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Discovering Thoughts, Inventing Future

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The Narrativity of an Inquisitorial Process. The First Trial of Faith against Paula de Eguiluz (Cartagena de Indias, 1623-1626)

By Vicente Puchades Ferrer

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Abstract- In 1624 the process was opened against Paula de Eguiluz, a black slave accused of witchcraft. The current text includes all the established legal procedures and the witness statements, which reflect the living conditions of the accused and the world around her. The document that captures the events at the inquisitorial headquarters has literary resources and transmits detailed information about the realities of its time, including personal and collective imaginary in two planes, that of the dominant estate and that of the dominated, mainly indigenous and African slaves.

Keywords: *literary theory, narrativity, gender, trial of faith, witchcraft.*

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INTRODUCTION

The grave of Paula de Eguiluz is unknown. This tells us that she was a woman of no importance. Everything known about her has remained silent for nearly four centuries, kept in some dusty bundles in the Archivo Histórico Nacional in Madrid. Now, the work of digitalization of the archive has given us access to the complete file, which describes the three trials conducted against her by the Inquisition in the city of Cartagena de Indias between 1623 and 1635. In this work, we will only delve into the first prosecution—223 pages—as this contains enough material to enable an exploration of the narrativity of the inquisitorial process.

As a way of introducing the context, and the character of the protagonist, we let her speak through the notes taken by the scribe in the first trial. Before the court she was asked for her genealogy, and she replied:

...that she was born in the city of Santo Domingo [in 1591], in the house of Diego de Leguisamo, where her mother Guiomar, a Biafran black woman¹, worked as a slave. She knew nothing of her father, her grandparents, or any other relative. She stayed in the same city until she was 13 years old. She was offered as payment of her master's debts to Juan Nieto, who then sold her to Iñigo de Otazo. He took her to Puerto Rico, and she worked for him there for four years. Then his wife had her sent to La Habana because she was jealous of her and did not want her in the house. There she was bought by Juan de Eguiluz, who is still her master, and with whom she was working until her capture by this Holy Inquisition (AHN 1620: 40v-41r).

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¹ Native of Biafra, in the south-east region of Nigeria.

The first reference to the memory of Paula appears in 1899, a few lines from the Chilean historian José Toribio Medina "... swallowing a potion late at night, made of a toad and certain herbs, left her husband inside a closed bedchamber and flew over those worlds, and for this reason was given the same sentence [referred to as 'relaxation', meaning execution]" (Medina 1899: 213-214). Here she was made out to be a remarkable witch, while the charge by the inquisitorial prosecutor gives as many as ten reasons why her acts were justified. And, we emphasize, she had no known husband. The person who shares the bedroom with her at the Copper Mines of Santiago de Cuba is quoted as a witness in the proceedings: Úrsula, a black creole of fourteen years (AHN 1620: 14v-15r).

The next reference is in 1930, when an article by the researcher Francisco Esteve Barba appeared in the journal *Filosofía y Letras*, published by the University of Madrid. Entitled "Witches in America", it was dedicated to Paula de Eguiluz and the personal behavior of the accused (Escandell 1984: 45).

She does not crop up again until 1999, when Luz Adriana Maya Restrepo, in her doctoral thesis written at the Sorbonne under the direction of Jean-Pierre Chrétien, quotes an article entitled "Notes for the study of the female slave rebellion in the Caribbean in the XVII century." The author, taking Paula as a guide, takes a tour around the social situation and the activities of the African American women in the Caribbean—most of them slaves—focusing on practices related to sexuality. Maya Restrepo notes that Paula had learned from the union of three different worlds: from Africa, she knows animist rituals and the manufacture of amulets, from America the uses and healing properties of herbs, and from Europe the traditions of witchcraft and wizardry. The latter appears in *The Odyssey* with Circe, in *The Sorceress* by Theocritus, and in Canidia in *Epode V* by Horace, among other examples.

As we see, we are not dealing with an unknown document, but one that has not been deeply studied. This is explained by the difficulties inherent in transcribing the archaic Spanish language with no orthographic rules. There are 822 pages in the cursive gothic handwriting of several different scribes, each with his own calligraphy. There is also the peculiar difficulty that the only copies of the inquisition records of the trials

performed in Cartagena de Indias are in Madrid, the originals having been lost in a fire. All of which makes access by the Latin-American universities very difficult, in addition to the fact that a huge amount of documentation remains to be studied by the National Archive researchers. Finally, the obscurantist legends of the Inquisition—where everything related with the trials had to remain secret—has tended, according to Ballesteros Gaibrois (Escandell 1984: 41), to divide scholars into detractors and defenders, depending on their sympathy, or lack of it, with certain ideologies or religious interests. The present work will confine itself to the presentation of the text, including clarifications thought to be useful, setting aside judgments.

Therefore, we are not facing a literary character created by an author: Paula de Eguluz is a real woman who lived in the Caribbean in the first half of the 17th century. Given that what makes a novel distinctive is the narration of a story whose basis is the facts provided (Garrido 1993: 27), we have here a text where this is exactly what happens. According to the Russian formalists—and not contradicted by French structuralists—we have the "reason," which even comes with a hero, a crux, a denouement, and plot twists, following Aristotle's rules in the *Poetic*. If we want to critique the trial of faith as a description of Paula's life, we can note that we have as documents the records of the judicial process; therefore it will enlighten the *Rhetoric*, although the inquisitorial prosecutor does not use the enthymeme. He only presents the witnesses' statements as a true testimony of the crime committed by the accused, with none of the persuasive devices that have been used from antiquity (including by Aristotle himself) to the present day. It is known that the orator—the inquisitorial prosecutor—is trustworthy and evinces the truth convincingly, without any doubt about how it appears. In these judicial records, we see a non-artistic *narratio*, a succession of events without the interventions of a writer's opinions—many scribes are describing what they see—and typical of the forensic style, whose purpose is to clarify the facts, avoiding all types of fable-like arguments.

And, in fact, of all the characteristics shown in the *Poetics*, the mimesis is excluded, as there is no need of imitation because we face actual facts. Neither do we need to find harmony and rhythm, as this is not a structure that seeks beauty. There is, though, some unity in the action when we find a presentation (first declaration of witnesses), a crux of the matter (the development of the trial), and a denouement (the sentence). In this precise process, moreover, we see the plot twist, when the resolution defies our expectations.

The text offers no reason to refer to other classic works like Horace's "Epistle to the Pisos", included in *Ars Poetica*, as there is no balance between *res* and *verba*, there is no *decorum*, and no intention, neither in the *docere* nor in the *delectare*. We are indeed not

facing a literary work *per se*: it is a text with a social narrative, including the collective imaginary. Literary theory brings us to Cicero when he says: "The narrative that deals with people is the one that makes people talk and shows their nature". We see this in the list of witnesses that will testify before the commissioner of the Holy Inquisition in Santiago de Cuba, and in what the accused herself says before the inquisitor. In this trial of faith's long list of characters we see all the strata of Cartagena society, so it is the story not only of Paula's life but also that of the world around her, where she lives and where she belongs. In this setting of space and time, there is also room for imagination. As Tomás Albaladejo accurately puts it, all three possible "world models" are presented: there is the mundane reality with rules and instructions that can be empirically verified, a reality containing a plausible fiction that resembles the objective world, and a world of far-fetched fiction that can only exist in a mind full of fantasy (1992: 49-52).

The trial presents us with two levels of reality: the vision of the tribunal, transmitter of the teachings of the Holy Catholic Church, is confronted by the survival resources of a black slave who had lived under several masters before she was reported to the commissioner of the Holy Inquisition in Santiago de Cuba. After the Council of Trent, the Church sought more vigorously to control the religious life of the people. Philip II supported these efforts, and the Inquisition, in order to obtain more political power, put at his disposal all its resources: its network of tribunals and their procedures, its effective police methods, and its experience in the techniques of communication and mass manipulation (Dedieu 1999: 81). In the process, the hegemonic culture confronted the popular culture and tried to re-integrate what it considered a lower subculture; this inclusion was done either by completely distorting their messages or by using violence (Ginzburg 1966: 13).

When the Spanish arrived in America, they brought not only an official culture but also popular ancestral customs, which included superstitious rituals related to indigenous traditions and African spiritualist rituals, and summed up in two principal activities: love charms and healing through herbs. This natural and ritual medicine was mixed with Christian traditions, a fact that led the Inquisition to see the influence of the devil (Amodio 2013: 115). We must not forget that the Inquisition was a religious court with a specialized jurisdiction and its actions had effects on every social level, as religion was the basis of the official culture, in which political power was directly linked to what it was sacred (Escandell 1984: 224-225). In the text we find proof of the separation between the official culture and the popular one in the two types of language. The educated, literate language is seen in all the procedural expressions, the prosecutor's charge, the interrogations and the sentence on one side, and the popular language reflects the characteristics of an oral culture.

The primary basis of the accusation is the statement by the twelve witnesses, who include three religious men — a Franciscan brother, a priest, and a sacristan—and two military men: a lieutenant and a prison soldier. They are all Spaniards and assure the tribunal that they know how to read and write. We also have seven illiterate women: two Spanish married women, a creole slave, an Indian woman, and three black underage girls aged 12 to 14. It is noticeable that none of the women who testify knows how to write. The written culture has hegemony over the oral one, and there was a bond between writing and power that had existed since antiquity, when the knowledge of writing was a monopoly of the bureaucratic and clerical elites (Ginzburg 1981: 125).

During the last third of the 20th century, these situations aroused the interest of historians, anthropologists, and sociologists, who found in three different sources—literature, notary protocols, and inquisition court records—enough material to write an unpublished social story. In the study of marginalization looked at minorities, displaced people, women and poor people, the most representative leader was Michel Foucault (García Cárcel 1990: 179-1899). The 'History of Mentalities' was one of the concepts guiding the new 'postmodernity', and it was subjected to a severe methodological critique by outstanding intellectuals such as Antonio García Berrio. In an interview with professor Enrique Baena Peña (ABC 2007: 14), García does not hide his suspicion of the tendency to impose limitations and narrow margins on the study of the immensity of literature and universal art (García Berrio 2009: 775 ss; Baena 2016). Agreeing with that, we also have Josep Fontana who, talking about micro-history and quoting the work of Carlo Ginzburg, Natalie Z. Davies and Robert Darnton, argues that they do not enhance our understanding of the society in which they lived and can only be treated as a literary narrative (Fontana 2013: 151-152). This brings us to the relation between inquisition records and literature, where each researcher works towards different objectives. Witchcraft is almost not treated in Spanish literature—only fifteen references in the large production of the 15th, 16th and 17th centuries—and the inquisition records cannot be treated as fiction, despite many real testimonies being full of fantastical narratives (Lara 2015: 41-65). This idea of fiction in the declarations of the trials against witches and sorcerers can be seen in the work of Anglo-Saxon researchers like M. Gaskill, who defines them as "Storytellers" (2001: 56), and R. Rowland, who uses the word "Folktales" (1998: 179). They take us to a shared imaginary, where prosecutors took these stories to be accurate and the defendants told them as their testimony or played active, participatory roles in the drama of persecution.

Despite all this complexity, if we follow the approach of García Berrio and Baena Peña, we find compelling the interdisciplinary methodology between

history, anthropology, sociology, and literary critics. This especially applies to their interest in the common people's everyday lives and the change of paradigm when we set aside the history of governors, with their political and military achievements, and focus on the governed (Henningsen 1988: 35-50). One of these reluctant subjects of the Crown is Paula de Eguluz, and her known history begins with the arrest warrant issued by the prosecutor of the Inquisition at Cartagena de Indias:

The graduate Domingo Vélez de Assas y Argos, prosecutor of this Holy Inquisition, says that, according to the Books and Register, I declare against Paula, black woman and slave of Joan de Eguluz, Governing Mayor of the Copper Mines of his Majesty in the administration of Cuba, that she seems to have committed crimes against our holy Catholic faith and evangelical law. Therefore, I request and beg that your Honor commands her arrest and brings her to the secret prisons of this Inquisition with all her remaining assets, and proceeds against her as it may be convenient. I ask for justice, the graduate Domingo Vélez de Assas y Argos.

In the morning hearing of the Holy Inquisition of Cartagena de Indias, the twenty-second of March of the year 1624, being in it the Lord Inquisitor, Doctor Agustín de Ugarte Saravia, was present the graduate Domingo Vélez de Assas y Argos, prosecutor of this Holy Inquisition, and presented this request and the information mentioned in it. It was presented before the Lord Inquisitor, and he said he will see it and provide justice. Here stands Luis Blanco de Salcedo [secretary] (AHN 1620: 2r-2v).

We will now outline the sequential and narrative-procedural structure of the trial of faith, where the legal procedure established to determine the innocence or guilt of the accused is rigorously pursued. It must be pointed out that Paula lives in the Copper Mines, next to the city of Santiago de Cuba, and the procedure is carried out in Cartagena de Indias, headquarters of the tribunal established in 1610. It had under its jurisdiction the north of the Viceroyalty of Peru, which the Bourbons later named Nueva Granada, and all the Caribbean islands. Hence, all the facts under trial happened in the island of Cuba, 1,137 kilometers away from the court of justice, which illustrates both the administrative structure developed by the Holy Inquisition to maintain social control (Pits 1976: 160-171), and the fact that the final testimonies, the procedural narrative, and its conclusion, were all intended to be exemplary.

Before detailing all the structure of the trial of faith and its constituent parts we must note, following the paradigms of Propp's narrative functions (Propp 1971), that the text follows Aristotle's 'unity of action': "... in the fable [...] the action has to be one and whole, and the parts have to be assembled in a way that, if one of them is transposed or suppressed, the whole becomes broken and disrupted" (1999: 50). In the text we can see that the three parts of a narrative are completely differentiated. We have, first, the



introduction, from the issuing of the warrant for Paula's arrest until she enters the secret prisons of the tribunal in Cartagena de Indias (AHN 1620: 1r-37r). Here we find the following Propp's functions:

- "Delivery" and "Reconnaissance", when the antagonist—the tribunal—receives information about the protagonist and orders her capture;
- "prohibition" and "violation": Paula does not respect some of the rules;
- "trickery": the tribunal captures Paula and confiscates her valuable assets;
- "mediation", "acceptation," and "departure", the harm is made public and Paula is relocated.

We can itemize the process as follows:

- The inquisitorial prosecutor, according to the evidence, requests prison and seizure of valuable assets. (C.I.²)
 - The tribunal of the Holy Inquisition receives the request. (C.I.)
 - Witnesses (S.C.³):
1. Brother Matías de Jesus, Franciscan friar, 106 years old, testifies about the death of a newborn girl, divination of the future and that Paula, transformed into a goat, is a witch.
 2. Ana María, Indian, 36 years old, illiterate, mother of the dead little girl, declares that Paula is responsible for the death, by witchcraft.
 3. Marcela, black creole and slave, 13-14 years old, illiterate, about the theft of bones from a church for making medicine for master.
 4. Polonia, creole and slave, 12 years old, illiterate, declares the same.
 5. Catalina Ramos, spouse of a prison soldier and official tailor, 33 years old, illiterate, testifies about the death of Ana Maria's daughter.
 6. Ursula, black creole, 14 years old, illiterate, Paula's roommate testifies about her nights out, a hidden unguent, and that it is known that she is a witch.
 7. Francisca de Alba, Doña, married, 19 years old, illiterate, about the girl's death, the bone theft, and the jump that Paula makes through a window without being hurt. Paula is a witch and her master is bewitched.
 8. Francisco Lopez, black, sacristan, 53 years old. Testifies about scandal at the gates of the Church. Paula does not go to mass.
 9. Joan de Góngora, priest of the mines, 53 years old, testifies about the weight felt by a man who slept at Paula's house and who saw black cats. Talks about Paula's nights out and that she does not go to mass.
 10. Damián de la Cruz, creole and slave, 42 years old, illiterate, head Shephard at Barajagua, saw Paula

two nights in a row far away from the mines. She is a witch.

11. Joan de Larrea, lieutenant of the mines, 48 years old, states what he has heard about the death of a girl and that Paula does not go to mass.
12. Miguel de Rojas, prison soldier, over 50 years old, talks about a disturbance in a flock of sheep on a stormy night, caused by Paula the witch.

(All declarations with the corresponding ratification).

- Arrest warrant and seizure of her assets. (C.I.)
- Valuable goods inventory. (S.C.)
- Request to Paula's master for 50 pesos for provisions and travel expenses. (S.C.)
- Refusal by Joan de Eguiluz to give any money. (S.C.)
- Auction of the confiscated clothes, several attempts. (S.C.)
- Agreement with the master of the frigate on payment upon arrival for his transporting the prisoner. (S.C.)
- Imprisoning of Paula. (C.I.)

The central part of the narrative, the crux, begins with Paula's first appearance in front of the court of justice and ends with her complete confession, acceptance of punishment, and her request for pardon and mercy. Here we have what Propp calls "testing" and "reaction". Paula is interrogated by the prosecutor and answers the witnesses; "struggle", is the confrontation between the prosecutor and the accused.

It can be itemized as follows:

- *1st hearing*: Paula, black woman, slave, 33 years old. She accused herself of:
 - Incest
 - Belief in dreams and premonitions.
 - Using herbs for loving purposes, which she confessed.
 - Making a remedy for her master's fevers with bones of dead bodies, rosemary, and orange peels.

Information is given about:

- Paula's genealogy.
- Her baptism as a Catholic.
- Her illiteracy, she does not know about forbidden books.

She is given her first warning,

- *2nd hearing*: Nothing more to say; she is given her second warning.
- *3rd hearing*: Use of herbs for loving purposes. Third warning.

Accusation of the prosecutor:

- Baptized Catholic.
- Death of a girl.
- Fortune teller.

² Cartagena de Indias.

³ Santiago de Cuba.

- Bone theft from a corpse in a church
- Spent nights out and does not enter through the door.
- Threw herself through a window and was not hurt.
- She is called a sorceress at the gates of a church.
- A slave in the mines says she committed crimes.
- Storm and flock stirring.

Paula hides her crimes. Her conviction is requested.

• *1st hearing:* Accused's answers:

- Explains that all the accusations are simply the results of evil and envy.
- Was punished by her mistress, went to the river to commit suicide, and heard a voice.
- The demon lifted her up in the air.
- Does not know spells.
- Sometimes does not go to the mass because she has a lot of work.
- Designation of her defence lawyer.

• *2nd hearing:*

- Beaten by her master and not correctly healed, heard voices in an orchard.
- Use of the herb *spreading hogweed* for loving purposes.
- Mercy is promised to her if she confesses the truth.
- Argument with sergeant Garibay.
- Hears demon's voices, and the devil presents himself with a female body.
- The devil asks for her soul, and she gives it to him.
- Night-time flights.
- The devil asks her to commit suicide.
- As a devotee, she repents and confesses.
- She believes in the promises of the devil.
- She repents again.

3rd hearing:

- After some trouble with sergeant Garibay, the devil comes back and asks her for his soul.
- The defence lawyer advises her to tell the whole truth. He leaves the room.
- She declares that she has told everything, and the lawsuit concludes.

The testimony of the twelve witnesses is written again in the record.

Paula's answers in the order in which the witnesses statements were given:

- Denies that she hurt the child.
- She is neither a witch nor has bewitched her master.
- The devil did tell her that her master would be coming come to the bay of Nipe.
- In the mines, she has many enemies who envy her because the master likes her.

- She did not take the bones out of the grave; she found them in front of one of the doors of the church.
- She does apply unguents to her body before meeting a man.
- Her master wanted to punish her and she jumped out of a window, falling in the sea and hurting herself.
- The devil asked for her soul in exchange for whatever she desired.
- The devil commanded Paula to do some things, but she does not do them.
- The devil asks her to leave the faith and have him as her unique lord. She refuses.
- They would not let her out because, as a slave, she had done something wrong, and they would not let her out. The master's daughter wanted to punish her.
- She has never transformed herself into an animal.

The accused's answers are given in a statement to the defence lawyer.

Confession:

- Apparition of the devil as a white man and first sexual intercourse with him.
- Attends the first meeting. Rituals and denial of her faith.
- Unguents and night-time flights.
- Rituals in the second meeting.
- Third meeting, sees black cats or dogs. The devil wants sexual intercourse, and she refuses.
- She caused the death of Ana Maria's daughter, acting on behalf of the devil.

Paula asks the inquisitor for help. The demons talk to her in prison, telling her to deny everything she had said, but she refuses, and they erase her memory.

Paula asks for the salvation of her soul, an interrogation begins, and she confesses the whole truth:

- She recognized the devil as her master for a year and five months.
- She denied God and set herself aside from the Catholic faith.
- During the meetings, she did rituals of submission to the devil, denial of the faith and bad actions towards people and harvests.
- She killed a newborn following the devil's commands.
- She caused misfortune for married couples.
- She transformed into an animal.
- At that time, sometimes she attended mass secretly and saw neither the priest, the chalice, nor the host.
- The devil brought her the unguent.
- An Indian taught her the use of herbs.
- She believed in the devil's promises and thought she was not sinning.

- She told of the food in the meetings and the orgies.
- She claims repentance. She wants to stay in the Church and the salvation of her soul.
- She devoted herself to the devil because she was desperate.
- She promises not to go back to trickeries and fake promises to the devil.
- She accepts she will be punished. Begs for forgiveness and mercy.

In this central part, when Paula recounts her experiences, there are echoes of Aristotle's *aesthesis* (1999: 51) as we feel compassion at certain points: Doña Francisca de Alba declares that when Paula was in La Habana with her master, he was going to hit her with a sword and she threw herself out of a window (AHN 1620: 17v). At one point, Paula remembers that: "...she was reprimanded and punished by her bored and furious mistress; and because of that she left and went to the riverside, which is close to the house, and was sitting there crying when she felt the impulse to throw herself in the river." (AHN 1620: 50v). At another point, she confesses that she did not obey all the devil's commands, as he once said: "take that rope and hang yourself" (AHN 1620: 55v). All these facts, which arouse fear and compassion towards the accused, are presented unexpectedly as they contradict the witnesses' testimonies, which consist only of horrible things about her.

The last part of the narrative, the denouement, begins when the defence lawyer states that Paula has no excuse for her crimes, she regrets them and begs for mercy from the tribunal because she wants to live and die in the faith of Christ (AHN 1620: 87r- 88r). Here we find several of Propp's categories. We have "rescue", when Paula asks for forgiveness and mercy and she is heard; "punishment", when several sentences are imposed on her; "solution" and "recognition", when she does what it is commanded in the sentence and the wrong is forgiven; finally "transfiguration", when Paula is set free. In the text, we have sixteen of the thirty-one functions Propp claimed to identify as narrative elements.

The lawsuit concludes the sentence agreed between all the members of the tribunal is as follows:

By unanimous decision they agreed that, as it is a public trial of faith, she must attend mass in the local church, or in the major church of this city on a Sunday or a holiday, and she must be admitted in order to be reconciled, and there hear her sentence, and leave with a witch's badge. And on another day, she is to be punished with two hundred lashes through the public streets of this city. She must wear the reconciling habit for two years, and serve this period at the General Hospital of this city. She will be exiled for life from the island of Santiago de Cuba. It was stated in front of me, Luis Blanco de Salcedo, secretary (AHN 1620: 88v-89r).

The facts of the accusation are proved, and her repentance is accepted. Paula is reconciled with the Church and the sentence is imposed. The accused swears an oath and she is absolved, watched by the city dignitaries. She receives the agreed lashes as a penance, and she is advised of the punishment that awaits her if she breaks her promises.

Two years later, two priests who work at the hospital are called by the tribunal. They both assure them that Paula has faithfully accomplished her penance and behaved as a good Christian.

In the morning hearing of the Holy Inquisition of Cartagena, the fifth day of December of 1626, being in it the lord Inquisitor, Doctor Agustin de Ugarte Sarabia, having seen the information gathered in this Holy Tribunal regarding the accomplishment of the penance imposed on Paula de Eguluz, black slave of the Governing Mayor Joan de Eguluz, reconciled by him.

