotion policy is not structured, the organization will not get proper talent who have the qualifications to contribute to the organization.

One employee got a promotion and shared his experience:

"I got a promotion very fast from my organization. I did better perform in the organization and received the best employee award. As a result, it was an easy issue for me to get a timely promotion. Otherwise, it could have been difficult to proceed in the future. I admit it is not very easy to get timely promotion for all the employees. The organization is very strict and follows hard rules regarding the promotion of the employees. In that context, a smooth promotion process is quite impossible to continue in the organization".

Opposite experience of an employee has las following as:

I got a late promotion from my organization and that was completely unexpected. I fulfilled all the conditions of the promotion in my respective post. But I have no answer why I got a late promotion. I think it is completely under the consideration of the respective organization how they view it or what is their position regarding promotion guidelines in the organization. Employees do not have any platform where they can share their opinion regarding promotion. So, employees' interests are not getting protected in any way that seriously brings sufferings for the employees of the telecommunication sector in Bangladesh.

- Rules, Regulations, safety issues and Remuneration

Rules and regulations are highly imperative in a business organization. Flexible rules and regulations are important to promote human resources in the organization. Employees were asked to what extent rules and regulations are flexible to promote the organization.

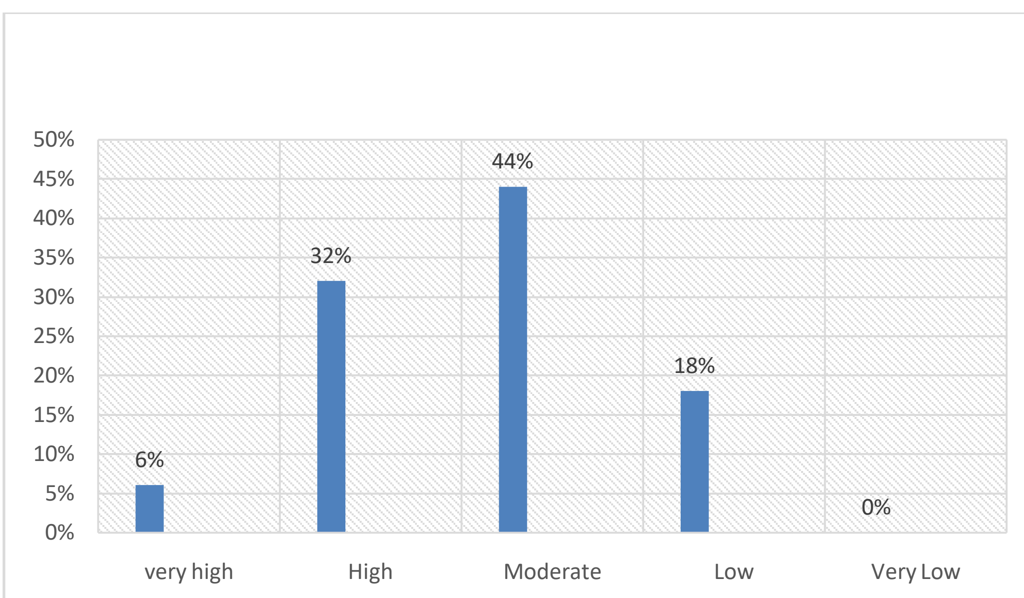

Chart 1.7: Flexibility of the existing rules and regulations of the companies.

44% of employees responded that the existing rules and regulations of telecom companies are moderately flexible. 32% of employees replied that the existing rules and regulations of telecom companies are highly flexible. 18% of employees viewed that the existing rules and regulations of telecom companies are very rigid. It means most telecom companies follow rigid ways of operating their management. Even employees do not get basic facilities from the companies sometimes. 40% (Chart 1.8) respondents opined that they moderately get facilities from the organization.