I command that, as she has accomplished the time agreed, the stigma upon her may be withdrawn, and she is advised about how grateful she must be at the great grace of Our Lord and at the mercy she has received by this tribunal, and the danger she would be in if she falls back into her witch's sect or any other heresy. And she cannot leave the kingdoms and estates of his Majesty. Here, Luis Blanco de Salcedo, secretary.

And then, [...] being present in this hearing Paula de Eguluz herself, reconciled as she has heard and understood what has been said in the Trial from the mouth of Lord Inquisitor Agustín de Ugarte, she promised to accomplish it, and being always a devoted and true Catholic, not leaving the realms of his Majesty, she removed the penitential sign from her shoulders and left it on the dock of the tribunal, as I attest, Luis Blanco de Salcedo, secretary. It will stay in the secret chamber of this Inquisition of Cartagena de Indias, as I signed according to it. Joan de Prioste Araos, secretary (AHN 1620: 111r-111v).

The story of Paula is not too far distant in some ways from situations that arise nowadays. Although the Inquisition as an institution was abolished more than two hundred years ago, there are traces of its stories in the contemporary world, its mentality, and its desire to make examples of people, which are not different from the eternal conflict between freedom and intransigence, where the dominant man imposes himself and deals with ideological and personal antagonisms.

Paula's life would have no interest if it were an isolated case, just an anecdote. But it illuminates both the imaginative and cathartic on the one hand and the life-conditions of black Caribbean slave women on the other hand: their suffering and their meager chances of survival. Furthermore, Paula is the paradigm of the "witch hunt" that was so common in the western world from medieval times onwards. She belongs to a group of people who are not completely members of society, having a minimum value, due to her slave condition, so it is safe to condemn her as a sacrifice victim, as no one

will defend her or search for vengeance (Girard 1983: 19-21).

We can also highlight something unnoticed during the trial: submission and rebellion. Paula hears the voice of the devil in a moment of desperation after being abused by her master and, willing to commit suicide, she hears the devil promise her freedom. She has so poorly absorbed Christian doctrine that she does not fully understand the reward that awaits her in Heaven after death.

Returning to narrative theory, and Propp's functions, we must explore more deeply the problem of the relationship between fantasy and the real world. Where are the limits of literature, in fiction and in the imitation of reality? (Garrido 1993: 28-29). Or, which part of life itself is an illusion? In the trial, we can see alternative worlds, each of which is understood as rational reality by its adherents. Following Albaladejo's theory of the "world model", we have in the text a range of objective facts—in the people, the court and so on—upon which the participants have built their imaginaries: their dreams, desires, fears... (Albaladejo 1992: 52-58). Alongside the evidence of the tribunal and its members, of witnesses and accused, of specific facts in a physical and temporal space—all being demonstrable circumstances—we find a "plausible fiction" in the presumed fortune-telling, the use of formulas with healing powers, the unguents with loving purposes. And it goes further, a non-believable reality, based on wonders like the personification of the devil—with the shape of a man, a woman, and a male goat—night-time flights, covens, animal metamorphosis. This last "world", which is pure fantasy to us, was believable and true for the people appearing in the trial, beginning with the members of the tribunal, and the institution that most strongly believed in the devil was the catholic Church (Caro 1993: 98-99). It continues with an accused and witnesses from the lowest social level, who are vulnerable, easily influenced, obedient, and without any intellectual education, therefore rooted in an ancestral culture with a superstitious tradition.

Following the thematic approach, the three kinds of plots described by Friedman appear in the text: action, character, and thought (1975). We see that interest in the action is directed towards how the events evolve and how the conflict is resolved. Regarding character, we see the accused change after being brought before the tribunal. She modifies her testimonies to avoid the obstacles placed in front of her by the Inquisition attorney. In a mature narrative process that leads to the "plot of thought", when we deepen in the knowledge of the situation, we see her modifying her behavior, adapting herself on the advice of the defence lawyer to a strategy that fits the aims of the tribunal. Paula admits she has been a witch and accepts her blame. Here we may be reminded that, in her

understanding of what is sacred, influenced by the primitive universe she came from, fortune takes an important role, punishing humans with violence or spreading blessings on them (Girard 1983: 328). On the other hand, the Cristian doctrine—and her defence lawyer—push her towards repentance and the plea for mercy, achieving a sentence much less severe than expected. When, after two years in the hospital, she withdraws the stigma upon her, she leaves the condition of slave and exits the tribunal as a free woman.

In conclusion, we must note something latent in all this work: we face a "direct testimony". In the 19th century, photography showed us the true image of many people without the need of a painter's portrait, and in the 20th century, we have video and audio recordings. In the trial of faith of Paula de Eguluz, we can also know directly what the participants say in the process without intermediaries. This direct communication between people who lived in the 17th century and ourselves reveals their behaviors, their economic and spiritual determinants, their beliefs and ideologies. We have before us a valuable, unpublished document to illuminate all these fields.

We might agree with the opponents of postmodernism when they say that this kind of inquisitorial record cannot be interpreted as a historical reference but rather as material about narrative, *per se*, using our knowledge of its historicity. But we also think that with our adaptation of the text to the present linguistic rules and the avoidance of obvious, continuous and perceptive repetitions of the process, it can offer the scholars—historians, anthropologists, sociologists, philologists—material for the discursive and symbolic study of an original text that exemplifies many of the characteristics of the narrative, allowing us to read it in many different ways.

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Racism in Brazil: The State Autonomy of Mitigating Social Inequalitys

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Abstract- The purpose of this article is to discuss the human rights of Afro-descendants and it's evolution in Brazil, especially with regard to the historical, political and social structure. The characterization of information from the colonial period to current Brazil is analyzed, making considerations about the contrast of racism and the rights conquered among Afro-descendant individuals. Within this concept, the work proposes to present a critical study with the purpose of exposing discrimination and social inequality within society and how those supported by State law aim at effective public policies to combat in an attempt to mitigate or end these problems that affect the development of about 56.2% of the Brazilian population.

Keywords: afro-descendants. rights. state. racism.

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Racism in Brazil: The State Autonomy of Mitigating Social Inequalities

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Resumo- O presente artigo tem como objetivo a discussão a respeito dos direitos humanos de afrodescendentes no Estado brasileiro contemporâneo, especialmente no que se refere a estrutura histórica, política e social. É analisado a caracterização de informação desde o período colonial até o Brasil atual, fazendo considerações sobre o contraste do racismo e dos direitos conquistados entre os indivíduos afrodescendentes. Dentro desse conceito, o trabalho propõe-se a apresentar um estudo crítico com a finalidade de expor a discriminação e a desigualdade social dentro da sociedade e como os amparados de lei do Estado visam políticas públicas efetivas de combate na tentativa de mitigar ou acabar com essas problemáticas que afetam o desenvolvimento de cerca de 56,2% da população brasileira.

Palavras-Chave: afrodescendentes. direitos. estado. racismo.

Abstract- The purpose of this article is to discuss the human rights of Afro-descendants and its evolution in Brazil, especially with regard to the historical, political and social structure. The characterization of information from the colonial period to current Brazil is analyzed, making considerations about the contrast of racism and the rights conquered among Afro-descendant individuals. Within this concept, the work proposes to present a critical study with the purpose of exposing discrimination and social inequality within society and how those supported by State law aim at effective public policies to combat in an attempt to mitigate or end these problems that affect the development of about 56.2% of the Brazilian population.

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I. INTRODUÇÃO

No Brasil, há dados que evidenciam a discriminação racial que ocorre no país como reflexo do período colonial e da escravidão de afrodescendentes. De acordo com Lusci e Araújo (2005, apud VIANA, 2014, n.p), a discriminação racial é "a manifestação do preconceito, sua materialização em atitudes que efetivamente impedem ou limitam o grupo discriminado".

Ao observar os dados sobre pessoas pretas no Brasil, observa-se dados alarmantes quanto a desigualdade social, sendo esta reflexo da discriminação racial. Segundo uma pesquisa do Instituto Locomotiva em parceria com a Data Favela e a CUFA (Centro Único de Favelas), as favelas são habitadas por 67% de pessoas negras, enquanto na

sociedade, estas representam 55% da população nacional (SALLES, 2021). Quando olhamos para os dados referentes a classe social, temos que dos 10% da população com maior rendimento per capita, apenas 27,7% são pessoas pretas; enquanto nos 10% de menor rendimento, o mesmo grupo étnico representa 75,2% (MADEIRO, 2019).

Segundo o 14º Anuário Brasileiro de Segurança Pública, dos 657,8 mil presos no Brasil, 66,7% destes se identificavam como pessoas pretas. Os dados referentes a educação no país também possuem grande disparidade, como exemplo, dos analfabetos em população negra chega a quase 9% enquanto na população branca é de, aproximadamente, 3,9% (OLIVEIRA, 2020).

Assim, estima-se a necessidade da participação do Estado brasileiro para mitigar as consequências do racismo e suas estruturas estruturantes, assim como, de fornecer pleno desenvolvimento e proteção para afrodescendentes a fim de emancipar o grupo majoritariamente marginalizado. Portanto, neste trabalho será apresentado o contexto histórico de afrodescendentes no Brasil, a fim de observar as intervenções que o Estado tem feito ao longo do tempo e como ele se emancipa na contemporaneidade.

II. A RELAÇÃO RACIAL NO BRASIL ATÉ O SÉC. XIX

O Brasil, instituído a partir da colonização de países europeus assim como a maioria dos países da América Latina, obtinha como força central de trabalho a escravidão, sobretudo de pessoas trazidas à força do continente africano. Essa população, que resistiu ao longo de cinco séculos diversas tentativas de extermínio, hoje compõe a sociedade brasileira majoritariamente, e essa experiência vivida diariamente pela população negra no país é compreendida, de acordo com Ortegá (2018), como parte da chamada diáspora africana. Compreender a diáspora permite identificar as particularidades da experiência racializada das relações sociais, mesmo que tratando-se de grupos de uma mesma classe social.

O sociólogo Renato Ortiz, retrata que os europeus eram tidos como evoluídos e, portanto, têm maior poder e são superiores, influenciados pelo evolucionismo de Spencer que de acordo com o

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escritor tal teoria "se propunha a encontrar um nexo entre as diferentes sociedades humanas ao longo da história; [...] procurava-se estabelecer as leis que presidiriam o progresso das civilizações" (p. 14, 1985).

Ao analisar mais atentamente a história brasileira é possível perceber como as relações entre europeus, africanos e indígenas foram definidas por distinções de cunho racial. Utilizando de argumentos "biológicos", "médicos" e até espirituais, negros e indígenas eram categorizados de forma racializada, não somente como forma de hierarquização, mas também de maneira a classificar o que era ou não considerado humano. Essa classificação abria espaço para uma isenção moral para explorar, escravizar e exterminar determinado grupo, e não teve seus efeitos cessados por "decretos" como a promulgação da Lei Áurea.

A Lei Áurea, estabelecida em 13 de maio de 1888, aboliu legalmente a escravidão do Brasil, no entanto, não assegurou circunstâncias reais de participação na sociedade para a população negra no país, ou seja, os negros continuaram excluídos do processo social. No momento em que foi abolida oficialmente a escravidão, não foram criadas condições para que o povo escravizado pudesse de fato ser inserido na sociedade e até o já escasso espaço no mercado de trabalho passou a ser destinado a trabalhadores brancos ou estrangeiros.

A questão da necessidade de prover um recurso a população saída dessas condições, de acordo com a ex-ministra da Secretaria de Política de Promoção da Igualdade Racial Luiza Barros (2014), não só não foi concedida, como os senhores foram dispensados de qualquer responsabilidade sobre a segurança dos libertos, e o Estado ou qualquer outra instituição não assumiram o encargo de preparar essa população para o novo regime de organização de vida e trabalho. De acordo com Barros (n.p., 2014):

"Ainda estamos tentando recuperar a forma traumática como essa abolição aconteceu, deixando a população negra à sua própria sorte. Como os negros partiram de um patamar muito baixo, teremos que acelerar esse processo com ações afirmativas, para que possamos sentir uma diminuição mais significativa das desigualdades" (n.p., 2014).

É válido também salientar que a promulgação da Lei Áurea e as leis anteriores que a culminaram não ocorreram por conta do sentimento de justiça social que o Estado buscava cumprir, e sim porque o mesmo sofria pressões externas e internas para uma mudança no tipo de força de trabalho utilizada na produção. As pressões externas vinham, sobretudo, da Inglaterra, principal mediadora no processo de independência do Brasil: devido ao seu interesse por mercado para seus produtos manufaturados e fontes baratas de matérias-primas, os ingleses pressionaram a Coroa portuguesa e, logo após, o Brasil por melhores condições comerciais. As pressões internas, por sua vez, eram

provenientes dos proprietários rurais, que ao investir na compra de força de trabalho tornavam-se devedores dos comerciantes de escravos, e essa sujeição econômica trazia insatisfação aos produtores.

III. TEORIA EUGENISTA E OS EFEITOS NO BRASIL DURANTE O SÉC. XX

A eugenia foi um conceito criado em 1883, na Inglaterra, que acabou sendo difundida em diversos países pelo mundo. O movimento eugenista era essencialmente social a fim de excluir os indesejados e de melhorar a genética da população. Inspirado pelos estudos de Charles Darwin, Jean-Baptiste de Lamarck e outros pesquisadores influentes criou a até então tida como ciência eugenista, uma maneira de seleção natural para indicar os membros ideais e exemplares na sociedade para reprodução, de acordo com Declercq (n.p., 2020).

No Brasil, a corrente ideológica foi credibilizada no início da década de 1920 por médicos, cientistas, jornalistas e intelectuais da época. Estes, por sua vez, apoiavam práticas para "melhorar" a nação brasileira. A corrente foi muito defendida e propagada por Monteiro Lobato, também conhecido por suas obras e pensamento racista. A ideologia era contra a miscigenação, ou seja, eram contra a reprodução entre pessoas de grupos étnicos diferentes. No período, intensificou a imigração de europeus no Brasil que, à princípio, eram pessoas a procura de trabalho e melhor condição de vida. Contudo, como aponta Formiga (2017), o incentivo a imigração era resultado da eugenia com intuito de branqueamento populacional.

O médico Renato Kehl, defensor radical da eugenia negativa, acreditava ser necessário uma segregação entre brancos e negros, assim como, a esterilização de pretos e indígenas. Embora essa linha não tivesse sido adotada, ainda assim, houve a eugenia positiva que defendia a miscigenação seletiva como uma forma de melhoria populacional, que acabou por gerar o branqueamento com intuito de apagar os traços genéticos e fenótipos de pretos e indígenas. Com isso, inclusive, surge o mito da democracia racial no Brasil como aponta a historiadora Pietra Diwan na matéria realizada por Marie Declercq (n.p., 2020).

No centro desse debate, há a diferença de raça e de etnia, sendo a primeira correspondente a uma hierarquia racial, que induz a superioridade de alguns povos em comparação a outros. A teoria eugenista partia desse preceito, onde brancos e pessoas com fenótipo europeu eram superiores aos negros e indígenas. Tal concepção era presente no Holocausto e nos crimes nazistas - que acreditavam na superioridade da raça ariana e causou milhões de mortes -, logo após o acontecimento histórico houve o declínio da ideologia eugenista. Na compreensão atual, a etnia tem como conceito o conjunto de elementos que determinam e

identificam um grupo específico, tais como sua cultura, língua, tradições etc.

IV. HISTÓRICO DOS DIREITOS DE AFRODESCENDENTES NO BRASIL

O termo Constituição Federal, segundo Queiroz (2018), se define como a lei máxima de um país, que traça os parâmetros do sistema jurídico e define os princípios e diretrizes que regem uma sociedade. Ou seja, ela organiza e sistematiza um conjunto de preceitos, normas, prioridades e preferências que a sociedade acordou. É um pacto social constitutivo de uma nação. Logo, no Brasil, diante de seu longo período histórico, organizou-se a sociedade diante de oito constituições federais, nos quais serão citadas apenas três.

A primeira constituição, outorgada em 1824, deu início a primeira Lei Fundamental do Estado, funcionalizando a forma do exercício de poder e organização da sociedade, enquanto o Brasil se definia como nação independente. Nesse primeiro momento, pondo em destaque a análise da questão racial, trazia um tratamento ambíguo ao negro, referindo sua existência como propriedade e pessoa ao mesmo tempo, com nenhuma referência explícita ao mesmo. Segundo Campello (2013), por se tratar de uma constituição enviesada nos preceitos liberais, esta não poderia utilizar os termos “escravo”, como ainda era tratado o negro dentro da sociedade, pois iria contra o resguardo das liberdades individuais. Assim, a única forma de desviar dessa contradição era inseri-los de forma implícita dentro da Carta Magna.

Um exemplo disso pode ser observado no Art. 6, que subdividia os cidadãos brasileiros em duas categorias: ingênuos e libertos. Segundo a análise de Cabral (1974), o ingênuo refere-se ao que nasce livre, que não pode se desvincular do passado escravagista; e os libertos, que conseguiram se libertar das amarras de seus antigos senhores. Observa-se assim que, de forma indireta, a escravidão era legitimada dentro da Constituição por somente considerar cidadãos os libertos.

Por conseguinte, após um movimento de discussões acerca do escravismo e alguns marcos de cidadania, como a Reforma Eleitoral em 1881, Lei dos Sexagenários em 1885 e, por fim, a Lei Áurea de 1888, marcaram o início de um novo cenário político na sociedade Brasileira: a queda do império e formação da república. Logo, em 1891, entra-se em vigor a segunda Constituição brasileira e apesar de fundada após movimentos que foram grandes marcos para a liberdade de pessoas pretas, não garantiu de fato sua inserção igualitária no regimento da sociedade.

Ao tratar da questão de cidadania, os negros eram encaixados, de forma inespecífica, no Art. 70, que retrata a impossibilidade de mendigos e analfabetos de

votarem pela inexistência de qualquer política de auxílio para esse público, visto que eram a maioria dentro da sociedade. Observa-se assim a existência das mesmas amarras indiretas anteriores a essa constituição, que impediam pessoas pretas de serem inseridas dentro da sociedade. A análise de Hilton Costa (2016) demonstra, no seguinte trecho de sua obra, o porquê de não terem sido postas qualquer política de reinserção na sociedade:

“A elaboração e a efetivação de políticas específicas de auxílio (ou de segregação) para as pessoas egressas do cativeiro foram, em grande medida, interpretadas como uma ação posta a manter a escravidão ‘viva’ no presente e a escravidão era algo que queria ‘apagar’. De outro lado a ausência de políticas específicas (de auxílio ou de segregação) para a população egressa do cativeiro pode ser lida numa chave racista: deixar esta população a sua própria sorte ‘na luta pela sobrevivência do mais apto’. A expectativa era que esta população desaparecesse ‘naturalmente’.” (p. 16, 2016)

Após quase um século de evolução, formula-se a oitava e vigente constituição brasileira, conhecida como “Constituição Cidadã”, pela mudança de direcionamento em comparação as anteriores. As primeiras cartas magnas tinham como foco a questão do Estado e organização de poder, enquanto a atual tem como tema a preocupação com os direitos fundamentais (VIANA, 2014). Essa mudança de direcionamento veio pela influência da Carta de Declaração de Direitos Humanos ao longo do século XX, a qual trazia em seu corpo que as nações deveriam providenciar políticas que garantissem o combate às desigualdades sociais, incluindo o racismo.

Com esse foco, impera-se nessa constituição o princípio da isonomia, a qual dentro do direito, é a igualdade no exercício de normas e procedimentos entre pessoas, com a garantia de que a lei será aplicada de forma igualitária (PROJURIS, 20--). Dentro da Carta Magna, pode-se observar esse princípio no Art. 5º:

“Todos são iguais perante a lei, sem distinção de qualquer natureza, garantindo-se aos brasileiros e aos estrangeiros residentes no País a inviolabilidade do direito à vida, à liberdade, à igualdade, à segurança e à propriedade.” (BRASIL, 1988, p. 1)

A partir desse princípio, finalmente abriu-se espaço para o estabelecimento de políticas públicas efetivas para a população preta, por colocar explicitamente que todos, igualmente, devem ter acessos aos requisitos básicos para a vivência na sociedade brasileira.

V. MECANISMOS DE DEFESA DO ESTADO PARA PESSOAS PRETAS E SUA REAL EFETIVIDADE

Dentro da esfera jurídica do Brasil, um dos mecanismos de defesa e proteção de pessoas pretas é a Lei Nº 7.716, que criminaliza e penaliza os crimes resultantes de discriminação ou preconceito de raça, cor, etnia ou religião. Em conjunto, observa-se também a inserção do Brasil no acordo da Convenção Interamericana Contra o Racismo, Discriminação Racial e Formas Correlatas de Intolerância. No texto base desta, reitera-se o que é abordado na Declaração Universal dos Direitos Humanos para garantir que os Estados-membro contribuam com a erradicação completa do racismo e todas as formas de intolerância existentes, a partir da criação de políticas nacionais e regionais para o combate. Além disso, os colaboradores serão monitorados e devem se comprometer enviar relatórios com dados do desenvolvimento dessas políticas.

Entretanto, mesmo com esses mecanismos que supostamente deveriam combater de forma eficiente o racismo, estas não tem mostrado seu resultado por completo. Pode-se observar, a partir da coleta de dados realizada, entre 2007 e 2008, pelo Laboratório de Análises Econômicas, Sociais e Estatísticas das Relações Raciais da UFRJ, que apenas 30% dos casos de injúria racial ou racismo foram ganhos pela vítima. Além disso, segundo o Fórum Brasileiro de Segurança Pública, em 2018, cerca de 75,4% das pessoas afetadas pela letalidade policial são pretas ou pardas.

Portanto, a partir dos dados observados, pode-se constatar a ineficácia do Estado ao lidar com o combate do racismo. Apesar de ter existente um aparato jurídico que teoricamente tem poder de combater a problemática, na prática, a estrutura política e econômica vigente no Brasil impede sua dissipação efetiva dentro da sociedade, remetendo-se ainda aos tempos do período escravocrata. Segundo Ortegá apud Fernandez (2018), os países da América Latina não se desenvolveram socialmente como os países da Europa, devido a relação de dependência e subordinação, que foi reaproveitada do período colonial, adaptada e mantida até hoje, dificultando a superação dos problemas sociais.

VI. RACISMO ESTRUTURAL E VELADO

O livro *Racismo Estrutural* de Silvio Almeida (2018), um dos pensadores mais importantes da atualidade sobre o tema, examina como as relações sociais serviram como base de sustentação para todas as instituições da sociedade. O autor diferencia o racismo individual, o institucional e o estrutural. Tendo caráter múltiplo, cada qual possuem diferentes

impactos analíticos e políticos com classificações de dimensões específicas do racismo.

O enfoque será no racismo estrutural, nele, o autor revela que as instituições são apenas a materialização de uma estrutura social ou de um modo de socialização que tem o racismo como um de seus componentes orgânicos: as instituições são racistas porque a sociedade é racista. Segundo Almeida (2018), a estrutura social é constituída por vários conflitos (de classes, raciais, sexuais, entre outros), assim, as instituições podem atuar em conflito dentro do conflito, estas não criam o racismo, mas o reproduzem. As relações do cotidiano, no interior das instituições, vão reproduzir práticas sociais corriqueiras, dentre as quais, o racismo na forma de violência explícita ou de micro agressões, como piadas, silenciamento, isolamento etc. Acresça-se, ainda, que o racismo não se limita à representatividade. Ainda que essencial, a mera presença de pessoas negras e outras minorias em espaços de poder e decisão não significa que a instituição deixará de atuar de forma racista. A ação dos indivíduos é orientada e, muitas vezes, só é possível por meio das instituições, sempre tendo como plano de fundo os princípios estruturais da sociedade, como as questões de ordem política, econômica e jurídica.

Por fim, o racismo é uma decorrência da própria estrutura social, ou seja, do modo "normal" com que se constituem as relações políticas, econômicas, jurídicas e até familiares, não sendo uma patologia social e nem um desarranjo institucional, mas sim estrutural (ALMEIDA, 2018). Comportamentos individuais e processos institucionais são derivados de uma sociedade cujo racismo é regra e não exceção, se expressando como desigualdade política, econômica e jurídica.

"O racismo, como processo histórico e político, cria as condições sociais para que, direta ou indiretamente, grupos racialmente identificados sejam discriminados de forma sistemática. Ainda que os indivíduos que cometam atos racistas sejam responsabilizados, o olhar estrutural sobre as relações raciais nos leva a concluir que a responsabilização jurídica não é suficiente para que a sociedade deixe de ser uma máquina produtora de desigualdade racial" (ALMEIDA, p. 35-36, 2018).

A ênfase da análise estrutural do racismo não exclui os sujeitos racializados, mas os concebe como parte integrante e ativa de um sistema que, ao mesmo tempo que torna possíveis suas ações, é por eles criado e recriado a todo momento, não retirando a responsabilidade individual sobre a prática de condutas racistas e não sendo um alibi para racistas. Dessa forma, Almeida (2018) revela que a mudança da sociedade não se faz apenas com denúncias ou com o repúdio moral do racismo, depende também da tomada de posturas e da adoção de práticas antirracistas. Pode-se inferir que o racismo, sob a perspectiva

estrutural, pode ser desdobrado em processo político e processo histórico.

VII. OS REFLEXOS DO RACISMO NOS ÍNDICES DE VIOLÊNCIA POLICIAL NO BRASIL

A violência policial contra determinados indivíduos e grupos é algo que assola as sociedades contemporâneas. No entanto, a intensidade com que essa violência acontece varia de acordo com o grau de tolerância, do Estado e da sociedade, frente a essa violação. Nesse sentido, Machado e Noronha (2002, p. 188) esclarecem que, em determinados locais maltratar/martirizar um indivíduo pertencente a um grupo étnico ou social discriminado é suficiente para provocar um debate público intenso, enquanto, em outros, “fatos dessa ordem ou mais graves não despertam igual interesse na mídia ou na população como um todo”.

Ao se pensar dentro desses termos, a violência oficial, como também é chamada a violência policial, possui forte ligação com a violência estrutural, que se manifesta nas desigualdades sócio-raciais. A forma como o aparelho policial atua como reprodutor e mantenedor da ordem social e a maneira como trata a população negra e pobre depende de controles institucionais externos e internos ao aparelho policial (MACHADO; NORONHA, 2002).

No contexto brasileiro, essa violência reflete dados alarmantes. Segundo pesquisa realizada pelo Fórum Brasileiro de Segurança Pública e o Núcleo de Estudos da Violência da USP, 78% dos mortos pela polícia são negros. Esse percentual refere-se às vítimas das forças policiais civil e militar e expressa que, no ano de 2020, em torno de quatro a cada cinco pessoas mortas pela violência policial eram pessoas pretas ou pardas. O estudo teve como base de dados os confrontos com civis ou lesões não naturais com intencionalidade envolvendo policiais em atividade.

Essa violência também possui relação com os números da população carcerária no Brasil. Em um período de 15 anos, a proporção de negros no sistema carcerário cresceu 14%, enquanto a de brancos diminuiu 19%. Atualmente, de cada três presos, dois são negros. Esses dados foram divulgados em outubro de 2020, pelo 14º Anuário Brasileiro de Segurança Pública, no Fórum Brasileiro de Segurança Pública. Além disso, o Anuário também destacou que, dos 657,8 mil presos em que consta a informação da cor/raça disponível, 438,7 mil são negros – um percentual de 66,7% (dados referentes a 2019).

A divulgação de tais dados revela como a violência policial tem uma dinâmica própria, fundada em concepções e políticas social e racialmente discriminatórias. Diante desses números alarmantes, é possível observar que um policiamento violento não é a solução contra o crime. Estudos recentes evidenciam

um paradoxo que se apresenta nesse cenário: apesar de ser amplamente composta por homens negros, a polícia militar apresenta um comportamento racista, injusto e violento contra a população negra (BRITO, 2003, p. 97 apud FRENCH, 2017).

Uma realidade que, infelizmente, exemplifica esse paradoxo ocorre no policiamento do Rio de Janeiro. De acordo com a obra “Elemento Suspeito”, estudo das autoras Silvia Ramos e Leonarda Musumeci de 2005, a polícia militar no Rio de Janeiro é altamente desacreditada e constantemente atacada com rigor por membros do próprio governo do Estado. Segundo as autoras, isso joga sobre a polícia uma estigmatização racial, que, por consequência, estigmatiza a população negra (FRENCH, 2017).

VIII. POLÍTICAS DE COTA RACIAL COMO FERRAMENTA DE TRANSFORMAÇÃO SOCIAL

O direito à educação é essencial ao ser humano e à formação da pessoa. O acesso universal a um sistema educacional de qualidade, além de fomentar a formação de cidadãos conscientes de seus direitos e deveres, contribui para o desenvolvimento social, econômico e cultural de um país. Por ser uma eficiente e valiosa ferramenta de crescimento e desenvolvimento pessoal, a educação assume um status de Direito Humano, pois é uma das partes que constitui a dignidade humana e contribui para ampliá-la, com conhecimento, saber e discernimento (NOVO, 2021).

Em vista disso, a Constituição Federal de 1988 trouxe grande destaque a esse direito, elencando a educação no rol dos direitos sociais elencados em seu artigo 6º. Por consequência e objetivando a universalização do ensino no Brasil, há uma gama de leis nacionais que visam dar efetividade e concretizar o direito fundamental à educação, dentre elas pode-se destacar o Estatuto da Criança e do Adolescente – ECA (Lei nº 8069/1990); a Lei de Diretrizes e Bases da Educação – LDB (Lei nº 9.394/1996); a lei que regulamenta o Fundo de Manutenção e Desenvolvimento da Educação Básica e de Valorização dos Profissionais da Educação – FUNDEB (Lei nº 14.113/2020); o Plano Nacional de Educação – PNE (Lei nº 13.005/2014), entre outras.

No entanto, apesar de todos os esforços empreendidos para se ofertar uma educação de qualidade no Brasil, os dados de diversas pesquisas revelam que ainda há muito a ser melhorado. Os índices educacionais sobre o acesso de pessoas pretas e pardas à educação, os números são ainda preocupantes, pois, embora a presença de negros em estabelecimento de ensino no país tenha crescido na última década, as diferenças raciais nos índices ainda são recorrentes.

De acordo com dados divulgados pelo último Censo Escolar do Ministério da Educação (MEC) e pelo IBGE, quanto à evasão escolar, a proporção de jovens de 15 a 29 anos que não concluíram o ensino médio e não estudavam em 2019 era maior entre pretos e pardos (55,4%) do que entre brancos (43,4%). No tocante aos anos de estudo, pretos e pardos têm menos anos de estudo (8,6), em média, se comparado aos brancos (10,4). O índice de reprovação revela que é menor a proporção de pretos e pardos que estudam na série correta de acordo com a idade (85,8%); entre alunos brancos, o percentual é de 90,4%. Em relação à taxa de analfabetismo, a falta de acesso à educação é mais frequente também entre negros. O índice daqueles que não sabem ler e escrever é maior na população negra (8,9%), do que na branca (3,6%). Esses dados são do Instituto Brasileiro de Geografia e Estatística (IBGE) e foram divulgados pelo portal G1 (OLIVEIRA, 2020).

A fim de reverter esses números tão discrepantes, faz-se necessário a intervenção do Estado na tentativa de equilibrar as oportunidades sociais entre a população negra e branca e reduzir as desigualdades sociais que, muitas vezes, resultam em casos de discriminação. Assim, foram instituídas as ações afirmativas, que são políticas públicas desenvolvidas pelo Estado ou pela iniciativa privada com o objetivo de reparar “as desigualdades raciais acumuladas ao longo dos anos, contra grupos excluídos por motivos de raça, gênero, idade, aparência física, religião”, na busca por ampliar a participação dessas populações no acesso à educação, política, saúde, emprego, bens materiais e reconhecimento cultural (BENTO et al., 2016, p. 69-70).

No Brasil, a Lei nº 12.288/2010, Estatuto da Igualdade Racial, reconheceu ao Estado o dever de se envolver no conjunto de ações afirmativas, que representam medidas específicas a fim de minimizar as desigualdades provocadas pelo pertencimento racial dos indivíduos (BRASIL, 2010). Nessa esteira, foi criada a Lei nº 12.711/2012, denominada de “Lei das Cotas”, que estabeleceu a reserva de vagas para pessoas autodeclaradas negras, pretas, pardas ou indígenas nos processos seletivos para ingresso nos cursos oferecidos pelas Instituições Federais de Ensino (BRASIL, 2012). Posteriormente, a Lei nº 12.990/2014 designou a reserva de vagas para candidatos autodeclarados negros nos concursos públicos para provimento de cargos e empregos públicos na Administração Pública Federal (BRASIL, 2014).

Ante ao exposto, é evidente a importância de programas de inclusão da população negra no mercado de trabalho, nas instituições de ensino e em concursos públicos, para reduzir as discriminações oriundas de um passado preconceituoso de nossa sociedade. Conforme explicam Carvalho e Lima (2021), a política de cotas não é um privilégio como pensam

muitas pessoas. Não há como se falar em privilégio, uma vez que nem todos alcançam as mesmas oportunidades, como é revelado através dos dados do IBGE anteriormente citados. Nem tampouco pode-se falar em meritocracia quanto ao ingresso em universidades ou concursos públicos. Pois, segundo os autores e os índices divulgados, nossa sociedade padece de desigualdades sociais, em que nem todos possuem acesso a uma educação de qualidade.

Outro ponto que merece destaque é a discussão em torno da constitucionalidade ou não do programa de cotas. Para findar esse embate, o Supremo Tribunal Federal (STF), no julgamento da Arguição de Descumprimento de Preceito Fundamental (ADPF) nº 186, decidiu que as ações afirmativas, instituídas por meio das políticas de cotas raciais, não contrariam o princípio da igualdade material. Ao contrário disso, o Ministro Ricardo Lewandowski explica que essas políticas abrangem grupos sociais determinados, por tempo limitado, possibilitando a essas pessoas a superação de desigualdades advindas de distorções sociais historicamente consolidadas.

Nesse sentido, observa-se que as cotas raciais se apresentam como uma importante ferramenta de transformação da realidade social da população negra. Em estudo recente divulgado pelo IPEA (Instituto de Pesquisa Econômica Aplicada), conduzido pela pesquisadora Tatiana Dias Silva, “o percentual de ingressos por meio de vagas reservadas passou de 13% para mais de 39% entre 2012 e 2017”. Segundo Silva (2020), em 2001, os estudantes negros representavam 22% dos alunos em instituições de ensino, já em 2015 essa participação alcançou 44%. Esse incremento considera também 17% de aumento no total de pessoas que se autodeclararam pretas ou pardas, ao sair de 46,1% para 53,9%. Na graduação pública, o salto nessa frequência foi de 31,5% para 45,1% no mesmo período.

IX. CONSIDERAÇÕES FINAIS

No Brasil, por muito tempo, a discriminação e o preconceito racial foram predominantes, acarretando a segregação social, política e histórica da população negra. Tais atitudes excludentes, infelizmente, ainda são praticadas por uma grande parcela da sociedade contra os afrodescendentes, seja nos mais variados estratos sociais e instituições.

Esse racismo estrutural também traz reflexos para a segurança pública. Não à toa, a violência policial, ou oficial, revela índices alarmantes de abusos policiais racistas. Os dados citados nesse artigo destacam que é preciso que o Estado, enquanto formulador de políticas públicas, aloque esforços para conter a violência policial, entendendo que essa violação é um produto da desigualdade racial presente em nossa sociedade e não a causa. É preciso que haja

debates envolvendo os mais diversos atores sociais e que sejam pensadas ações afirmativas que fomentem a igualdade social e redução da repressão policial, entre outros.

Em outro plano, como ferramenta de coerção a essa prática discriminatória no país, a Constituição Federal de 1988, baseada nas diretrizes da Declaração Universal dos Direitos Humanos, passou a considerar o racismo como crime, atribuindo a ele as características de inafiançabilidade e imprescritibilidade. Ademais, a CF/88 expressa em seu texto os princípios da isonomia e da igualdade, em que “todos são iguais perante a lei, sem distinção de qualquer natureza [...]”.

Qualquer forma de discriminação é considerada uma violação aos direitos humanos e, como tal, a discriminação racial acarreta a desigualdade racial. Essa desigualdade apresenta-se como um entrave à democracia e ao pleno desenvolvimento da sociedade. Em decorrência disso, é de suma importância o investimento em políticas públicas que implementem práticas antirracistas efetivas, através de políticas internas cuja prioridade seja promover a igualdade e diversidade, bem como o acolhimento e possível composição de conflitos raciais e de gênero.

Diante o exposto, entende-se que as ações afirmativas objetivam a construção de uma sociedade mais justa e igualitária, exemplo disso são os sistemas de cotas raciais. No entanto, cabe ressaltar que apenas a criação das cotas para ingressos em instituições de ensino ou em concursos públicos não é suficiente para superar uma desigualdade social de séculos.

Além disso, faz-se necessário investimentos na criação de um modelo educacional cada vez mais universal e de qualidade. Assim, compreende-se a necessidade de romper com o racismo estrutural e sua reprodução estruturante na sociedade, mas também de tornar visível o racismo velado. Por conseguinte, forma-se uma sociedade que pensa e repensa ações e práticas que reproduzem o racismo, independente de gravidade e frequência.

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Rethinking African City Sustainability through Digital Socio-Technology

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Abstract- In the world, within the framework of population needs, environment commitments, economy trends, societal facts and infrastructures, urbanization planning and smart urban experience are common concerns to provide sustainable living areas in developed and developing countries. Similarly, the digital revolution has transformed citizens' daily life through the adoption of socio-digital technologies, resulting in a transition of traditional cities to smart city models. In the African context, this digitalization transforms urban experience and serves as a way of overcoming challenges of energy, water, governance, mobility, environment, education, business. In this connection, the present article aims at rethinking urban sustainability in Africa via the integration of mobile terminals and smart platforms to improve the daily mobility and communication in the city. In our qualitative descriptive case study, it is multisite ethnography that is proved to contribute to exploring practices and social representation of citizens in Abidjan, a West Africa metropolis.

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Rethinking African City Sustainability through Digital Socio-Technology

Saman Ange-Michel Gougou ^α, Mahona Joseph Paschal ^σ & Iuliia Shamaieva ^ρ

Abstract- In the world, within the framework of population needs, environment commitments, economy trends, societal facts and infrastructures, urbanization planning and smart urban experience are common concerns to provide sustainable living areas in developed and developing countries. Similarly, the digital revolution has transformed citizens' daily life through the adoption of socio-digital technologies, resulting in a transition of traditional cities to smart city models. In the African context, this digitalization transforms urban experience and serves as a way of overcoming challenges of energy, water, governance, mobility, environment, education, business. In this connection, the present article aims at rethinking urban sustainability in Africa via the integration of mobile terminals and smart platforms to improve the daily mobility and communication in the city. In our qualitative descriptive case study, it is multisite ethnography that is proved to contribute to exploring practices and social representation of citizens in Abidjan, a West Africa metropolis. We focus on their experiential routines, usages and perceptions of socio-digital technologies as ways to provide a smart urban living, overcome daily urban challenges and maintain social belonging. The findings lay a special emphasis on smart mobility and smart communication in the context of citizens' day-to-day experiences as indicators to reconceptualize the sustainable mobility and communication in the city. As a recommendation, we suggest integrating smartphones, social media and digital platforms in the process of planning urban life as tools of communication and mediation for a futuristic city to conceive a hybrid, dynamic and sustainable smart area able to adapt itself to the context of its citizens.

Keywords: *smart city – digital revolution – smart mobility – sustainability – africa.*

1. INTRODUCTION AND BACKGROUND

The digital revolution has been enhancing communication and living conditions in African cities (Moyo, Musakwa and Gumbo, 2020; Guma, 2020), intended to be innovative in the management of urban planning, transportation, land usage planning and so on. This societal revolution is gradually transforming the configuration of urban space into a smart space through the availability, accessibility and use of digital technology in the daily lives of city dwellers. According to CONNECT (2018),

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Many cities around the world have effectively deployed traffic management infrastructure that allows both the monitoring and management of street networks in real time. Recent innovation has begun to incorporate wireless communication networks and mobile device applications to yield better information and to support more options for travelers of all modes. The emerging trend of "Smart Transportation" relies on more distributed and scalable technologies that offer potential for a greater range of benefits at lower cost.

These technologies convert traditional roads into digital information flows that interconnect users with each other and with their environment via the Internet, social media and mobile terminals, including the smartphone to overcome urban challenges in a transition to a smart city model in developed and developing countries (Moyo, Musakwa and Gumbo, 2020; Mahmood 2018). Indeed, for Aurigi (2017), the smart city narrative has recently become closely associated with the concept of urban ecosystem sustainability. In the developing countries, it is related to an urban ecosystem that comprises all components of emerging cities, including their populations, food and transport systems, industry and commerce (Meier, 1976; Mahmood 2018; Lindley, 2018).

In this context of digital revolution and sustainable city aims, African cities are disrupting with the growing integration of digital technologies in the urban traffic, transportation, energy management, communication support, which is obvious in many metropolitan cities like Cape Town, Nelson Mandela Bay, Akwaba City. In these various cities, the dramatic change in the behavior of their citizens who use smartphones in daily mobility, energy planning, communication activities questions the transition of Africa traditional urban centers to smart sustainable city patterns (Savithramma, Ashwini and Sumathi, 2022; Mahmood 2018). In such new city designs, mobile terminals improve the urban life and give new perspectives for well-being in the urban environment whatever the current challenges in terms of building a sustainable town are (Vainio and Sankala 2022; Zavratrik 2020; Guma 2020).

a) Objectives

This article is part of our qualitative and interpretative descriptive research. The objective of this study is to analyze digital communication technologies in urban usages, reconceptualizing a sustainable African

city as a smart one by outlining the new mobility and urbanity communication practices adopted in Abidjan. In other words, the above means to rethink urban life, smart mobility and communication for a sustainable city constructed on the determinism smartness urban development basis with regard to "living in the city" with smart mobile terminals and connected objects mediation (Mahmood 2018).

b) Research questions

The significance of digital technology integration in urban experience as for moving towards sustainable development has become reconfigured with the smart cities movement (Vainio and Sankala 2022). It has been noted that the problem is unprecedented in metropolitan cities that have witnessed an exponential spatial growth and urban challenges related to the environment, city governance, energy, transportation, economy, communication and so on (Mahmood 2018; Moyo, Musakwa and Gumbo, 2020). As a result, there appears a transformation of the urban paradigm in practices of city inhabitants through their various usages of digital entities. Therefore, the research issue we have been dealing with is how socio-digital technologies applied in citizen practices transform daily urban experience for a sustainable city in Africa? This question has led to our reflecting on the impact of integrating digital revolution technologies in the urbanization of developing countries as in the case of Tanzania and Cote d'Ivoire (Ivory Coast).

c) Problem Statement

In the world disrupted by the digital revolution, governments, development agencies, researchers, professionals and all stakeholders of the urban and non-urban planning development are concerned by the question of smart technologies integration in order to support a sustainable development of the society (Zavratnik, 2020; Mahmood, 2018). Moreover, in Africa, many urban challenges such as traffic jams, pollution, weather catastrophes (for instance, floods), overpopulation in poor slums, effective economic and societal growth affect sustainability planning to a considerable extent (Vainio and Sankala 2022; Guma 2020). These environmental, economic and political situations are challenging factors from the point of view of building a sustainable city. In this respect, the technological adoption in transportation and urban planning seeks to enhance connectivity and digital communication at key points of interest in the city influenced by the growth of the Internet of Things (IoT). Thus, this societal disruption modifies the modalities of sociability and urban living with the utilization of digital technologies, transforming urban life from traditional practices to a smart city perspective (Moyo, Walter Musakwa and Gumbo, 2020). This disruption enriches citizens' daily experience through a smart spatial and

social integration of the smartphone in transportation, energy planning and sociability (Mahmood 2018). This transformation results in rethinking the sustainability of a new city model that wants to be connected and to smartly provide solutions to quotidian challenges in transportation, communication, environment, energy and similar things. Implicitly, this calls to involve technological aspirations to achieve both smart and sustainable urban development and governance, dealing with the drawbacks and debates about this possibility (Madsen 2018; Guma 2020). Consequently, our study concentrates on the usage of smartphones and mobile applications to ameliorate urban life planning and sustainable ways (Guma 2020; Zavratnik 2020) to rethink the mobility, urbanity and city experience in developing countries, presenting the case study of Abidjan.

d) Theoretical Lens

In this paper, reconceptualizing African city sustainability through digital socio-technology refers to an in-depth understanding of the major concept linked to the predictive development of the next generation of cities based on the smart city and smart mobility models.

In this regard, Manville (2016) states that a Smart City is one with at least one initiative addressing one or more of the following six characteristics: Smart Governance, Smart People, Smart Living, Smart Mobility, Smart Economy and Smart Environment (Angelakis · et al., 2017). According to Nam and Pardo (2020), a smarter city infuses information into its physical infrastructure to improve conveniences, facilitate mobility. In a city connected with socio-digital devices (smartphones, mobile applications, networking platforms), urban mobility is becoming a smart mobility. This is a paradigm shift referring to the usage of digital technologies integrated with urban navigation and mobility devices through intelligent transportation system (ITS) applications to optimize the daily travel of city dwellers.

In the book titled *Smart Cities Development and Governance Frameworks*, Mahmood (2018) gives an illustration of the components of a smart city.

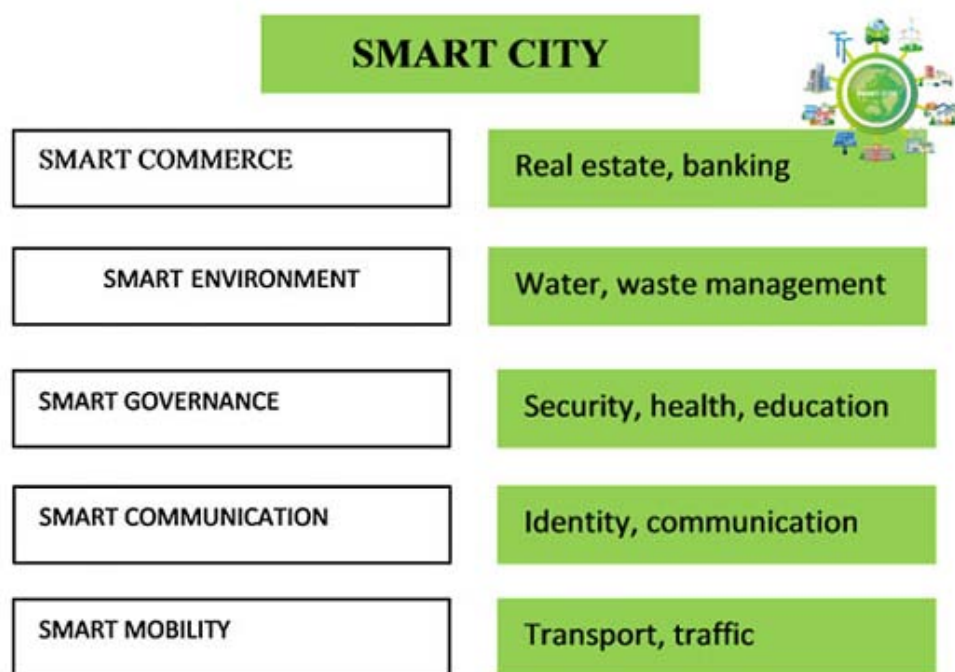


Figure 1: Smart City Components

This figure represents a smart city with five main dimensions: smart commerce, smart environment, smart governance, smart communication, and smart mobility. All these components are related to urban sustainability by optimizing the above various aspects of city life to provide all citizens in the current and next generations with wellbeing and prosperity. This figure is very important in our research because it shows a descriptive brief of the key features of smart cities as a sustainable conception of integrating digital technologies for the sake of urban space sustainable development.