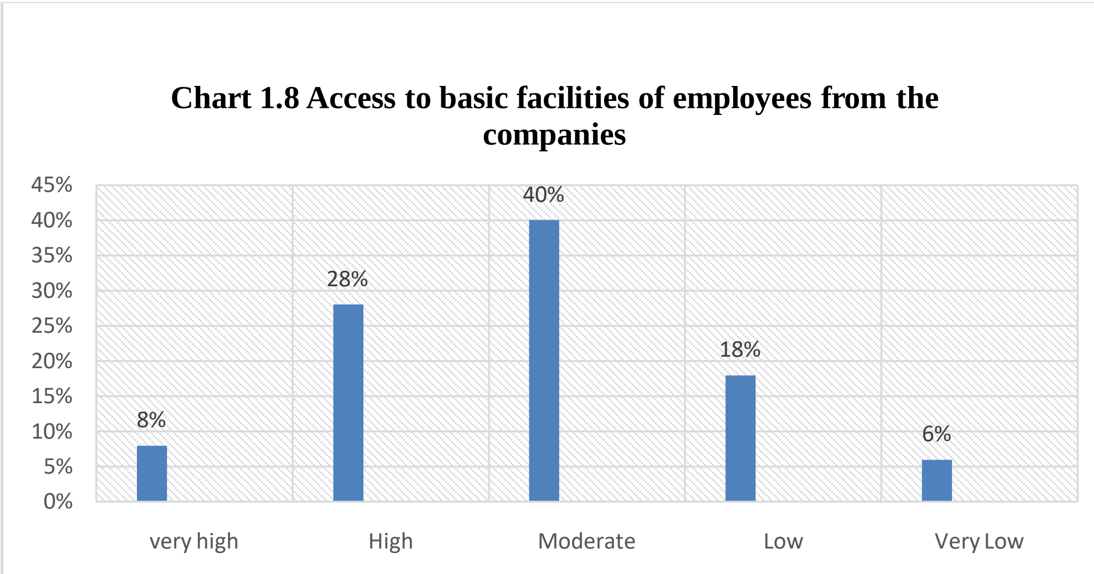

Chart 1.8: Access to basic facilities of employees from the companies.

Employees expect to get expected remuneration. Employees were asked whether they are satisfied with the remuneration provided. 24% of employees replied that they are moderately satisfied. Only 20% are highly satisfied and 8% have a very high level of satisfaction.

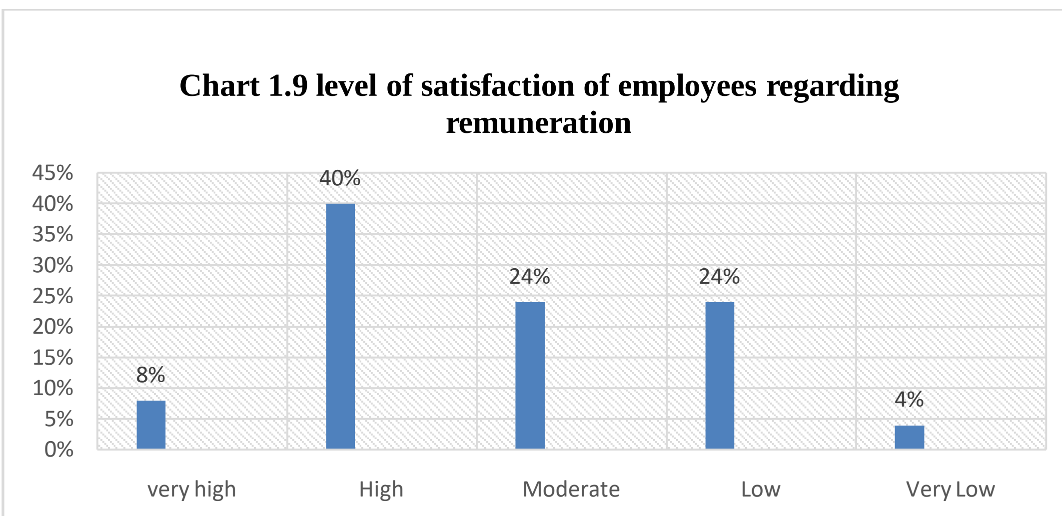

Chart 1.9: Level of satisfaction of employees regarding remuneration.

VII. Conclusion

To improve the HRM status of the telecom companies, there is a need to bring change in the existing system. At first, the organization needs to formulate promotion guidelines so that employees are attracted to stay in the job. Besides, a better communication system is highly required with maintaining flexibility. Rules and regulations are needed to be flexible to run the activities of the organization. The remuneration system needs to be systematic so that employees are fascinated to stay in the job. In the context of Bangladesh, the rules and regulations of the telecom companies are moderately flexible. In the case of promotion, employees do not get timely promotions whereas top management gets their promotion easily. As a result, employees find very difficult to get career development opportunity in the telecom companies in

Bangladesh. So, the overall status of human resource management is not quite satisfactory.

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> The primary objective is to recognize the leaders in research and scientific fields of the current era with a global perspective and to create a channel between them and other researchers for better exposure and knowledge sharing. Members are most eminent scientists, engineers, and technologists from all across the world. Associate membership can later be promoted to Fellow Membership. Associates are elected for life through a peer review process on the basis of excellence in the respective domain. There is no limit on the number of new nominations made in any year. Each year, the Open Association of Research Society elect up to 12 new Associate Members.

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Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

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Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

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2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

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Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

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Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.

Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.

6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

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

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

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

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

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

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

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

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Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
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Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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