The article by Zavratnik (2020) highlights the need for us to rethink and re-conceptualize the already existing universally accepted concepts of smart cities and villages by shifting attention from technology and technological solutions towards understanding the significance of communities and sustainability. In this light, the paper analyzes the basic three dimensions of smart living (energy, mobility, waste) through the prism of rural–urban linkages and the role of ICT. For the author, the core principles and recommendations are calm technology, community size, and identification of community leaders, surveillance, control issues, and community building for designing sustainable development as smart cities and villages, regarding a new community-centered approach. The community centered approach and digital flexibility lens are the core of this interdisciplinary research, combining humanities.

For that matter, the aim of the study by Vainio and Sankala (2022) is to analyze a smart city initiative in Finland as an urgent need for urban sustainability, regarding the rapid urbanization, technological

development, and climate change. For the authors, the digital revolution trends and climate change are influencing the perspective of designing cities for citizens' wellbeing. They use a literature review to establish relations between smart city development and sustainable development. For them, smart governance and mobility are the key issues in smart city initiatives for sustainable urban development. At the same time, this article limitation is related to the number of documents analyzed in the review and the Finnish environment as a case study. These facts lead to our exploiting smart mobility as an important part of our current research. We have opted for leaving the government aspect for further reflections to rethink African city sustainability within the smartness approach framework.

In the article *Smart City: A Mobility Technology Adoption Framework Incorporating Surface-Level Technical Analysis* Jazlan et al., (2022) claims that growing urban population, aging infrastructure, and increasing capital maintenance costs call for a more efficient employment of limited available resources. To address these concerns, the use of technology for urban infrastructure management and operational efficiency comes naturally with emerging technological advancements. Reconceptualizing a traditional city infrastructure usage as a smart one is also a crucial aspect for a sustainable African City through integrating digital technologies. Moreover, digital technologies determine a different way of thinking about urban mobility based on connected lifestyles, especially since the functional emergence of smart mobility system applications via the smartphone or connected vehicles that allow users to be linked to the urban space, to

organize their activities and facilitate their travel in a hybrid space (physical and virtual) in real time (Gougou and Paschal 2022). Indeed, the digital transformation has been changing urban practices with the adoption of digital mobility assistance tools for sharing the choice of transport modalities in both physical and virtual space. Therefore, smart mobility stems from a *smart* city logic, which is presented as a way to optimize travel patterns and regulate mobility in real time (Zavratnik 2020). In this study, we believe that smart mobility uses all the resources of information and communication technologies to optimize the experience of users when they move from one place to another geographically, socio-technical devices being the core.

The scope of our article is smart communication (identity, communication) and smart mobility (transport traffic as a sustainable city theory lens to rethink African city sustainability by the adoption of socio-digital technology in citizens' daily life (Mahmood 2018). Our research is based on the paradigms of smart urbanization. For Guma (2020), smart urbanism refers to a mode of urban development produced by the application of digital platforms, automated processes, data-driven and central control responses to the management and supply of urban services and infrastructure for the improvement of urban life (Luque-Ayala and Marvin, 2015; Kitchin, 2015; Marvin et al., 2016; Shelton et al. 2015). The integration of digital technology in city daily routines and citizens' experience is a transformative fact that leads the African city model to a disrupted connected urban platform for the sustainable wellbeing of city residents. In brief, this introductory background and the different theoretical lens explicated lead us to research the African city subject-matter (Guma, 2020), considering the smart model in smart mobility and urban daily experience in order to rethink the sustainability of African cities through digital socio-technology usages evaluated in an empiric case study.

II. METHODOLOGY

a) Research design

This research is a case study to describe and interpret the process of integrating digital technology tools for smart mobility and smart communication in the urban context as a disruption for sustainable African cities and their citizens' daily life.

According to Guma (2020), case studies are a good way to plan and provide various perspectives in social science research as qualitative methods, in research focused on urbanization issues related to global urban studies (Satgé and Watson, 2018). In the present article, we use the case study of Abidjan as, according to the World Bank data, it is a metropolis city where there are around 5 million citizens (2019) and where the daily mobility engages around 10 million of

circulation in the city traffic area. This fact causes many challenges such as traffic jams, a lower accessibility of a better urban experience and more correlative questions. Consequently, the choice of Abidjan, the main digital city of Cote d'Ivoire, as a location for us to study is completely justified in terms of testing and evaluating smart practices of its citizens, users of smartphones and digital platforms in their daily activities, including Smart mobility and Smart communication citizens' behaviors (Mahmood, 2018). These factors are incorporated in such three dimensions of sustainable development goal taking as economy, environment and society to provide viable wellbeing to the current generation without any threats for the future generations. With relevance to this, the aim of our study is to rethink the city life in Africa regarding the smart city model by the application of technologies to support sustainable mobility and citizens' experience. For this reason, the present case study is applied in order to better understand this social transformation through multisite ethnography (Hine, 2000). Therefore, this interpretative qualitative research explores the urban spatial and social representations of digital technology in citizens' daily lives as an insight way to plan the future African city to be sustainable and smart.

b) Sample and sampling techniques

In this case study, we use convenience-sampling method to recruit participants and collect necessary data. This method has proved to be appropriate in a situation where it is difficult to select participants in a probabilistic approach due to lack of statistics. The researchers identify participants by getting information from smartphone and social media users in the nearest area. Then, they identify those using both smartphones and smart mobility applications to communicate, move in the city and get sustainable positive urban life experience. Their practice must be disruptive facts regarding the habits and traditional behaviors of the majority of people in the African city. The target audience has been found both in grammar schools and in one WhatsApp group (*Projet stage 2.0*, 42 members). There are also selected users of connected vehicles (Smart cars, Smart taxi), depending on their proximity and digital transformation from a traditional communication to a smart strategy. According to the convenience sampling, for interviews we chose 15 participants (pupils, students, drivers of connected vehicles or Yango, professionals) irrelevant of their gender and socio-professional categories. It is using smartphones, mobility applications (Yango, GPS, Google Maps) and chat platforms (WhatsApp) in their daily urban practices that was the main relevant selection criterion to constitute a sample in the city of Abidjan.

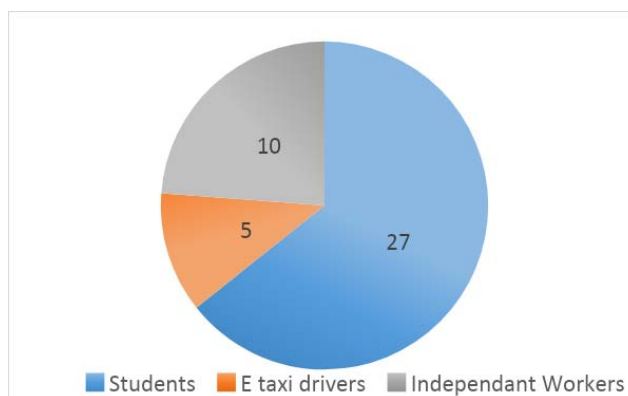


Figure 2: Profession Sampling

In this study, the investigation was carried out both online and off line to collect a cumulative insight from the practice of the target audience, involved in the smart city behavior context with an emphasis on their attitude, values and perception of daily life activities supported by smartphones and mobility applications. In brief, the research was initially conducted in 67 participants who were engaged in the usage of smartphones, social media and mobility applications (google map, GPS, Linus map, Yango) to live their urban life digitally, the age range being 18-62. Our convenience sample is made up of these respondents, irrelevant of their social category, gender, age or digital skills.

c) Data collection

The present study relies on three methods of data collection to build our corpus.

The first method is a four-month ethnographic observation both online and offline (June – September, 2022) to collect research data on WhatsApp. For this purpose, we asked the citizens we knew to share the urban-oriented content they received or sent, first by inbox message; we joined the WhatsApp group *Projet stage 2.0*, then opting for creating a WhatsApp group dedicated to the above collection. This monitoring took into account publications (images, texts, videos, sounds, hyperlinks, emoticons) related to daily life, as well as social and spatial representations, translating this experience of urban life into physical and virtual space.

The second method implied semi-structured interviews with six participants using an interview guide to collect their stories of daily life and mobility and communication experience in Abidjan through the application of digital socio-technologies. We began with a pretest questionnaire for four participants in order to improve the quality of the experiment. Next, we adopted each participant's life story with regard to their choice of technologies, platforms and perceptions according to their daily experience, including smart mobility and smart communication.

The third method of focus groups consisted in facilitating a discussion group with the aim of enriching the results of the semi-structured interview to collect and document the attitudes and opinions of the participants regarding their collective perceptions of mobility, sociability and representation of the urban reality augmented by the application of socio-technical devices to the participants' daily life.

d) Data analysis areas

This study focuses on social representations (sets of beliefs, knowledge and opinions) that are produced and shared by individuals of one and the same group. This set concerns a smart urbanization transformation of traditional city life to smart city through socio digital technologies and platforms. Using content analysis (Sacks, 1992: 339; Bloor, 2006) and the Sphinx lexica module, the data collected was processed qualitatively according to the modalities of urban mobility and digital urbanity, based on the participants' situations of smartphone usage, social representations and forms of belonging.

This analysis focused on the practices, perceptions and daily experience of citizens in Abidjan, relying on smart phones and smart applications to move around, communicate and socialize in the spatial and social dimensions of urbanity. The corpus allowed us to reflect upon and to draw conclusions as for the corresponding communication processes in order to identify the new forms of urbanity and reality to rethink the sustainability of cities through models of transition to a smart city pattern for citizens' well-being.

III. FINDINGS AND ANALYSIS

The results are articulated in terms of smart urban mobility and smart communication modalities in the daily practices of the respondent participants.

a) Socio-digital technology in urban mobility

The choice of digital technologies is very important for citizens' urban mobility.

Verbatim 1: *In my daily mobility, I use Google Maps when I don't know the place or when I get the geolocalization from a friend on WhatsApp. It's also useful to get around and circulate easily in the urban environment crossed the buildings and infrastructures.*

Verbatim 2: *One day, I was returning from Dabou (a suburban city) to Abidjan. There was a traffic jam. I checked the virtual map and a new route was found. We followed it, crossed a plantation and came out directly on the highway (to Abidjan). It was a really great experience.*

Verbatim 3: *I am a Yango taxi driver and I use geolocalization to get customers and drive them to their destination. GPS and google map are very good tools to avoid traffic jams and get to the destination, to have customers nearby, to make the fare and to report. It's good to circulate in the streets of Abidjan by following the virtual map.*

Verbatim 4: *Geolocalization is great! When I need to move in Abidjan, I just have to put my position and destination on the virtual map to see the route. There are roads that appear on Google Maps that do not exist on the real map. What I like is that the smartphone gives the travel duration for walkers, motorists and motorcyclists, cars. In my job, I use the smartphone and geolocalization to build maps and propose routes for the internal operation plan of companies and the online map is very very important.*

In Abidjan, the observations show digital cameras and trackers used to regulate the mobility and transportation on the roads. The smartphone proves to be an important tool to order, follow and pay transportation fees in many taxis, buy tickets in some wooden boats and recharge the transportation card, energy and water counter, and to do even more tasks. It enables us to reduce pollution, save time and improve the effectiveness of communication between citizens and governors through digital virtual infrastructural communication with real infrastructures. Smart urban mobility assisted by digital socio-technology is a crucial communication factor in the daily life of citizens in a new city in its transition to a smart city. This transformation of urban life experience provides a better transportation management and reduces many challenges encountered by urban residents. Indeed, Abidjan, like many other metropolises, is a cosmopolitan city whose urban mobility faces major difficulties because of the large number of people moving simultaneously on its traffic areas. However, the urban mobility in Abidjan, as experienced by the participants of this study, is carried out simultaneously both in physical and virtual spaces through socio-digital technologies (smartphones, tablets, connected vehicles, etc.) and mobility applications (GPS, Google Maps, Yango, geolocalization, etc.). It is a transformation of traditional urban practices through digital communication devices

that create smart city experience in transitioning the city through a multi-modality of transportation means and personalized itineraries to enrich the urban mobility experience in real time contexts. Smart mobility develops new practices like time monitoring, reduction of energy waste, transportation regulation for a sustainable traffic management useful for both citizens and urbanization planning. Such physical mobility assisted by socio-digital technologies makes the circulation in the city smart by means of multifunctional ties and multimodalities of transportation offered. Therefore, the smartphone has turned out to be the main tool that gives access to communication platforms and supports smart urban mobility including smart traffic management, smart transportation experience and smart payment. These results attest that African cities are transitioning to smart city models in terms of their integrating digital technologies supported by smartphones for better city daily experience for truly sustainable mobility.

b) Sociability and smart communication

The experiment participants have shared their modality of belonging through the following corpus, revealing a transition from traditional citizenship to smart communities:

Verbatim 5: *I have a tablet for my work. There are several apps like WhatsApp, Yango, lotusmap that I also use to exchange and move around.*

Verbatim 6: *I use my smartphone a lot to get around the city. It helps me a lot to communicate, exchange and stay in touch. I can prepaid my transportation fees, electricity and buy my needs online.*

Verbatim 7: *The smartphone and apps for getting around the city, help a lot in my job. This is good for navigating, finding clients, and communicating easily. GPS and geolocalization are provided in the app and I communicate easily.*

Verbatim 8: *I feel very comfortable with my friends online and in real life. For me, it's the same because the people I know online are people I hang out with at school and elsewhere. Thanks to the smartphone, I feel connected every day and I have many friends.*

Verbatim 9: *Today, the city is not reduced to geographical boundaries. I have a WhatsApp and Facebook group of young people from our region. Some are in Abidjan and others elsewhere. Consequently, life on this group is like living in the city. We do everything together.*

Verbatim 10: *For me, there is nothing to discuss. WhatsApp and my smartphone are my life. Everyone I work with and exchange with is online. Therefore, I belong to our online city and at the same time to the city of Abidjan. With the advent of social networks and online platforms, I keep in touch with my family and*

acquaintances. Online, they are closer to me. Thus, there are many of us communicating together.

Thus, the respondents find it useful to frequently participate in communication exchanges and maintain their ongoing relationship with others through regular usage of smartphones and virtual community based on social media (WhatsApp, Facebook, and so on) in their day-by-day activities, which results in a smart community behavior. For Mahmood (2018), this social component of the smart city allows citizens to reconfigure their daily urban environment by sharing instantly information, recommendations, suggestions, experience to enrich their virtual and real urban life. According to the participants, this co-presence creates a hybrid urbanity within virtual and real community life. Hence, there is this need for peer-to-peer interaction and interactivity with the smartphone and mobile applications to communicate in groups for various individual or group activities consistent with their social aspirations. These users of the corresponding relational platforms feel the necessity to connect to them regularly in order to access and participate in informational, relational, and conversational exchanges, sometimes giving meaning to their daily existence through this participatory culture. As a result, socio-technical devices have become symbols of spatial and social representations through instant connectivity seen as an expression of belonging to a hybrid, hyper-connected society for users of the "constant contact generation". The virtual architectural representation of the city of Abidjan, its places, streets and infrastructures on online maps is a communication medium of the new city. This functionality of connected mobility devices offers an enriched experience of living together. This transformation reinvents the communicative uses of socio-technical devices to plan, manage and optimize urban mobility.

IV. CONCLUSION

In this article, we have turned to a qualitative descriptive case study in order to analyze digital communication technologies in urban usages to rethink sustainable African city as smart through describing the new mobility matrix and urbanities adopted in Abidjan, a West African metropolitan city. Under the existing continuous reality conditions, we have considered smart urbanism paradigms with regard to citizens' practices of switching to the mode of urban development as a result of employing digital platforms, automated processes, data-driven and central control responses to the management and supply of urban services and infrastructure for the improvement of urban life. We have used the ethnography approach to substantiating the modalities of smart mobility and smart communication adopted by the citizens under consideration individually and collectively in the perspective of smart communities

living in a city in transition to smart models. Our findings have revealed that even if Abidjan is not built according to the smart city model, its citizens' behaviors and the digitalization of many urban activities allow us to consider digital technologies as a city sustainability lever by applying mobile terminals and platforms as a way to overcome the pressing urban challenges. As a limitation, our qualitative study is characterized by a short sampling and is not focused on analyzing all the five components of a smart city (Mahmood, 2018). A recommendation is also required in order to provide our scientific contribution in this discussion about the sustainable urban model in today's changing world and digital revolution trends.

V. RECOMMENDATIONS

At the end of our analytical reflection, it would be useful to provide some solutions for sustainability of African cities through the integration of socio-digital technologies. It also means to rethink urbanization according to the smart urbanism model. In our context, planning a sustainable city is not limited to the idea of building a new city that meets all the requirements of smart cities. The conceptual approach suggested presupposes reconsidering daily experience of citizens with the adoption of smartphones, mobile terminals and platforms to enrich and ameliorate the key aspects of urban life. According to the World Bank, sustainable development incorporates such three aspects as environment, society and economy. Therefore, rethinking the sustainability of cities in African countries as developing ones calls for an engagement in favor of digitalization and reinventing the usage of smartphones, social media, mobility apps and virtual platforms (CONNECT, 2018; Guma, 2020). For that matter, urbanism designers should definitely include digital technologies in their city conceptualization in order to reduce environmental challenges (climate change, pollution, energy and water accessibility), social issues (citizenship, belonging, identity), economic trends (web marketing, e-commerce, digital payments and similar things). This choice is also a serious call to take into account the five above mentioned components of a smart city for smart urban experience in developing countries.

a) Smart commerce

In the context of uncertainty and the twenty-first century continuous urban transformation, socio-digital technologies do support the implementation of smart business or intelligent market approaches for a sustainable economy (Mahmood, 2018). In Africa, this fact is very important as we have seen it within the Covid 19 framework. In cities, the accessibility and availability of the Internet and mobile terminals is an important lever to develop smart commerce through digital platforms and big data exploration in order to provide more

employment options, business growth, clients' satisfaction and resource exploitation sustainability in industry business through Web marketing, ROPO, and similar things.

b) *Smart environment*

Diffusing updated maps of green areas, parks and recreation spots make educational resources to secure a good sustainable city behavior. The question of smart environment in African towns and cities has encountered many challenges such as pollution, climate, water accessibility, etc. Through digital technologies, the environment smart management offers many opportunities for citizens to preserve their daily environment and benefit from city spaces saved and distributed online via urban design platforms and communication digital tools (Mahmood, 2018). In Abidjan, for example, the project *Philadelphia App* as an urban app helps to enhance designing urban sustainability through digital social technologies.

c) *Smart governance*

Supporting the integration of smartphone multifunctional ties into daily urban life communication does allow a smart governance (Mahmood, 2018) to provide effective interactions, sustain business and social belonging. These aspects are very important to maintain social, economy and politics strategies of citizens' wellbeing by providing appropriate means of communication through social media, smartphones and virtual communication platforms (Gougou and Paschal, 2022; Zavratnik et al 2020). It requires taking collective intelligence initiatives for a better city design via cultivating smart communities where citizens can talk to each other and exchange information in groups, which is a clear manifestation of the fact that smart cities are made on the grounds of smart communities. In addition, numerous initiatives maintaining interactions through fast and easily accessible information by means of the Internet should be taken into account. In addition, citizens of smart cities can actively participate in the governance and management of their city. Citizens' role is so imperative that they can influence the success or failure of any project. The engagement of all citizens and smart community development is necessary. It is not just about a group of people who are enthusiasts (Zavratnik et al 2020). It touches upon all daily chores and everyday life of all citizens. Social media also play their part in smart city initiatives (Mouftah et al, 2019; Mahmood, 2018). Such a smart governance through socio-digital technologies has been helping to address any problems and share opinions and solutions with the corresponding community or on a larger platform, for instance in a group of intellectuals striving to reach solutions, both in face-to-face and in remote situations, using data, models, and scenarios all made available by the contemporary ICT. All these initiatives take into account big data exploration to provide collective

solutions to the urbanization and citizens' challenge experience related to the economy, social, environment trends.

d) *Smart communication*

Rethinking sustainable communication in African cities calls us to use smartphones, sociodigital technologies and platforms to ameliorate citizens' participation in city governance. It results in their engagement for a smarter environment preservation, supporting the smart economy approach, cultivating smart mobility practices, contributing to smart community growth in the process of the transition of traditional cities to smart city models (Moyo, Musakwa and Gumbo, 2020; Mahmood 2018). Social media, digital platforms and sociodigital technology innovations allow us to design novel platforms through commune data exploration, testing new solutions to overcome urban life challenges, sensitizing the audience and maintaining collective intelligence scopes. According to Mahmood (2018), the engagement of all citizens is necessary. It is not about a group of people who are enthusiasts. It concerns all citizens' daily chores and everyday life. Social media also have their parts to play in smart city initiatives. As smart cities are about to get down to rebuilding enhanced facilities, communication is a critical factor in engaging people by showing them the enormous value of data. In particular, the smartphone and the WhatsApp application offer an extension of the relational self in an augmented reality, another hybrid space-time location where various relational circles of inhabitants of new cities are maintained and evolve (Thulin, Vilhelmson, and Schwanen, 2020). These tools are useful for pedagogical continuity, the integration of the 21-st century skills (Paschal and Gougou, 2022), and an effective education system able to reach the world top or one of the tops in the world.

e) *Smart mobility*

In Abidjan, its digital communication media offer a multitude of usages depending on users' activities. This spatial and architectural reconfiguration of the urban mobility modalities is transforming roads into virtual information, and data flows freely, accessible to citizens to move easily in the city through their smartphone, virtual and relational platforms of digitally assisted mobility (Nam and Pardo, 2020). This situation of using digital communication devices in urban mobility is a useful perspective for the mediation of an improved, flexible urban traffic, responding to the needs of a new city. These socio-technical mobility assistance devices (smartphones, WhatsApp, geolocalization applications) establish real-time dialogues between city dwellers and urban transport infrastructures (roads, vehicles, buildings) for the sake of fluidity of travel both in physical and virtual spaces (Porru, 2020). It means to leverage new technology tools for a new

communication, promoting virtual rather than physical travel management, reducing congestion. Such smart mobility through sociodigital technologies consists in using sensors facilitating real time road traffic flow, online payments and time management for a lower cost transformation for every citizen (Savithramma, 2022; Zavrtnik, 2020).

For Andrés, Luque-Ayala, Marvin and Harriet Bulkeley (2018), this approach allows to reduce oil waste, to protect the environment and provide an array of modern, affordable, accessible mobility options that allow to move quickly toward complete, connected customized mobility systems changing ways of thinking about sustainable urbanism based on digital appropriation. In the context of urban mobility, geolocalization and connected mobility tools play a very important role in the spatial representation and choice of travel modes of users in the city of Abidjan. These socio-technical applications enrich the experience of mobility and living in the city for the realization of their different activities. The spatial and architectural reconfiguration of urban mobility modalities transforms roads into virtual information and data flows freely accessible to citizens to move easily in the city through the smartphone, virtual and relational platforms of digitally assisted mobility (Zavrtnik, 2020). This situation of using digital communication devices in urban mobility is a beneficial perspective for the mediation of an improved, flexible urban traffic, responding to the needs of a new city in developed and developing countries (Moyo, Musakwa and Gumbo, 2020; Mahmood 2018). These socio-technical mobility assistance devices (Smartphone, WhatsApp, geolocalization application, GPS) establish a real-time dialogue between city dwellers and urban transport infrastructures (roads, vehicles, buildings), for a fluidity of travel in physical and virtual space (CONNECT, 2018).

In sum, these are some suggestions to rethink the sustainability in African cities, inspired by the positive outcomes of integrating socio-digital technologies in urban population's daily activities. In all these recommendations, digital technologies and applications are innovation tools that have a great potential in terms of planning a sustainable urbanization in both developing and developed contexts.

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An Exploratory Study on the Social Benefits Plan as a Motivational Factor for Human Capital in Angola Public Universities, Universidade Cuito Cuanavale-Cuando Cubango-Angola

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Abstract- The investigation focused on identifying, analyzing and discussing the results on the level of valorization of this capital. For the research, a good reading review on people management, knowledge management skills and the training and development of people in organizations, as well as the legal-legal framework on the Valorization of Human Capital (legal instruments), as being the main tools in valuing Human Capital. According to the research, it is people who make up the organic structure of organizations, they are the ones who occupy the vacancies that stratify the activities and tasks of public and private organizations. That is, not the organization without people, and it is also the people who, with their knowledge, skills: skills and creative attitudes, their harmonized team behaviors make the technologies work, machines and equipment as a harmonized system make decisions and carry out the activities to achieve the results recommended by the organization. econd reading review is the most important asset of organizations.

Keywords: *valuing human capital, development and its productivity, the main tools.*

GJHSS-C Classification: DDC Code: 302.4 LCC Code: HM741



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An Exploratory Study on the Social Benefits Plan as a Motivational Factor for Human Capital in Angola Public Universities, Universidade Cuito Cuanavale-Cuando Cubango-Angola

Um Estudo Exploratório Sobre Plano de Benefícios Sociais Como Factor Motivacional do Capital Humano Nas Universidades Públicas Angolanas, Universidade Cuito Cuanavale-Cuando Cubango-Angola

Pedro Bráz Paca

Resumo- A investigação incidiu identificar, analisar e discutir os resultados sobre o nível da valorização deste capital. Para a pesquisa uma boa revisão de leitura sobre a gestão de pessoas, a gestão do conhecimento de competências e o treinamento e desenvolvimento das pessoas nas organizações, bem como o enquadramento jurídico-Legal sobre a Valorização do Capital Humano (instrumentos jurídicos), como sendo as principais ferramentas na valorização do Capital Humano. Segundo a pesquisa são as pessoas que constituem a estrutura orgânica das organizações, são eles que ocupam as vagas que estratificam as actividades e tarefas das organizações públicas e privadas. Isto é, não a organização sem pessoas, e também são as pessoas que com o seu conhecimento, competências: habilidades e atitudes criativas, os seus comportamentos harmonizados em equipa fazem funcionar as tecnologias, as máquinas e equipamentos como um sistema harmonizado tomam decisões e realizam as actividades para conseguir alcançar os resultados preconizados pela organização. Segundo a revisão de leitura é o ativo mais importante das organizações. Com base nisso procurou-se identificar através de uma investigação dirigida a uma amostra de 300 inqueridos dos quais 211 do sexo masculino e 89 do sexo feminino das seis empresas selecionadas e com uma taxa etária de 20 a 50 anos de idade, entre agentes económicos, gestores e funcionários (docentes, não docentes e estudantes) se são realizadas : gestão do conhecimento, gestão de competências, o treinamento e desenvolvimento de pessoas, avaliação de desempenho e os direitos do capital Humanos nas organizações previstos por lei.

Palavras-chave: valorização do capital humano, desenvolvimento e sua produtividade, principais ferramentas.

Abstract- The investigation focused on identifying, analyzing and discussing the results on the level of valorization of this capital. For the research, a good reading review on people management, knowledge management skills and the training and development of people in organizations, as well as the legal-legal framework on the Valorization of Human Capital (legal instruments), as being the main tools in valuing Human Capital. According to the research, it is people who make up the organic structure of organizations, they are the ones who

occupy the vacancies that stratify the activities and tasks of public and private organizations. That is, not the organization without people, and it is also the people who, with their knowledge, skills: skills and creative attitudes, their harmonized team behaviors make the technologies work, machines and equipment as a harmonized system make decisions and carry out the activities to achieve the results recommended by the organization. econd reading review is the most important asset of organizations. Based on this, an attempt was made to identify through an investigation directed at a sample of 300 respondents, of which 211 were male and 89 were female from the six selected companies and with an age rate of 20 to 50 years old, among economic agents, managers and employees (professors, non-professors and students) if knowledge management, skills management, training and development of people, performance evaluation and human capital rights in organizations provided for by law are carried out.

Keywords: valuing human capital, development and its productivity, the main tools.

I. INTRODUÇÃO

A realização do desenvolvimento sócio económico das organizações públicas e privadas, empreendedorismo, inovação, mudanças e competitividade em todos os sectores da vida social e económica de um país, depende, fundamentalmente, do *capital humano* que está nele envolvido: o seu conhecimento, as diversas inteligências aplicadas ao trabalho; as competências e as capacidades de resolver problemas; as habilidades e atitudes de conjugar esforços; a geração do relacionamento entre eles; a aplicação do conhecimento profissional e não só, Bergue (2014, p.32), porque “a organização são as pessoas e suas relações estruturantes de significados e ações” necessárias às organizações públicas e privadas.

Embora reconhecer-se a importância do capital financeiro ou patrimonial, a importância das tecnologias e outras, principalmente das tecnologias de informação e telecomunicações como ferramenta para recuperar

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memória organizacional. Tendo em conta que, estes e outros elementos na organização funcionam mediante conhecimento, competências, capacidade e habilidade do capital humano. Razão pela qual o presente trabalho tratará de aspectos relacionados à Importância do Capital Humano nas Organizações públicas e privadas e sua contribuição ao desenvolvimento das instituições Públicas e privadas.

“A não (falta da) valorização do capital Humano gera insucesso na produtividade das Organizações públicas e privadas”. Até que ponto o Capital Humano é mais importante nas Organizações Públicas e Privadas”. Faz com que, surge a nossa pergunta de partida:

Neste sentido, Bitencourt et al. (2010, p .81) Afirmam que:

Com as profundas transformações sociais provocadas pelo crescente uso de tecnologias de informação e de comunicação (TIC), pela internacionalização dos mercados e pela competição global, as organizações passaram a ser compreendidas como sistemas sociais, onde as mais poderosas fontes de valor estão na mente e nos corações das pessoas.

Para a obtenção dos resultados e, consequentemente, dos objectivos preconizados pelas organizações, sejam elas públicas ou privadas e contribuir para o desenvolvimento, o capital humano (as pessoas formadas), tem como missão fazer funcionar todo o aparato organizacional (máquinas, equipamentos etc.). Portanto, “máquinas, equipamento, toda a tecnologia e toda a actividade técnico administrativa é realizada ao comando das pessoas”.

De acordo com Dornelas, o Capital Humano é o elemento “*sine qua non*” para a viabilização das estratégias de uma organização pública ou privada, quando afirma que: “As pessoas são o ativo mais importante de qualquer empresa, ou seja, um factor crítico de sucesso” (2011, p. 48). Logo, “tudo na organização funciona graças às habilidades, atitudes e criatividade do Capital Humano”.

O Capital Humano é o elemento “*sine qua non*” das organizações, ele forma a estrutura orgânica das organizações e faz funcionar todo o aparato técnico e administrativo, em fim, realiza todas as actividades para dar resultados substanciais à organização e satisfazer as necessidades dos stakeholders. De acordo com Nayar (2011, p. 23) quando explica que, primeiro o colaborador depois o cliente:

Então, colocando seus colaboradores em primeiro lugar, você pode fazer uma mudança fundamental na maneira como a empresa cria e entrega valor singular para seus clientes e se diferencia da concorrência. Por meio de uma combinação de empregados envolvidos e administração responsável, a empresa pode criar valor extraordinário para si mesmo, para o cliente e para os indivíduos envolvidos em ambas as empresas.

Se na era industrial o capital financeiro era o recurso estratégico das empresas hoje, na era do conhecimento (a era do saber fazer através do conhecimento crítico) não, o recurso estratégico são as pessoas sujeitas a aprender e adequá-las à realidade requerida na organização e que se tornam Capital Humano, que produzem informações, conhecimento, criatividade, ideias e criam um sistema integrado de produção de resultados que trazem retorno às organizações; assim, passam a ser o capital mais importante das organizações, porque é graças ao seu saber que tudo funciona e alcançam os objectivos preconizados (Cordeiro et al. 2009).

Carvalho (1999) pode-se observar que, as pessoas com Formação Continuada e de qualidade são as mais importantes nas organizações, sendo as principais responsáveis pelo desempenho das organizações públicas e privadas, constituindo vantagens competitivas e de desenvolvimento socioeconómico das sociedades como consumidores dos produtos e serviços produzidos pelo mercado.

Baptista (1999), os seres humanos devem ser tratados como *ativos colaboradores das organizações* e não como despesa, que podem, com o conhecimento produzido e adquirido, as habilidades de resolver problemas, a motivação e o relacionamento entre colaboradores, substituir os investimentos em modernas máquinas utilizadas na produção porque sem os profissionais, estas máquinas e a diversa tecnologia ao serviço da organização não funcionam. O ser humano é o maior capital porque busca o que quer, tornando-se um diferencial para as instituições públicas e privadas.

Para Carvalho e Souza (1999, p. 2), O “Capital Humano é a capacidade, conhecimento, habilidade, criatividade e experiências individuais dos empregados e do gerente, transformando a matéria-prima em produtos e serviços, motivo pelo qual os clientes procuram a empresa e não o concorrente”. Por isso, este capital, nas organizações é, em todos os casos, mais valioso que o capital físico, sendo o factor primordial para o sucesso das organizações; ele manuseia tudo nas instituições públicas e privadas.

Neste contexto, o *capital humano* é essencial para o desenvolvimento sustentável: as empresas, os governos e outras instituições são marcadas pelas pessoas. As pessoas que actuam numa organização, seja ela pública, seja privada ou do primeiro, segundo e terceiro sectores são o “Ácido Desoxirribo Nucléico” (ADN ou DNA) daquela organização.

É o Capital Humano o principal combustível para movimentar uma organização. Com o advento da globalização, o diferencial entre as organizações são as competências de seus empregados, o qual se faz necessário ao aprimoramento profissional constante.

De acordo com Chiavenato (2011, p. 58):

Obviamente, as organizações contam com o capital, máquinas, instalações, equipamentos. Sem eles não faz muita coisa, mas, embora ajudem muito, essas coisas são estáticas, inertes e sem vida própria. Na verdade, a organização precisa contar com pessoas talentosas. Se possível, melhores (...) que possam contribuir com algo que faça diferença.

Chiavenato (2011) considera o Capital Humano como Talento Empresarial, pessoas valiosas e dotadas de competências. Para que essas pessoas desenvolvam seus talentos é preciso o sector de Gestão do Capital Humano: investir em educação para formar e instruir (atualizar) seus colaboradores ao longo do tempo, tornando-os peritos ou inteligentes para a sua organização, construindo assim, o conhecimento deles.

É através da formação, das competências (habilidades e atitudes) adquiridas ao longo do tempo que as pessoas se tornam talentos. Bitencourt et al. (2013, p.7), "as competências manifestam-se na ação, no saber fazer colocado em prática". As competências individuais são essas. As pessoas dotadas desta ferramenta não são facilmente imitadas ou copiadas por outros concorrentes.

Em face disso, Friedman (2000) aconselha a se empregar ou aplicar recursos, tempo e esforços na expectativa de tornar os colaboradores num sucesso para a sustentação da continuidade e aumento do valor empresarial, isto é, ensinar fazer as pessoas o que não sabem fazer, não é impossível, mas é necessário para que as empresas aumentem suas competências essenciais e não perdê-las.

Alinhado a este pensamento Retour et al. (2011, p. 2) confirmam que competências é: "um saber fazer distintivo que permite a uma empresa se diferenciar e, portanto, como fonte de vantagem concorrencial" no mercado.

Tudo isso exige mobilização colectiva de auxílio mútuo e de carácter gratuito. Para construir competências exige formação como ponto de partida. E formação exige aprendizagem, mas formação adquirida é preciso ser aplicada na prática das actividades quotidianas (tácito para explícito). Só assim nasce a habilidade: a capacidade de tornar a formação em resultados concretos e eficazes.

Entretanto, tudo isso exige atitude empreendedora para fazer as coisas acontecer na empresa. Por isso, "as pessoas e suas relações sociais são sempre fenômenos que só podem ser compreendidos em seu contexto, motivo pelo qual as noções de complexidade e caos têm se revelado marcos conceitual potente para o diagnóstico e a ação em matéria de gestão de pessoas" (Bergue, 2014, p. 65).

Para se entender qual a importância do capital humano nas organizações públicas e privadas, no que

diz respeito a obtenção dos resultados e consequentemente os objectivos com que as organizações foram criadas, é preciso implementar nas organizações uma excelente gestão do capital humano; gestão do conhecimento; gestão de competências e treinamento e desenvolvimento de pessoas

II. INTERESSE DO TEMA

Muitos governos, organizações, empreendedores, consideram as novas tecnologias, recursos financeiros, ou seja, o capital físico acima ou em pé de igualdade com o capital humano. É o que não se entende. Será que não é o capital humano que detém o conhecimento, competências, a especialização, a capacidade e habilidades de racionalizar o trabalho? E o profissionalismo de lidar-se com toda tecnologia e a administração do trabalho das organizações? Não é o capital humano que forma a estrutura orgânica de uma organização? Razão pela qual, surge interesse relevante em compreender esse problema não muito considerado e com vastas consequências para as organizações e alguns governos. Estudos práticos relativos impacto do plano de benefícios sociais como factor motivacional do capital humano das Universidades públicas angolanas, universidade Cuito Cuanavale-Cuando Cubango., ainda têm sido pouco analisados pelos pesquisadores de várias partes do mundo. Nessa perspectiva, ao se avançar na compreensão do Capital humano desenvolvido e continuamente educado é uma das principais estratégias para conseguir sustentar a excelência organizacional, estará também contribuindo para se estabelecer a partir dessa pesquisa, considerações sobre que encaminhamento as organizações poderão tomar, no seu processo de desenvolvimento organizacional, caracterizando o tema dessa pesquisa como relevante e atual para o meio acadêmico, estudantes, profissionais e para a comunidade, no avanço da ciência, e para as organizações, a partir dos resultados controlados que serão obtidos dessa investigação.

III. METODOLOGIA

Utilizamos o modelo descritivo, quantitativo, onde não manipulamos nenhuma variável, apenas mostramos como a variável dependente e independente se relacionam. A pesquisa descritiva é a investigação que procura determinar a natureza e grau de condições existentes. Na pesquisa descritiva podem ser empregues diversas abordagens, a saber: O estudo de caso, o estudo de levantamento e o estudo de desenvolvimento.

Segundo Richardson citado Boaventura (2004, p. 56) A pesquisa quantitativa utiliza-se tanto na colecta, como no tratamento dos dados estatísticos, como percentagem, medidas, mediana, moda, desvio padrão, análise de regressão ou de coordenação.

a) *Desenho de Pesquisa*

Esta pesquisa adoptou uma abordagem de um estudo de caso recorrendo à pesquisa exploratória de medição de práticas de Gestão de Recursos Humanos das empresas (PMGE) angolana de actividade educativa, nomeadamente a Universidade Cuito Cuanavale. Importa referir que, este estudo exploratório não assenta no pressuposto da representatividade, mas numa lógica de descoberta dos parâmetros organizacionais relativos à importância do capital humano, tratando-se de uma abordagem indutiva.

Quanto às abordagens, esta pesquisa utilizou a estratégia de uma combinação de métodos de pesquisa qualitativa e quantitativa, que de acordo com Gil (2002, p. 56), a pesquisa qualitativa é caracterizada pela interpretação dos fenómenos e atribuição de significados básicos neste processo de pesquisa. E a quantificação tanto nas modalidades de colecta de informação, quanto no tratamento dessas através de técnicas estatísticas, como percentual, média, desvio-padrão, coeficiente de correlação e análise de regressão de características e opiniões.

Nesta pesquisa, as informações qualitativas e quantitativas foram obtidas através do uso de um questionário com perguntas abertas e fechadas, como estratégia para entrevista estruturada com a população.

b) *Características dos Participantes*

A população abrangida por esse trabalho foi constituída por 300 indivíduos da Província do Cuando Cubango.

Tendo-se realizado uma investigação sobre a valorização do Capital Humano nas organizações pública e privadas, dirigida a Universidade Cuito Cuanavale, com uma população 300 amostra de 50, entre eles, 211 homens e 89 mulheres entrevistados, todos com uma faixa-etária de 20 à 50 anos de idade, entre agentes económicos, gestores, funcionários (docentes, não docentes e discentes.)

c) *Procedimentos de Amostragem*

A amostra é o subconjunto da população em estudo, apresentando de modo genérico uma característica comum. Rosa (2010, p. 17).

A amostra foi extraída de forma aleatória simples, e foi de 50 funcionários da Universidade Cuito Cuanavale de ambos os sexos.

Método estatístico: Consistiu em fazer o tratamento estatístico da informação recebida por meio de tabelas, gráficos e cálculos percentuais.

Os instrumentos construídos e utilizados nesta pesquisa foram: o inquérito por questionário, os meios informáticos e os materiais gastáveis.

Tendo em conta os objectivos que pretendo alcançar, utilizou-se as seguintes técnicas:

Como é obvio, depois da escolha e delimitação do tema, a, revisão bibliográfica, a definição dos objectivos, a

formulação do problema e das hipóteses e a identificação das variáveis, desenvolveu-se a colecta de dados, este estudo foi efectuado mediante e aplicação de um questionário e entrevista.

Método estatístico: Consistiu em fazer o tratamento estatístico da informação recebida por meio de tabelas, gráficos e cálculos percentuais.

Os instrumentos construídos e utilizados nesta pesquisa foram: o inquérito por questionário, os meios informáticos e os materiais gastáveis.

Para o tratamento dos dados, esta pesquisa adoptou o método de análise estatística, envolvendo estatística descritiva (frequência absolutas e relativas, médias e desvios padrão) e estatística inferencial, utilizando o *software Statistical Package for the Social Sciences* (SPSS), versão 12, para Windows.

d) *Tamanho, potência e precisão da amostra*

Pesquisa bibliográfica: consistiu em procurar explicar e discutir um tema ou um problema com base em teorias publicadas, com a finalidade de fazer a análise sobre as contribuições científicas para o nosso tema. Pesquisa bibliográfica. Segundo Cervo, Bervian (2002: p 65) a pesquisa bibliográfica, procura explicar um problema a partir de referências teóricas publicadas em documentos da entidade.

Para realização deste trabalho foi elaborado um questionário com perguntas abertas e fechadas, com dados primários, recolhidos exclusivamente para finalidade deste trabalho

Questionário: é um conjunto de questões que são respondidas por escrito pela pesquisadora. (Gil, António 2002, p. 114)

Inquérito: usou-se como forma de questionário escrito a fim de recolher informações sobre os factores que podem gerar conflitos no local de trabalho.

e) *Análise dos dados*

Segundo o inquérito, os resultados nas tabelas e gráficos abaixo estão representados por questões:

FIGURAS, MAPAS, TABELAS

Tendo-se realizado uma investigação sobre a valorização do Capital Humano nas organizações pública e privadas, dirigida a Universidade Cuito Cuanavale, com uma população 300 amostra de 50, entre eles, 211homens e 89 mulheres entrevistados, todos com uma faixa-etária de 20 à 50 anos de idade, entre agentes económicos, gestores, funcionários (docentes, não docentes e discentes). Segundo o inquérito, os resultados nas tabelas e gráficos abaixo estão representados por questões:

Tabela 4.1.1: 1ªQ: uma organização se pode funcionar bem sem Capital Humano desenvolvido e continuamente educado.

Respostas	Frequência	Percentagem (%)
Concorda	9	3
Não concordam	291	97
Abstenções	0	0
Total	300	100



Figura 4.1.1: Se uma organização pode funcionar bem sem Capital Humano desenvolvido e continuamente educado.

Em relação a questão foram colocadas duas possíveis respostas fechadas onde 3% concordam uma organização funcionar sem Capital Humano desenvolvido e continuamente educado, para eles a empresa pode manter nos resultados do passado, e 97% não concordam sendo a maioria qualificada que considera a organização seja pública ou privada ter um capital Humano desenvolvido e continuamente educado para corresponder com a actual dinâmica do mercado globalizado, logo, as empresas devem jogar

no seguro capital Humano desenvolvido e continuamente educado para adquirirem novos conhecimento, competências: habilidades e atitudes criativas para lidarem-se com a mudança, novas tecnologias, as profundas transformações com que acontecem as coisas no mercado, resultantes pelo crescente uso de novas tecnologias de informação e comunicação, pela internacionalização dos mercados e que gera competição acirrada.

Tabela: 4.1.2: 1ªQ a): projectos e programas dedicados a formação e desenvolvimento dos funcionários nas organizações.

Respostas	Frequência	Percentagem (%)
Concorda	200	67
Não concordam	80	27
Abstenções	20	6
Total	300	100

Gráfico de sectores 2



Figura 4.1.2: Projectos e programas dedicados à formação e desenvolvimento dos funcionários nas organizações.

Nesta alínea perante aos inqueridos 6% não responderam (abstenções), 27% não concordam e 67% concordam que a instituição onde funcionam existem programas dedicados à formação e desenvolvimento

dos funcionários, sendo a maioria qualificada algumas organizações possuem programas de formação de seus colaboradores.

Tabela: 4.1.3: Q1 b): A formação e desenvolvimento de pessoal para adequá-los as estratégias da organização.

Respostas	Frequência	Percentagem (%)
Concorda	150	50
Não concordam	140	47
Abstenções	10	3
Total	300	100

Gráfico de sectores 3

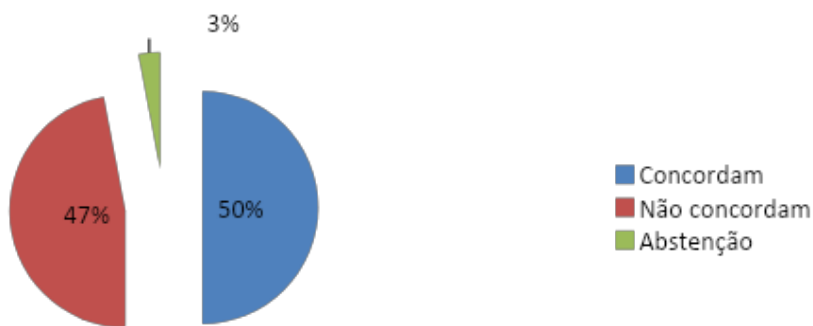


Figura 4.1.3: A formação e desenvolvimento de funcionários para adequá-los as estratégias da organização.

Nessa alínea 3% não responderam, 47% não concordam e 50% concordam com a realização da formação e desenvolvimento de seus funcionários para adequá-los às estratégias da organização em função aos resultados, a um equilíbrio, o sim não superou a metade dos inqueridos, razão pela qual os programas de formação em carteira é uma mera expectativa e que na realidade não são concretizados na totalidade.

Tabela: 4.1.4: Q1 c)-funcionários formados de 2010 à 215 nas organizações.

Grau académico	Frequência	Percentagem (%)
Licenciados	20	6
Mestres	50	17
Doutores	10	3
Especialistas	20	7
Outros	200	67
Total	300	100

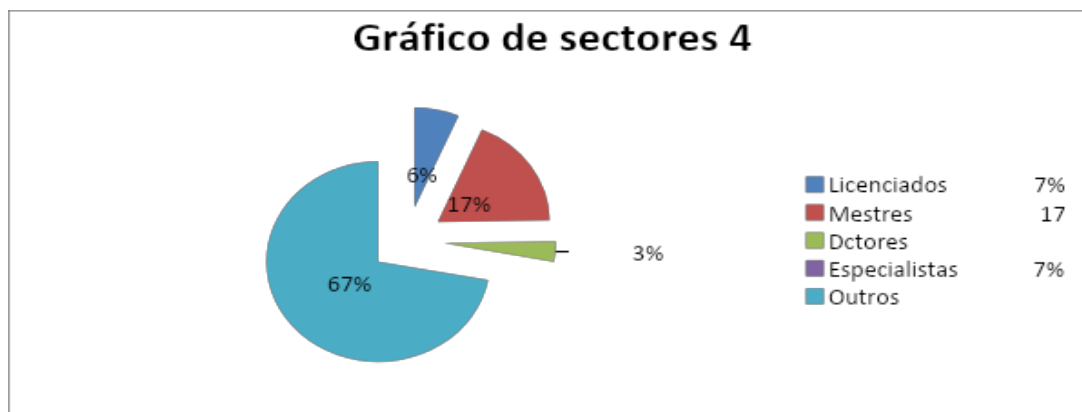


Figura 4.1.4: Funcionários formados de 2010 à 2015 nas organizações.

Sobre a questão os resultados apontam numa formação de 6% de licenciados, 17% de mestres, 3% de doutores 7%de especialistas e 67% em outras formações profissionais. Analisado, a média destes formandos é de 20%, valor que nem aproxima a metade

da formação. Os resultados (%) confirmam que a formação, mas, no escalão mais baixo que conseguiram atingir os 67% e o mercado precisa de técnicos capacitados em todos os níveis profissionais.

Tabela: 4.1.5: Q1 d)-Formação dos quadros em função aos cargos e actividades que exercem.

Respostas	Frequência	Percentagem (%)
Concorda	100	33
Não concordam	110	37
Alguns	90	30
Total	300	100



Figura 4.1.5: Formação de quadros em relação aos cargos e actividades que exercem.

Sobre a situação dos funcionários em relação a ocupação de cargos de acordo sua formação forneceu os seguintes resultados: 33% que concorda 37% discordam e 30% dizem alguns. A estatística faz entender que alguns trabalhadores ocupam cargos em função a sua formação e a maioria são adaptados

nos cargos que ocupam daí, a razão do treinamento e desenvolvimento das pessoas no sentido de harmonizar a actividade e para além da sua valorização torna-os seu Capital Humano adequando-os a realidade da organização e uma excelente Produtividade.

Tabela: 4.1.6: Q1 e)- A adaptação ou não de quadros em cargos ou actividades que não são as de sua formação nas organizações.

Respostas	Frequência	Percentagem (%)
Concordam	101	33
Não concordam	20	7
Alguns	179	60
Total	300	100

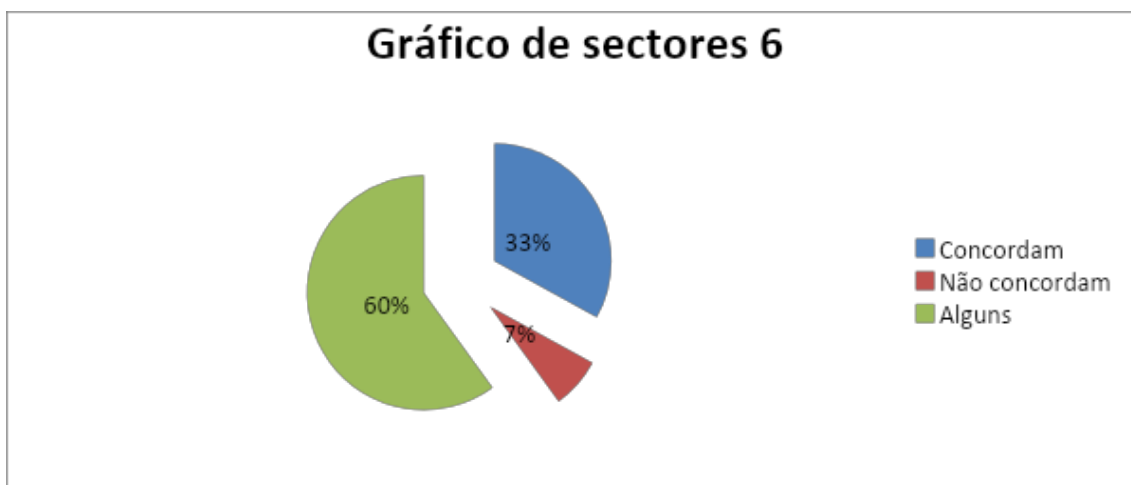


Figura 4.1.6: A adaptação ou não de quadros em cargos ou actividades que não são as de sua formação nas organizações.

Aqui nesta alínea, as respostas apontam em 7% que não concordam 33% concordam e 60% dizem que alguns trabalham por adaptação, isto indica a adaptação de quadros nas áreas as que não são de

sua formação, logo, a reestruturação através de avaliações de desempenho para encontrarem as áreas necessárias a requalificação através do Treinamento.

Tabela: 4.1.7: 2ªQ a)- As pessoas formadas e desenvolvidas se são a alternativa para o desenvolvimento sustentável das organizações.

Respostas	Frequência	Percentagem (%)
Concordam	210	70
Não concordam	49	16
Abstenções	41	14
Total	300	100

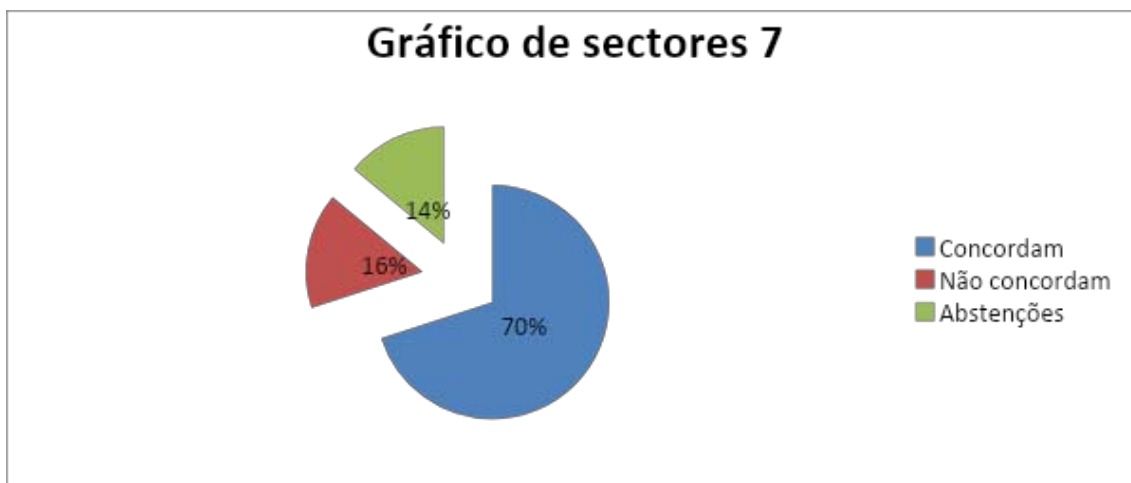


Figura 4.1.7: As pessoas formadas e desenvolvidas se são a alternativa para o desenvolvimento sustentável das organizações.

Nesta questão se revela a alternativa para o desenvolvimento sustentável da organização com as respostas apontarem em: 14% abstenções, 16% que não concordam e 70% concordam que a alternativa para o desenvolvimento sustentável de uma

organização depende das pessoas formadas e desenvolvidas, sendo, a maioria qualificada a opinião recai para as pessoas formadas e desenvolvidas serem a sustentabilidade de uma organização seja ela pública ou privada.

Tabela: 4.1.8: 2ªQ b)- Se a tecnologia é a alternativa para o desenvolvimento sustentável das organizações.

Respostas	Frequência	Percentagem (%)
Concordam	0	0
Não concordam	291	97
Abstenções	9	3
Total	300	100

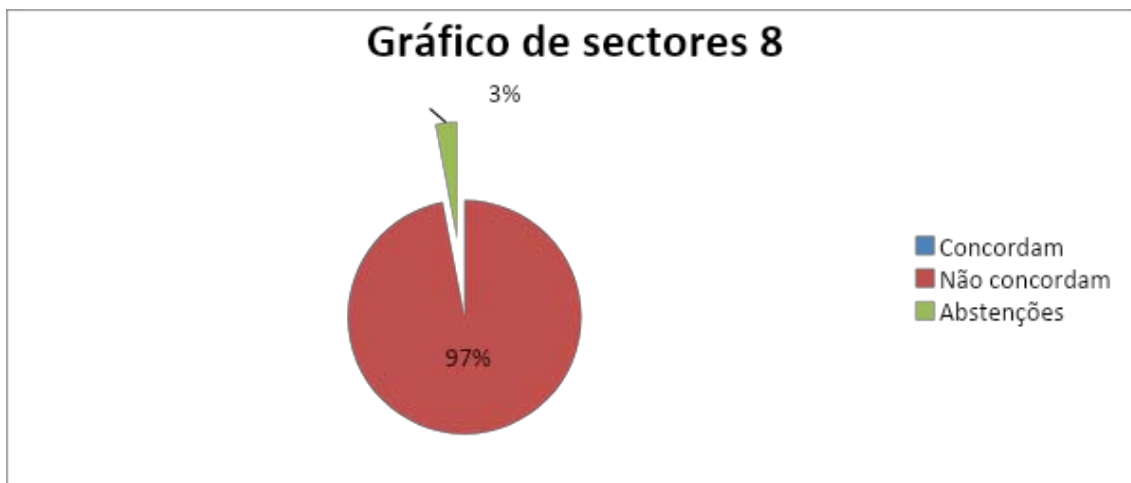


Figura 4.1.8: A tecnologia se é a alternativa para o desenvolvimento sustentável das organizações.

Na alínea b) da 2ª questão, só a tecnologia ser a sustentabilidade de uma organização, as respostas nos dão o seguinte cenário: 0% concorda que a tecnologia sozinha sustente uma organização, 3% não respondem e 97% não concordam a tecnologia sozinha sustentar uma organização é a maioria esmagadora que confirma que a tecnologia não pode por si só ser a

alternativa para o desenvolvimento sustentável da organização, porque afinal de contas a tecnologia só é capaz de contribuir para a produtividade de uma organização pública ou privada apenas com o comando ou manuseio de pessoas.

Tabela: 4.1.9: 3ªQ a)- Saber se a pessoa seria o activo mais importante nas organizações públicas ou privadas.

Respostas	Frequência	Percentagem (%)
Concordam	292	97
Não concordam	8	3
Abstenções	0	0
Total	300	100

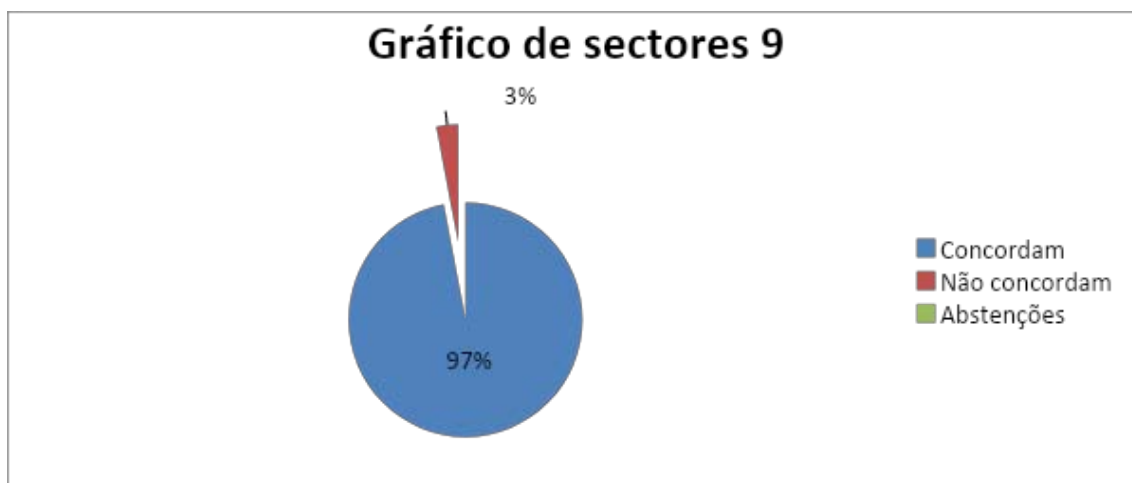


Figura 4.1.9: Saber se a pessoa seria o activo mais importante nas organizações públicas ou privadas.

Nessa questão as duas respostas fechadas recolheu-se os seguintes resultados: 3% não concordam que pessoas seja o activo mais importante das organizações, mas, 97% concordam, sendo a

maioria esmagadora confirmando isso, por isso, as pessoas são o activo mais importante das organizações.

Tabela: 4.1.10: 3ª Q b)- Saber se o património físico seria o activo mais importante nas organizações públicas ou privadas.

Respostas	Frequência	Percentagem (%)
Concordam	8	3
Não concordam	292	97
Abstenções	0	0
Total	300	100

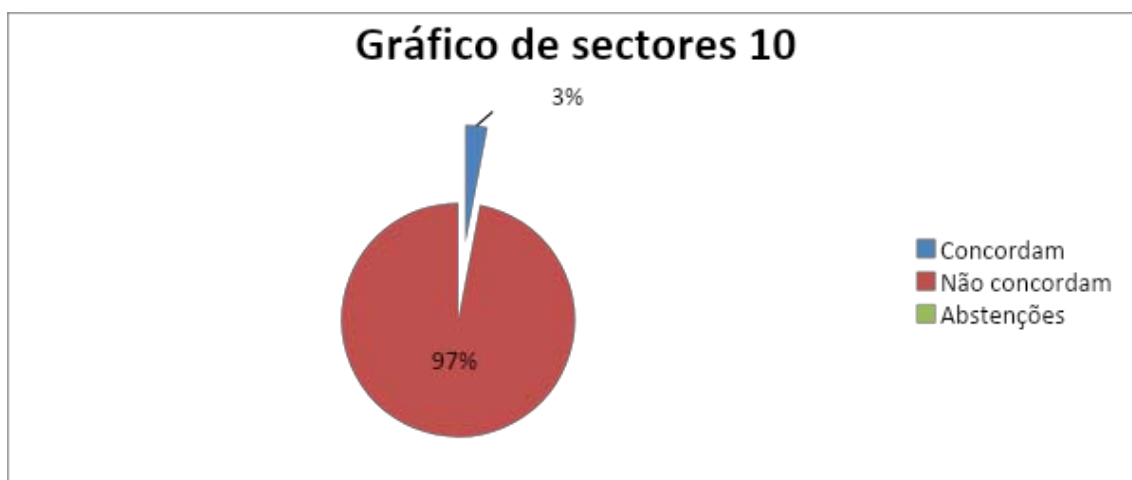


Figura 4.1.10: Saber se o património físico seria o activo mais importante nas organizações públicas ou privadas.

Na alínea b), segundo os inqueridos o património físico não é o activo mais importante das organizações porque apenas 3% concordam e 97% não concordam, isso nos dá a entender que só as pessoas ocupam os cargos das vagas para determinadas tarefas só assim se forma uma organização. Isto está na lógica de que só há organização com pessoas e só eles formam a organização e não há organização sem pessoas.

IV. RESULTADOS E DISCUSSÕES

As condições técnicas e administrativas das organizações não são as adequadas para a realização condigna das tarefas para a motivação e para a qualidade de vida dos funcionários, desde a falta de transportes de recolha de trabalhadores falta de restaurante, seguro de saúde de saúde e outros.

Embora reconhecer-se a importância do capital financeiro ou patrimonial, a importância das tecnologias e outras, principalmente das tecnologias de informação e telecomunicações como ferramenta para recuperar memória organizacional. Tendo em conta que, estes e outros elementos na organização funcionam mediante conhecimento, competências, capacidade e habilidade do capital humano. Razão pela qual o presente trabalho tratará de aspectos relacionados à Importância do Capital Humano nas Organizações públicas e privadas e sua contribuição ao desenvolvimento das instituições Públicas e privadas.

“A não (falta da) valorização do capital Humano gera insucesso na produtividade das Organizações públicas e privadas”. Até que ponto o Capital Humano é mais importante nas Organizações Públicas e Privadas”. Faz com que, surge a nossa pergunta de partida:

“Como minimizar as necessidades sociais dos funcionários das Universidades públicas Angolanas, na Universidade Cuito Cuanavale?”

V. QUESTÕES DE ESTUDO

Até que ponto a motivação do Capital Humano Desenvolvido/Formado é necessário a uma Organização?

Hipóteses

Buscar-se-á confirmar e/ou anular as seguintes hipóteses do estudo, supõe-se que o problema da valorização do Capital humano nas Organizações Públicas e Privadas tem haver com:

- 1-As Organizações considerarem o capital financeiro e patrimonial como os recursos estratégicos para o desempenho organizacional;
- 2-Não considerarem o treinamento e desenvolvimento (formação) do Capital Humano nas organizações como ferramenta que gera motivação e talentos com conhecimentos e capacidades inquestionáveis, (homem certo no

lugar certo) para o sucesso na produção dos resultados;

- 3-Se se implementar o Plano de Benefícios Sociais institucional pode-se minimizar as necessidades sociais dos funcionários das Universidade públicas Angolanas.

A falta de gestão de competências individual alinhada as estratégias da organização nas organizações para a formulação de um planeamento, visando minimizar a perda da competência organizacional.

As políticas de recrutamento e selecção de pessoal alguma coisa ainda deve ser feita, na razão de que organizações devem procurar recrutar e seleccionar quadros formados nas especialidades dos cargos aprovados nas organizações para evitar a adaptação de quadros nas áreas que não são as de suas formações.

A gestão do conhecimento, a gestão de competências que ajudam as organizações e a alta administração para conhecerem o nível de conhecimentos e de competências de cada indivíduo por sua vez os funcionários também, através do *feedback* ficarem informados sobre seus níveis de conhecimento e de suas competências, pontos fortes e fracos para a organização periodizar o treinamento e desenvolvimento no sentido de corrigir aí onde estiver mal e melhorar onde estiver bem, para que o colaborador se sinta valorizado. Estes dois mecanismos de gestão não são constituídos nas organizações.

Não se realiza regularmente a avaliação de desempenho em algumas organizações e até mesmo em outras organizações não realizam, para se conseguir avaliar o capital humano e encontrar o desempenho individual dos colaboradores e consequente desempenho das organizações. Para tal, através da avaliação de desempenho os trabalhadores ficam preocupados com o seu trabalho diário por saberem que no final de um determinado período (mês, trimestre, semestre ou ano) cada um será avaliado em função do seu desempenho e como consequência, esta preocupação, cada um vai fazer o melhor de si para obter boa avaliação por um lado, e por outro aumenta a produtividade de uma organização.

Perante aos resultados do texto constatou-se que se deve concretizar a gestão do conhecimento, a gestão de competências, o treinamento e desenvolvimento de pessoas, a atribuição dos direitos dos funcionários previstos por lei e a avaliação de desempenho em algumas organizações, para a valorização do Capital Humano e aumentar a produtividade nas organizações para a diversificação e crescimento económico.

Estas e outras ferramentas concretizadas numa organização contribuem para o sucesso de uma instituição ou organização pública e privada, para a maximização dos resultados por um lado e para o

outro, a valorização do Capital Humano na organização comprometendo-se assim com os compromissos da organização.

VI. CONCLUSÕES

No âmbito da análise feita sobre “Plano de benefícios sociais como factor motivacional do capital humano das universidades públicas angolanas, Universidade Cuito Cuanavale”, na Província de Cuando Cubango, Menongue, foram identificados e registados vários aspectos sobre o impacto do capital humano, dos quais com maior relevância se destacam:

Existem leis sobre a valorização do capital Humano nas organizações sendo o activo mais importante das organizações falta é a concretização por parte das organizações de programas para a oferta de alguns direitos aos colaboradores dessas organizações.

Só as pessoas podem formar uma organização, porque são eles que preenchem a estrutura orgânica, os cargos e realizam as actividades nela desenhadas para serem concretizadas na realidade (a operacionalidade da organização). Essas pessoas devem ser treinadas e desenvolvidas continuamente para adquirirem novos conhecimentos, competências: habilidades e atitudes criativas para liderem com a mudança, a internacionalização dos mercados, novas tecnologias, a profundas transformações com que acontecem as coisas, resultantes pelo crescente uso de tecnologia para impor-se no mercado e corresponder com a competição bastante acirrada.

As pessoas treinadas e desenvolvidas evita assim, a adaptação de quadros em áreas que não são as de suas formações nas organizações. Seria o pilar para a alternativa do desenvolvimento sustentável das organizações. Os resultados apontam como sendo o ativo mais importante das organizações e não o património físico. As pessoas treinadas e desenvolvidas seria o perfil das pessoas que melhor podem administrar uma organização e para melhor entender a situação específica dos *stakeholders*.

A formação dos trabalhadores na província do Cuando Cubango por conta das organizações para corresponderem com a dinâmica do mercado tem sido muito pouco, conclui-se que programas de formação elaborados não têm sido concretizados na sua totalidade na medida em que desde 2015 até 2020 apenas pela conta das organizações foram formados 6% de licenciados, 17% de mestres, 3% de doutores, 7% de especialistas e 67% de colaboradores em cursos de médio porte por serem os cursos de menores custos.

As condições técnicas e administrativas das organizações não são as adequadas para a realização condigna das tarefas para a motivação e para a

qualidade de vida dos funcionários, desde a falta de transportes de recolha de trabalhadores falta de restaurante, seguro de saúde de saúde e outros.

A falta de gestão de competências individual alinhada as estratégias da organização nas organizações para a formulação de um planeamento, visando minimizar a perda da competência organizacional.

As políticas de recrutamento e selecção de pessoal alguma coisa ainda deve ser feita, na razão de que organizações devem procurar recrutar e seleccionar quadros formados nas especialidades dos cargos aprovados nas organizações para evitar a adaptação de quadros nas áreas que não são as de suas formações.

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“What if Carolina could Communicate her Emotions?” Girls Already Mothers

By Dina de Jesus Peixoto de Carvalho

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Abstract- In this study, we were concerned with analyzing the life narratives of adolescent girls-mothers and fathers, based on their stories, their voices, and the terms in which they narrate their experiences. We wanted to explore themes that are not usually addressed in studies on teenage pregnancy, and that require attention to the actors' voice and listening to it. It should be noted that we were based on an approach inspired by grounded theory. We will say that pregnancy presents itself as a stage of discovery for girl-mothers. There are sorrows, doubts, uncertainties that will progressively cease to exist in order to be able to build their own pregnancy. Temporarily, we are facing a phase outlined with the appearance of changes, whether physical or psychological, which will lead to moments in the lives of these peculiar adolescents, which will gradually allow teaching the young woman to be a mother or, alternatively, the rejection of pregnancy and motherhood. In the first case, which corresponds to most of the situations that were studied, the maternity project would end up being assumed, albeit through different trajectories.

Keywords: *motherhood, pregnancy, communication of emotions.*

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“What if Carolina could Communicate her Emotions?” Girls Already Mothers

E Se a Carolina Pudessem Comunicar as Suas Emoções? Meninas Já Mães

Dina de Jesus Peixoto de Carvalho

Resumo- Neste estudo, preocupou-nos analisar as narrativas de vida de meninas-mães e pais adolescentes, a partir das suas histórias, da sua voz, e dos termos com que narram as suas vivências. Quissemos explorar temas que não são usualmente abordados em estudos sobre a gravidez na adolescência, e que exigem dar atenção à voz dos sujeitos e a escuta destes. De referir, que tivemos por base uma abordagem inspirada na teoria fundamentada. Diremos que a gravidez se apresenta como uma etapa de descobertas para as meninas-mães. Existem mágoas, dúvidas, incertezas que progressivamente deixarão de existir para conseguirem construir a sua própria gravidez. Temporalmente estamos perante uma fase delineada com o aparecimento de mudanças, quer físicas, quer psicológicas, que irão levar a momentos na vida destas adolescentes peculiares, que irão permitir paulatinamente ensinar a jovem a ser mãe ou, alternativamente, à rejeição da gravidez e da maternidade. No primeiro caso, que corresponde à maioria das situações que foram estudadas, o projeto de maternidade acabaria por ser assumido, ainda que através de trajetórias diferentes.

Palavras-chave: maternidade, gravidez, comunicação das emoções.

Abstract- In this study, we were concerned with analyzing the life narratives of adolescent girls-mothers and fathers, based on their stories, their voices, and the terms in which they narrate their experiences. We wanted to explore themes that are not usually addressed in studies on teenage pregnancy, and that require attention to the actors' voice and listening to it. It should be noted that we were based on an approach inspired by grounded theory. We will say that pregnancy presents itself as a stage of discovery for girl-mothers. There are sorrows, doubts, uncertainties that will progressively cease to exist in order to be able to build their own pregnancy. Temporarily, we are facing a phase outlined with the appearance of changes, whether physical or psychological, which will lead to moments in the lives of these peculiar adolescents, which will gradually allow teaching the young woman to be a mother or, alternatively, the rejection of pregnancy and motherhood. In the first case, which corresponds to most of the situations that were studied, the maternity project would end up being assumed, albeit through different trajectories.

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I. INTRODUÇÃO

A gravidez adolescente é um período de imensas transformações, conquistas, choros, medos e apresenta-se como uma experiência singular para as meninas-mães. É um estágio assinalado no tempo, e acarreta consigo alterações físicas que induzem, psicologicamente e socialmente a vivências muito singulares, que parecem durar muito mais do que seria de desejar, até se concretizar o projeto de ser mãe. Não obstante, esta fase possibilita empreender cognitivamente papéis e funções maternas permitindo que o projeto de maternidade se continue a construir e a consolidar de forma progressiva. Fase que vai permitir a incorporação existencial de um filho na identidade da mãe.

O suporte social, a comunicação das emoções e as relações no seio da família, expressam-se com singular particularidade mediante a ocorrência de uma gravidez em idade precoce. Diremos que em grande número, nas adolescentes em análise, o suporte social fez-se esperar, no entanto, sem ser encontrado. Esperavam, com grande desejo, sentimentos como o aconchego, a afeição, o amor e a proteção das famílias, que nunca chegaram a ter. Falharam o cuidar, o olhar, o abrigar e o proteger, a muitas das nossas Beatrizas, Carolinas, Carlotas, Joanas... A partir destes cenários de ausências, de dor e falta de comunicação constroem-se histórias que ouvimos na primeira pessoa (Carvalho, 2013).

Neste projeto, o apoio dado pelo namorado, revelou-se uma notável influência da adaptação das mães adolescentes à gravidez. Aparece, assim, como fulcral o envolvimento sistemático do pai do bebé com os desafios da parentalidade, surgindo como um dos elementos dinamizadores da adaptação da adolescente à gravidez (Carvalho, 2010).

A investigação empírica e literária frisa o papel do suporte social na adaptação integral da adolescente face a este episódio. Contudo, importa sublinhar que encontrámos um mundo onde o suporte emocional e social revelaram ser um aspeto restritivo na adaptação das jovens à maternidade, existindo situações de interação conflituosa familiar (em alguns dos casos estudados) (Carvalho, 2010).

Da leitura das inúmeras narrativas de experiência (70 narrativas): "(...) sobressai que uma maternidade na adolescência implica uma entrada precoce no mundo dos adultos, projectando estas mães e estes pais para novas descobertas, novas responsabilidades, novos desafios, novos contextos de interacção e de actuação, que não são característicos da sua faixa etária" (Carvalho, 2013: 7).

Este tema é bem ilustrado no romance, que alguém me queira cinco minutos (Plaza, 2001). Este foi escrito a partir dos pontos de vista individuais e complementares de duas adolescentes confrontadas com situações conflituosas:

"Sim estou grávida. Certifiquei-me duas vezes, porque da primeira não queria acreditar. Nunca me tinha acontecido (...).

Primeiro comprei o Predictor (tive de ir sozinha) e fiz o teste em casa. Deu positivo. Fiquei atterrada, mas julguei que me enganara; nunca fui boa em química. Voltei à farmácia (...). Tinha de ir buscar o resultado passadas duas horas. Foram duas horas que não consigo descrever: não existem. (...).

Rasguei o envelope e li POSITIVO.

Positivo significava que estava grávida.

Nessa altura fiquei tão aturdida que não entendia nada (...).

A gravidez é uma coisa terrível. (...) A gravidez para mim era uma coisa "de mães", e basta. Nem sequer quando os rapazes começaram a sair comigo parei para pensar nisso.

Não era inocente, era ingénua (...).

Além do mais, para ter um filho é preciso ter um pai, um trabalho ... não sei, uma família e ... desejá-lo.

E eu não tenho idade para nada, e não tenho vontade de ser mãe.

Antes pelo contrário. E vou ter um filho. Que horror! " (Plaza, 2001; 96-100).

Muitas adolescentes já passaram por este tipo de experiência, sentindo provavelmente os mesmos sustos, os mesmos pânico, os mesmos medos, os mesmos desesperos, tendo as mesmas dúvidas, os mesmos desassossegos e partilhando a mesma esperança: não passou de um susto, só acontece aos outros ou felizmente houve um erro! Foi apenas um susto! Daqui surge-nos a questão que, nos parece tão primordial: porque é tão complicado ser-se jovem, ser-se adolescente e estar grávida?

Por detrás de nomes como Carolina, Beatriz.... estão histórias de adolescentes verdadeiras. Engravidaram sem planear a sua gravidez. Desvendam-se a história de adolescentes, numa linguagem intercalada de sombras e luz, de silêncio e riso, de medo e esperança, de culpa e perdão. Contam-nos histórias de amor, prementes, dolorosas, nas quais se lê a solidão, o isolamento, a falta de amor, de aconchego e de afeto. No entanto, poderiam ser protegidas pelo poder indubitável da brandura, da dedicação, da comunicação das emoções, mas

igualmente pela força de laços sociais e pela descoberta de afabilidades (Carvalho, 2013).

Refira-se que, apenas no século XVI começamos a ver que a grávida começa a ser olhada com maior atenção, inclusive pelos médicos. Nos inícios do século XVII, estar grávida deixou de ser um pecado para ser visto como o desejo dos cônjuges. Não obstante, continuara a ser uma questão de mulheres, ficando o homem fora dos assuntos da gravidez e da parturiente.

Chegados ao século XIX, a moda trouxe a visão de um corpo com cintas pequenas e o uso de corpetes. Frise-se que será somente no século XX que, com a presença do feminismo e do ato de tratar com medicamentos, que a gravidez se tornara um estado protegido, desde que desejado (Thébaud, 1995).

Coloque-se uma questão que nos parece aqui interessante: se a gravidez não foi planeada e a maternidade não foi desejada, porque aconteceu prematuramente, que consequências podem advir daí? Lembramos que o modelo familiar prevalecente na sociedade portuguesa é o da reprodução dentro de um casamento. A gravidez e a maternidade precoces afastam-se do modelo neomalthusiano que é predominante atualmente no contexto da União Europeia, levando a que uma gravidez adolescente seja encarada como um problema na sociedade (Carvalho, 2010).

Apontemos que a gravidez e a maternidade em idades precoces possam ser consideradas como fenómenos que têm acompanhado a humanidade, não obstante, só há muito pouco tempo, alcançaram o realce que as converteu em problemas sociais, justamente quando as taxas de fecundidade começaram a diminuir.

Até aos anos 70, a gravidez e a maternidade na adolescência não eram reconhecidas como problemas públicos, recebendo pequena atenção a nível científico e político. Denote-se que é mormente a partir da década de oitenta que, apesar da prevalência dos casos de grávidas adolescentes ter decrescido, começa a percepção do problema que se tornou mais concernente – esta tendência veio acompanhar a diminuição tendencial do número de nascimentos no total da população a partir dos anos 60. A percepção da maternidade precoce assume-se assim como problema social e exige uma resposta por parte dos governos. As mães adolescentes passam a ser consideradas um grupo de intervenção prioritária.

Atualmente, sabe-se que são problemáticas as consequências da maternidade adolescente, especialmente até aos 16 anos de idade, pois está associada a uma gravidez de risco e, consequentemente, estas meninas estão expostas a fatores, também de risco. Foquemos que as meninas-mães, com idades inferiores a 20 anos, podem ter os bebés precocemente e, grave ainda são as situações

em que estes bebés podem incorrer (baixo peso à nascença...). A este respeito, salienta Strecht (2005: 17): "Não é difícil imaginar que as mães adolescentes constituem num maior risco para os bebés, dada a imaturidade emocional de muitas, a falta de amparo familiar e social de tantas, e até o próprio facto de estes bebés serem muitas vezes gerados debaixo de complicadas projecções negativas. Faltaria dizer que esta é a realidade da maternidade na adolescência (...)."

O surgimento de uma gravidez precoce pode acarretar uma falta de suporte a nível psicossocial que poderá dificultar a relação da adolescente com os pais e até com a jovem, pois relembremos que nesta fase da adolescência, existe todo um projeto de vida no qual a gravidez precoce não está incluída. Daqui pode advir o medo da perda do namorado, da ausência dos/as amigos/as e, similarmente da família, conjugados com a dificuldade em conseguir encontrar um "porto seguro" onde possa comunicar os seus receios perante a sua nova situação. Situação para a qual não está preparada. (Carvalho, 2013). A vida das meninas-mães e dos seus bebés apresentam-se peculiares, pois também se inserem num momento peculiar, e podem daqui advir situações em que a escola é abandonada. A gravidez na adolescência impõe-se, pois, como um problema contemporâneo e marcante a nível nacional: "(...) todos os anos engravidam cerca de 40000 adolescentes, das quais metade aborta, voluntária ou espontaneamente" (J. de Almeida, 2003: 229). A prevenção do fenómeno abordado é uma das metas principais da Educação Sexual.

O tema dos riscos associados à maternidade em adolescentes tem vindo a tornar-se um dos objetos principais dos estudos e intervenções de especialistas neste domínio. Segundo J. de Almeida (2003: 241), "[a]o analisar as repercussões da maternidade em adolescentes, deverão ser considerados vários aspectos principais: as repercussões gerais na jovem grávida, as repercussões especificamente obstétricas, e as repercussões no feto, no recém-nascido e depois na criança em idade pré-escolar e na idade escolar."

Após a década de 60, surgiu uma larga literatura subordinada ao tema, estando porém longe de ser consensual a avaliação dos riscos envolvidos na gravidez e maternidade adolescente. Estudos hodiernos demonstram que adolescentes com boa assistência pré-natal poderão não apresentar as complicações anteriormente referidas. Numa revisão da literatura científica, concluímos que distintos autores encontraram um prognóstico obstétrico favorável na gravidez em adolescentes, exceção feita para uma maior incidência de partos-prematuros, avaliada pelo critério ponderal do recém-nascido (J. de Almeida, 2003). Segundo o mesmo autor, (2003: 247), "[o] reverso da medalha surgiu nos trabalhos em que se comprovou relação entre os baixos níveis

socioeconómico e assistencial e as complicações obstétricas na grávida adolescente, assim como a doença no seu filho."

Os fatores que correlacionam a idade da adolescência com um prognóstico reservado permanecem invisíveis, não obstante os problemas específicos destas meninas sejam de índole social, económica e/ou psicológica. Ainda segundo J. de Almeida (2003), as consequências negativas da gravidez adolescente associam-se, possivelmente, mais ao nível social e económico do que à própria adolescência em si. Afirmção que foi corroborada pela American Academy of Pediatrics, através da sua Comissão para a Adolescência. Segundo esta organização, é pertinente observar que, os filhos das jovens mães são mormente mais pequeninos e constata-se uma taxa de mortalidade neonatal mais elevada nestes casos. Isto justifica-se pelo facto de, em muitos casos, a situação social e económica das adolescentes se agravar devido às dificuldades derivadas da primeira gravidez.

II. METODOLOGIA

Valorizamos nesta investigação a observação empírica e a comunicação constante entre as teorias preestabelecidas e divulgadas pelos, mas média e pelos vários saberes relacionados com o tema, e o diálogo com os testemunhos que recolhemos no terreno. Refira-se que não conseguimos iniciar este estudo a partir de um olhar imparcial e não contagiado pelas teorias preestabelecidas. Estas foram interpretadas, por nós (investigadores) como um recurso de sensibilização no terreno. A teoria que está por detrás desta investigação é: a teoria fundamentada (grounded theory - Anselm Strauss, 1990).

Esta investigação iniciou-se com uma interrogação crítica sobre os modos como a gravidez e a maternidade em idades precoces têm sido estudadas enquanto fenómeno social. Muitas das explicações e exposições difundidas pela comunicação social, tendem a debater o problema sem ter em conta as narrativas de experiências e as perspetivas das adolescentes grávidas, bem como as dos jovens pais.

Pretendia-se realizar um estudo comparativo, que permitisse estudar o fenómeno da gravidez adolescente em contextos sociais, económicos, culturais e geográficos dissemelhantes.

O que não nos foi possível devido as limitações de acesso às meninas grávidas. Facto que não nos possibilitou abranger as jovens grávidas de todas as classes sociais e, igualmente, não nos possibilitou uma investigação onde conseguíssemos incluir todas as partes geográficas do país (Carvalho, 2010).

Definição da nossa preocupação com o padrão das nossas entrevistadas: adolescentes grávidas com idades entre os 13 e 19 anos (até ao parto).

Pretendiam-se gestantes com 12 ou mais semanas de gravidez. Obtivemos, assim, um total de 70 narrativas de vida. De salientar, que dados os constrangimentos que tivemos de enfrentar, não tivemos a pretensão de elaborar um estudo cuja a amostra fosse representativa da população portuguesa, no seu sentido estatístico. Saliente-se que se delimitou o estudo a algumas regiões do país e apenas aos Hospitais Públicos. Começamos por analisar os dados do Instituto Nacional de Estatística (INE), ao dispor no início da nossa investigação. O que nos possibilitou apurar as regiões de Portugal onde a gravidez adolescente se fazia sentir com mais incidência. Foram assim selecionados 11 Hospitais pertencentes aos distritos que compreendem Vila Real e Braga.

A compreensão das narrativas de vida de jovens vindas de uma diversidade de contextos geográficos, sociais e económicos distintos eram o nosso propósito. Foram entrevistadas nas Consultas Externas dos Serviços de Obstetrícia e Ginecologia.

Dado o objetivo peculiar da investigação, quisemos utilizar uma metodologia de carácter qualitativo, pois segundo, a nossa perspectiva de investigadores, seria mais importante o compreender e o interpretar o diálogo das adolescentes face a uma gravidez prematura. Procuramos assim, focar a dificuldade e a dissemelhança do fenómeno da gravidez e da maternidade/paternidade, a partir da experimentação dos seus atores. Apontemos que a análise dos significados copiosos da experimentação da gravidez em jovens está para além das relações e pressões sobre um corpo fecundo e as elocuições estratificadas e/ou imaginadas. Relembre-se que situações de disparidade social têm impacto nas subjetividades e determinações sobre as relações amorosas e sobre a sexualidade. Colocamos a voz dos atores no centro da nossa investigação o que nos ajudou a interpretar e compreender as suas vivências. Não ficamos presos à sua rotulagem enquanto problema social. Tentamos entender as conjunturas e as significações em volta da gravidez e da maternidade adolescente, num fragmento característico da sociedade portuguesa, e as suas consequências em termos dos percursos biográficos destas adolescentes, mas também foi nosso interesse analisar as suas inferências ao nível do seio familiar (Carvalho, 2010).

Ao selecionar as jovens que iríamos entrevistar, houve a preocupação de o fazer com o propósito de estudar diferentes conceitos e diferentes relações, a título exemplificativo, poderemos assinalar a relação entre a sexualidade, a gravidez e a maternidade e paternidade adolescente. Particularmente, houve um interesse em analisar a maneira como essas relações se realizavam tendo em conta as trajetórias e experiências de vida distintas.

Recorremos a entrevistas que analisamos como narrativas de experiência. Preocupou-nos,

construir um "lugar" para que as nossas meninas grávidas pudessem desabafar e falar utilizando as suas próprias palavras, descrever a sua experiência única, singular e, igualmente, tão semelhante a outras meninas-mães em que a situação era a mesma. Não quisemos construir um saber com pretensões à universalização. Procuramos antes perceber e descobrir as consonâncias e as singularidades das experiências de um conjunto de jovens adolescentes e, que estavam grávidas. Cada menina contou-nos a sua história única, autêntica, inconfundível, com o seu significado e sentido que, sendo compartilhável, está correlacionada com experiências situadas na junção de uma trajetória social e de um processo a que chamaremos de construção da subjetividade. Narrativas que apresentam, conjuntamente, semelhanças e divergências. Impulsionam recursos retóricos comuns e padrões que, extensivamente, podemos classificar em várias categorias (Carvalho, 2010).

Apelamos aqui ao autor Foucault (1994: 16) no contexto do que Ele considerou ser uma história do pensamento:

"Definir as condições nas quais o ser humano 'problematiza' aquilo que é. Aquilo que faz e o mundo no qual vive." Essas artes da existência correspondem a "[p]ráticas reflectidas e voluntárias através das quais os homens não apenas se fixam em regras de conduta, mas também procuram transformar-se a eles próprios, modificar-se no seu singular e fazer da sua vida uma obra que integra certos valores estéticos e responde a certos critérios de estilo" (Foucault, 1994: 17). O objetivo peculiar é o de "[s]aber em que medida o trabalho de pensar a sua própria história pode libertar o pensamento daquilo que ele pensa, silenciosamente, e permite-lhe pensar de modo diferente." (Foucault, 1994: 15).

Utilizaram-se as narrativas de vida enquanto instrumento de análise que, nos permitisse o desbloqueio do pensamento das meninas, ainda, que soubessem que a arte de viver é mais do que a arte de pensar. Efetivamente, cada menina com a sua história pessoal, familiar e social, não deixa de ser artesã da sua vida. Foquemos que a oposição do objetivo e do subjetivo dá lugar à consideração das narrativas de experiência como técnicas de articulação de trajetórias e de experiências que representam os indivíduos da vida social. Tendo por base o pensamento de Boaventura de Sousa Santos (1987), procuramos considerar que a vivência da realidade social é contruída a partir de racionalidades plurais, cuja exteriorização se verifica, através de símbolos e de representações, resultantes da sua ligação a práticas sociais em contextos específicos com as suas particularidades singulares.

Investigações realizadas apontam que, em consequência de uma gravidez adolescente e não planeada, metade das adolescentes acaba a sua relação amorosa. Este estudo, como já referido anteriormente, não se baseia numa amostra

estatisticamente representativa, no entanto, a nossa análise da realidade indica que estes resultados devem ser revistos, visto as meninas grávidas, à data das entrevistas, ainda continuarem com o seu namorado.

Ouvimos histórias difíceis, por vezes incompreensíveis. Trajetórias de vida convergentes são "pintadas" pela singularidade de cada percurso. Analisar, compreender e interpretar essas narrativas de vida, levou-nos a um estudo pormenorizado, atravessado pela preocupação entre a atenção às características semelhantes das narrativas e a singularidade de narrativas biográficas particulares.

Cada grávida falou-nos da sua vivência, baseada na sua experiência pessoal e única, nos seus receios, nos seus medos, nos seus desejos e aspirações, assim como na especulação da gravidez e à posterior confirmação e na adaptação à sua nova situação de ser mãe. Estas meninas procuravam na condição de ser mãe, particularmente, um estatuto social e uma nova família.

As meninas entrevistadas disseram-nos que não recorreram a métodos contraceptivos ou fizeram-no de uma forma que não permitiu a sua utilização acertada (Carvalho, 2013).

Cada narrativa de experiência foi vista, "olhada", analisada e estudada em pormenor. Elaboramos um esboço prévio de categorização construído a partir das respostas às perguntas e, fizemos a leitura através de uma análise de conteúdo. Esta operação de categorização realizada sobre a voz das protagonistas (jovens adolescentes grávidas) permitiu-nos dar ênfase a afirmações, que à primeira vista nos pareciam insignificantes, e à posterior, essas afirmações passaram pelo crivo de uma interpelação crítica, isto proporcionou-nos um outro entendimento do conteúdo das nossas narrativas. Construímos uma nova perspetiva sobre a vivência de uma gravidez não planeada, numa idade muito precoce, pensamos mais adequada à sua compreensão e à sua profundidade.

Construímos uma grelha de análise que incluía os discursos convergentes e dissonantes reconhecidos para cada categoria assinalada.

"Optámos por conservar o vocabulário dos actores de modo a maximizar a proximidade entre as categorias dos intervenientes e as categorias analíticas.

Nesta análise, interessou-nos a forma como os sujeitos interpretam as suas vivências, o que só poderia ser alcançado a partir de um trabalho minucioso sobre o discurso dos próprios sujeitos. A coerência ou consistência desse discurso é uma construção ex post facto, que se constitui através do próprio acto de narração e/ou da interpretação oferecida pelo investigador" (Carvalho, 2013: 137).

III. CONSIDERAÇÕES FINAIS

Da leitura das múltiplas narrativas de experiência sobressai que uma gravidez na

adolescência implica *uma entrada precoce no mundo dos adultos*, projetando estas futuras mães e estes futuros pais para medos, receios, novas descobertas, novas responsabilidades, novos desafios, novos contextos de interação e de atuação... (Carvalho, 2010).

São muitas as adolescentes que passaram por experiências muito próximas, com o mesmo medo, o mesmo pânico, pelas mesmas dúvidas, perante a descoberta da gravidez e, que partilharam, num primeiro instante, a mesma esperança: *não passou de um susto, só acontece aos outros ou felizmente houve um engano*. Engravidam sem querer, e são confrontadas com a exigência de assumir um papel novo, que as assusta.

Importante será apontar, que independentemente de a gravidez ser ou não planeada e/ou desejada: *"As implicações, em termos sociais, duma gravidez adolescente que tem como desfecho a maternidade revelam-se, fundamentalmente, através da fragilidade e vulnerabilidade, biológica, psicológica e social, da mãe adolescente face à adaptação ao novo papel/função social; as respostas a essa fragilidade e vulnerabilidade passam pela família, pelo sistema de saúde e por outras instituições de apoio social"* (Carvalho, 2013: 39).

Descobrimos histórias de jovens que iriam ser *mães por acaso* e que não tinham, salvo raras exceções, o suporte familiar. Um mundo de narrativas onde encontrámos uma privação afetiva, uma quebra ou inexistência de laços, íntimos e relacionais e sucessivas rupturas nos laços familiares, aquilo a que Strecht (2000) chamaria de *vazio relacional*. As narrativas de muitas das adolescentes são histórias de relações que se fizeram e desfizeram, de silêncios, embaraços ou indiferenças perante as suas dificuldades e expectativas.

A educação dos afetos aparece como um sugestivo modelo de pedagogia da confiança, ou, nas palavras de Saint-Exupéry, *le besoin d'être apprivoisé*, a necessidade que sentimos enquanto seres humanos de sermos seduzidos pelos outros. Estes adolescentes vivem no meio de encruzilhadas e incoerências, o que lhes dificulta o desenvolvimento de uma sexualidade amadurecida. A comunicação das emoções seria fulcral para as mães adolescentes que falaram connosco.

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The Process of Accommodation and Integration of New Talents in the Angolan Public Organizations, Politécnico Institute of the Cuito Cuanavale University

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Abstract- The present research work has as its theme the process of welcoming and integrating new talents in the organizations, and was carried out at IP-UCC,. It has brought the host as a process through which the new element is received and integrated into the organizations, in order to become productive in the shortest time, on the other hand, integration consists in welcoming the new element, providing an insertion which enables it to carry out its development and assimilation of ethical and professional values - without great difficulties. To do this, the company's Human Resources department has this responsibility to make this possible. However the overall objective is to analyze the process of hosting and integrating new talent in Dinefu Events Service and Trade. And how many specific objectives is to present the methods of the process of welcoming and integrating new talent into organizations; Describe the methods of the process of welcoming and integrating new talent into organizations and Describe the perception of managers and employees about the importance of the process of welcoming and integrating new talent into organizations.

Keywords: reception, integration, manual of reception, socialization and culture.

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The Process of Accommodation and Integration of New Talents in the Angolan Public Organizations, Politécnico Institute of the Cuito Cuanavale University

O Processo de Acolhimento e Integração de Novos Talentos Nas Organizações Públicas Angolanas, Instituto Politécnico da Universidade Cuito Cuanavale

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Resumo- O presente trabalho de pesquisa tem como tema o processo de acolhimento e integração de novos talentos nas organizações, e foi realizado na empresa publica IP-UCC. Mostra que o acolhimento como um processo através do qual o novo elemento é recebido e integrado nas organizações, de forma a se tornar produtivo no mais curto espaço de tempo, por outro lado, a integração consiste em acolher o novo elemento, proporcionando-lhe uma inserção que lhe possibilita efetuar o seu desenvolvimento e a assimilação dos valores éticos, profissionais sem grandes dificuldades. Para tal, o departamento de Recursos Humanos da empresa, tem essa responsabilidade de tornar isso possível. No entanto o objectivo geral é Analisar o processo de acolhimento e integração de novos talentos no Instituto politécnico da Universidade Cuito Cuanavale . E quantos aos objectivos específicos é de Apresentar os métodos do processo de acolhimento e integração de novos talentos nas organizações; Descrever os métodos do processo de acolhimento e integração de novos talentos nas organizações e Descrever a percepção dos gestores e funcionários sobre a importância do processo de acolhimento e integração dos novos talentos nas organizações. Quanto a metodologia utilizada para realização do trabalho é a exploratória-descritiva e quanto a sua natureza é qualitativa-quantitativa. Para os resultados obtidos destaca-se a entrevista feita à 20 funcionários no Instituto politécnico da Universidade Cuito Cuanavale .., dos quais 11 que corresponde 55%, afirmaram que tem o conhecimento do processo de acolhimento e integração e 9 que corresponde 45%, afirmaram que o

método utilizado, proporciona uma integração planeada e cuidada, os autores relevantes: Nkianvu Tamo, Francisco e outros; Idalberto Chiavenato; Lacombe; Machado e Portugal, em suma, podemos afirmar que os resultados obtidos são satisfatórios e foram alcançados.

Palavras-Chave: acolhimento, integração, manual de acolhimento, socialização e cultura.

Abstract- The present research work has as its theme the process of welcoming and integrating new talents in the organizations, and was carried out at IP-UCC,. It has brought the host as a process through which the new element is received and integrated into the organizations, in order to become productive in the shortest time, on the other hand, integration consists in welcoming the new element, providing an insertion which enables it to carry out its development and assimilation of ethical and professional values - without great difficulties. To do this, the company's Human Resources department has this responsibility to make this possible. However the overall objective is to analyze the process of hosting and integrating new talent in Dinefu Events Service and Trade. And how many specific objectives is to present the methods of the process of welcoming and integrating new talent into organizations; Describe the methods of the process of welcoming and integrating new talent into organizations and Describe the perception of managers and employees about the importance of the process of welcoming and integrating new talent into organizations. The methodology used to perform the work is exploratory-descriptive and qualitative-quantitative. For the results obtained, the interview with the 20 employees of the company IP-UCC., Of which 11 corresponded to 55%, stated that they have knowledge of the process of reception and integration and that corresponds to 45 %, affirmed that the method used, provides a planned and careful integration, in short, we can affirm that the obtained results are satisfactory and were reached.

Keywords: reception, integration, manual of reception, socialization and culture.

1. INTRODUÇÃO

A presente investigação aborda a temática, o processo de acolhimento e integração de novos talentos nas organizações. Num ambiente em constante mutação e elevada competitividade, as organizações têm de estar preparadas para dar resposta à multiplicidade de novos desafios que se

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lhes colocam. Neste contexto, as políticas e as práticas de gestão de recursos humanos assumem um papel determinante na procura de soluções, nomeadamente ao nível do recrutamento dos colaboradores qualificados, dotados com as competências necessárias e motivados para contribuir com a sua acção para os objectivos organizacionais.

Actualmente, o acompanhamento ou acolhimento e integração são práticas de grande relevância na Gestão de Recursos Humanos, pois com o passar do tempo e o desenvolvimento das empresas, estas começam a dar um maior destaque aos Recursos Humanos e este departamento passa a ser visto como um fator de competitividade organizacional. Assim, atualmente estas práticas tornaram-se imprescindíveis ao funcionamento de uma organização.

As práticas e processos de acolhimento e integração devem ser, cada vez mais, uma estratégia organizacional, pois devido à crise económica que enfrentamos, a admissão de um novo talento ou colaborador é um passo ou investimento crítico para as empresas, por isso, «O processo de integração visa, dar a conhecer à organização e acolher no grupo o novo membro, permitindo-lhe a partilha de sentido, a integração na função, e acima de tudo consciencializá-lo para a missão da respetiva organização (FERREIRA, 2008, p. 35)».

Este processo, à semelhança de todos os outros, acarreta uma série complexa de acontecimentos, com dimensões racionais, explícitas e formais e tácitas, não conscientes e informais. Os estímulos dados aos novos colaboradores, funcionando (ou não) como reforços de predisposições do grupo, acontecem, quer por via de uma procedimentação rigorosa e formal quer por via de contactos casuísticos e informais.

II. METODOLOGIA

A metodologia é o estudo dos caminhos a serem seguidos para se fazer ciência. E também pode ser considerado como a descrição minuciosa dos passos a serem adotados ou adotados para a coleta e análises dos dados.

a) Procedimento de pesquisa

Realizamos uma análise qualitativa e quantitativo dos resultados e comparamos com os aspectos mais relevantes da fundamentação teórica. Os mesmos foram apresentados em forma de texto elaborado com recurso ao programa informático Word e Excel.

b) Seleção da população alvo e amostra

De acordo com um universo de 35 profissionais (Directores de empresas e financeiros, gestores de RH, contabilistas e os funcionários). Segundo Bello (2005, p.

46), afirma que «Amostra é uma parcela significativa do universo (População) pesquisado ou da coleta de dados».

III. REVISÃO LITERÁRIA

a) Gestão

Segundo Tamo (2012, p. 39), afirma que «A gestão é o processo de se conseguir obter resultados (bens e serviços) com os esforços dos outros. Pressupõe a existência de uma organização (várias pessoas que desenvolvem uma actividade em conjunto para melhor atingirem objectivos comuns)». Por sua vez Silva (2013, p. 5), afirma «A gestão está relacionada com o alcance (pelo gestor de uma organização) de objectivos por meio dos esforços de outras pessoas».

De acordo com Francisco e outros. (2015, p. 21), afirmam que «gestão é o processo de levado a cabo por um ou mais indivíduos, de coordenação de outras pessoas, com vista a alcançar resultados que não seriam possíveis pela acção isolada de uma pessoa».

Nestas conformidades, conceituou gestão como processo que envolve toda a organização com o fim único do alcance dos objectivos estabelecidos, com o valor e missão da organização.

b) Processo

Segundo Chiavenato (2008, p. 452), afirma que:

Conjunto de actividades estruturadas e destinadas a resultar em um produto especificado para um determinado cliente. É uma ordenação específica das actividades de trabalho no tempo e no espaço, com um começo, um fim, entradas e saídas claramente identificados. O processo é uma série de actividades que fornecem valor a um cliente.

O processo é a sequência de atividades realizadas na geração de resultados para o cliente, desde o início do pedido até a entrega do produto.

c) Acolhimento

Segundo Machado (2005, p. 34), afirmam que «O acolhimento é o processo através do qual, novos colaboradores são recebidos, encaminhados e integrados na empresa ou organização, fazendo-lhes sentir a sua importância com repercussões futuras na vida do novo colaborador».

O acolhimento diz respeito à recepção do novo colaborador e à familiarização dele com a organização, envolve a apresentação dos colegas de trabalho, dos procedimentos, das políticas, dos sistemas, dos documentos, dentre outros elementos.

d) Integração

A integração é uma fase inicial de orientações e não se confunde com a socialização, pois consiste em uma pequena parte dela.

A integração é um contributo bastante importante para o funcionário, pois contribui para um

reforço de motivação e de permanência deste, evitando assim a rotatividade de funcionários (Taylor, 2002, citado por Ferreira, 2008).

Segundo Lacombe (2011, p. 114), afirma explicando que:

A integração consiste em informar ao novo empregado os objectivos, as políticas, os benefícios, as normas, as práticas, os horários de trabalho da empresa, bem como explicar, quem é quem na empresa, como funcionam os serviços de apoio, o que é permitido e o que não é, que atitudes e comportamentos se esperam dele, entre outras informações.

e) Processo de Acolhimento e Integração Organizacional

Segundo Machado e Portugal (2013, p. 35), afirmam que:

O Processo de Acolhimento e a Integração Organizacional são exemplos concretos de programas que podem ser aplicados durante a fase de socialização de adaptação. Sublinha-se que, inúmeras vezes, as organizações falham ao dar atenção aos seus futuros colaboradores, pois não dedicam tempo suficiente para planear e concretizar planos de acolhimento e integração.

Após a selecção de um candidato chega o momento de o acolher, orientar e integrar na organização. Constituem as fases do acolhimento e integração os seguintes:

- Ajuda no preenchimento de impressos pelos funcionários do departamento de pessoal;
- Apresentação da empresa pela chefia directa;
- Visita às instalações e apresentação aos colegas;
- Apresentação do chefe de departamento que deve explicar a orgânica estrutural do departamento;
- Indicação de um colega para fazer o acompanhamento nos primeiros tempos;

- Entrega de um dossier onde constem informações relevantes sobre a empresa, nomeadamente, o regulamento da empresa.

O Processo de Acolhimento e Integração são estratégias fundamentais para a organização e para o indivíduo, por funcionarem como mecanismos esclarecedores do encontro ou não de características, expectativas e necessidades, promovendo satisfação e orientação para resultados.

Se o departamento de Recursos Humanos da organização planeia cuidadosamente e implementa um programa efetivo direccionado ao acolhimento e integração, estão a fazer um investimento inteligente no crescimento, desenvolvimento e desempenho desses indivíduos, bem como na eficiência organizacional, produtividade e sucesso futuro (Taylor citado por Ferreira, 2008).

Assim, percebe-se que o acolhimento é um aspecto do processo de integração, motivo pelo qual não se confundem. Lacombe (2011, p. 114), explica que:

A integração consiste em informar ao novo empregado os objetivos, as políticas, os benefícios, as normas, as práticas, os horários de trabalho da empresa, bem como explicar, quem é quem na empresa, como funcionam os serviços de apoio, o que é permitido e o que não é, que atitudes e comportamentos se esperam dele, entre outras informações.

Este processo, segundo o autor, colabora para um melhor posicionamento do recém-admitido, otimizando o aproveitamento do pessoal. De modo a diferenciar e melhor compreensão das noções de socialização, integração e acolhimento, reproduzimos na *Tabela 1* as características de cada processo, conforme elaborado por Ferreira (2008).

Tabela 1: Diferenciação entre socialização, integração e acolhimento

ACOLHIMENTO	INTEGRAÇÃO	SOCIALIZAÇÃO
– Programa/combinção de eventos;	– Programa/combinção de eventos	– Processo
– Aplicação coletiva no momento de entrada na organização;	– Acompanhamento personalizado	– Acompanhamento da carreira dos indivíduos
– Incide sobre um período relativamente curto (1-4 semanas);	– Incide sobre um largo período (3-12 meses)	– Envolve todas as movimentações organizacionais: entrada, mobilidades horizontal e vertical, inclusão
– Objetivo é influenciar os colaboradores;	– Objetivo é garantir a adaptação e envolvimento do colaborador à organização e função	– Envolve iniciativas organizacionais e individuais
– Direccionado para o contexto de trabalho.	– Direccionado para o contexto de trabalho e desempenho na função	– Incide essencialmente sobre a assimilação de valores e identificação do papel organizacional

Fonte: Adaptado de Ferreira (2008, p. 37).

f) *Discussão dos resultados do campo*

No presente estudo considerou-se fundamental conhecer a opinião dos funcionários da empresa IP-UCC. Portanto, elaborou-se um instrumento denominado questionário, onde os respondentes, de forma individualizada, colocaram com sua opinião sobre assuntos relacionado ao processo de acolhimento e integração de novos talentos e a importância que a mesma tem para empresa.

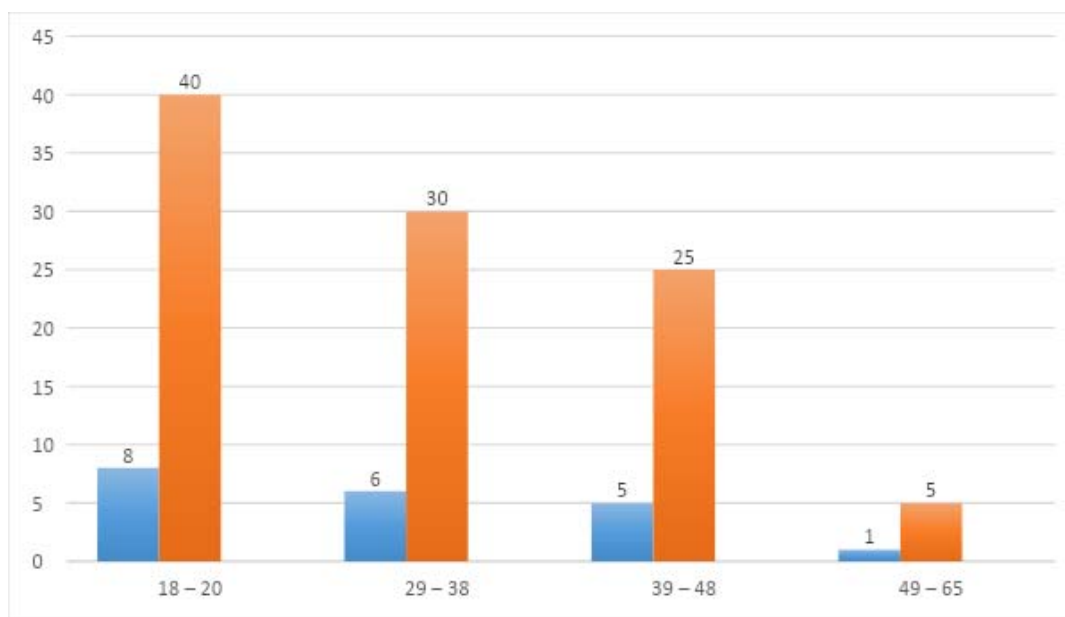
Inicialmente pensou-se em aplicar um questionário a todo corpo funcional do Instituto Politécnico, e para tanto foi levado os questionários aos funcionários, totalizando 35 dos quais se obteve apenas 20 respondidos.

Portanto, o tamanho da amostra foi de 20 respondentes, em todos os departamentos.

Distribuição dos Dados por Idade

Idade	F	%
18 – 28	08	40
29 – 38	06	30
39 – 48	05	25
49 – 65	01	05
Total	20	100

Distribuição dos funcionários segundo a idade em ambos sexos.



Fonte: Pesquisa de campo (2021)

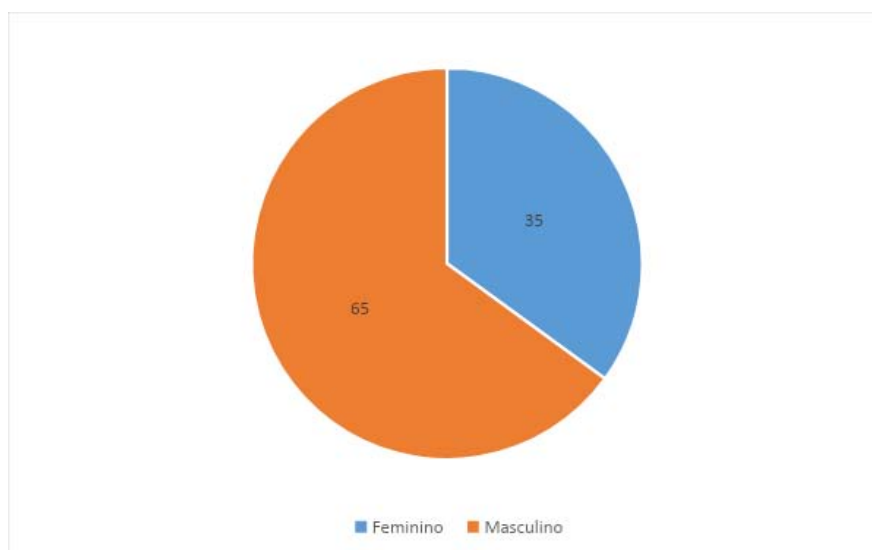
A primeira tabela onde se faz a distribuição da variável por idade, nos 20 funcionários entrevistados, destacou-se o seguinte: de 18 a 28 anos de idade, entrevistou-se 8 funcionários que corresponde a 40%; no intervalo de 29 a 38 anos de idade entrevistou-se 6 funcionários que corresponde a 30%, de 39 a 48 anos

de idade, entrevistou-se 5 funcionários que correspondem a 25%; de 49 a 65 anos de idade e o último intervalo, entrevistou-se 1 funcionário que corresponde a 5%, e que queira dizer que maioria dos funcionários entrevistados estão na idade de 18 à 28 anos.

Sexo	F	%
Feminino	07	35
Masculino	13	65
Total	20	100

Fonte: Pesquisa de campo (2021)

Distribuição dos dados pelo sexo



Fonte: Pesquisa de campo (2021)

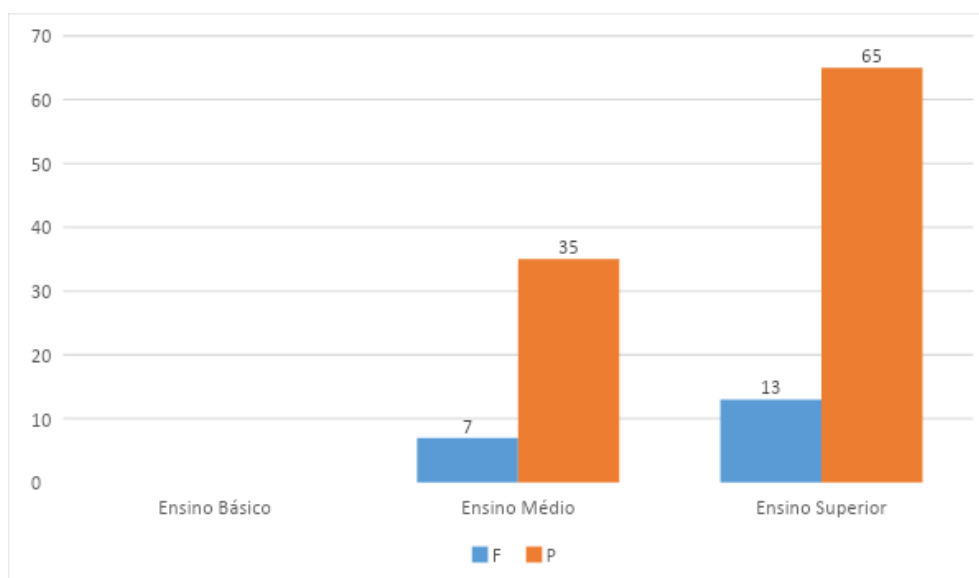
Observando a tabela e o gráfico acima, verificamos que 65% é do sexo masculino e 35% representa o sexo feminino, deste modo, implica dizer

que o sexo masculino é o maior número que predomina do quadro dos funcionários na empresa IP-U.

Nível Académico	Frequência	Porcentagem
Ensino Básico	00	00
Ensino Médio	07	35
Ensino Superior	13	65
Total	20	100

Fonte: Pesquisa de campo (2021)

Distribuição da amostra segundo as habilitações literárias



Fonte: Pesquisa de campo (2021)

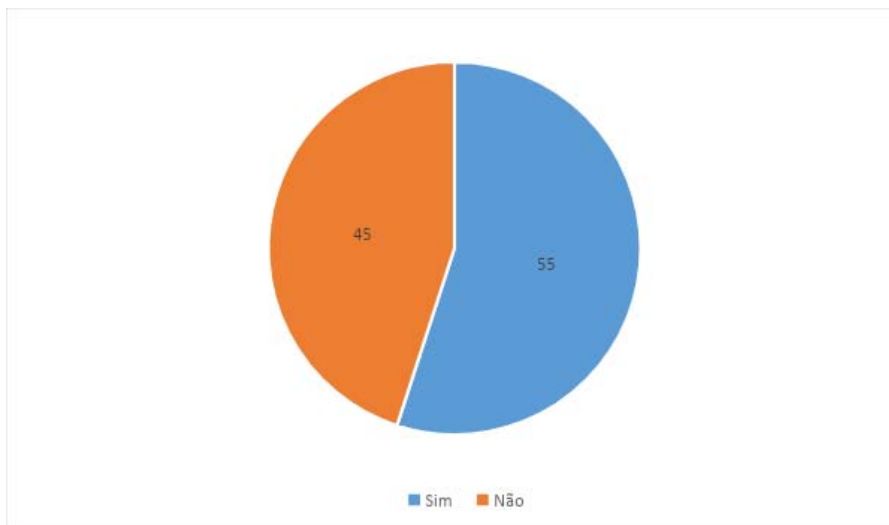
Conforme o nível de formação académica, dos 20 funcionários inquiridos, encontrou-se que não tem nenhum funcionário com ensino básico; 7 funcionários com ensino médio feito, representando 35% e 15

funcionários com ensino superior feito, representando 65%, deste modo, implica dizer que os funcionários entrevistados, a maioria tem o ensino superior.

Tabela 2: Sobre o conhecimento do processo de acolhimento e integração

X	F	%
Sim	11	55
Não	09	45
Total	20	100

Fonte: Pesquisa de campo (2021)



Fonte: Pesquisa de campo (2021)

Gráfico 1: Sobre o conhecimento do processo de acolhimento e integração

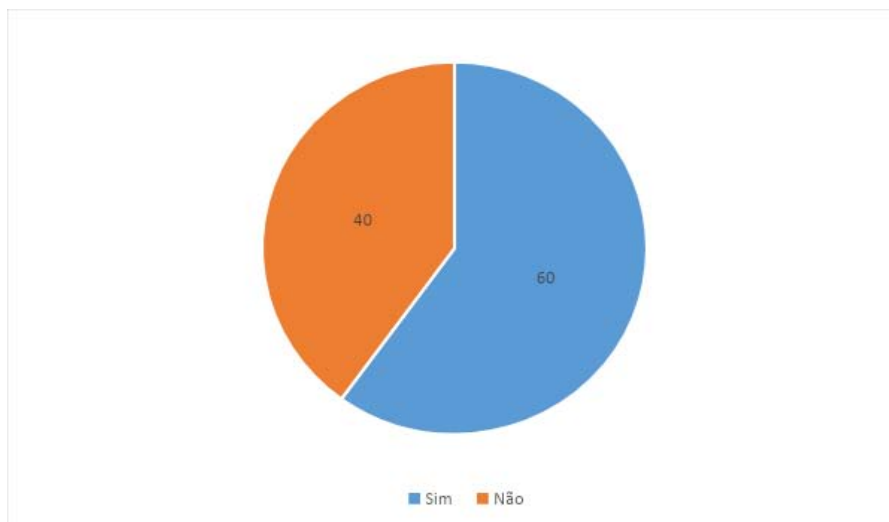
Quanto ao conhecimento do processo de acolhimento e integração, confirmou-se que: 55% que representam 11 funcionários responderam sim, e 45% que representa 9 funcionários entrevistado responderam não, deste modo, salienta-se que a maior parte dos funcionários entrevistado da empresa em

estudo, tem conhecimento do processo de acolhimento e integração feita na mesma empresa.

O processo de acolhimento permite conhecer a socialização, estruturas formais ou informais para desenvolver a autonomia da empresa.

X	F	%
Sim	12	60
Não	08	40
Total	20	100

Fonte: Pesquisa de campo (2021)



Fonte: Pesquisa de campo (2021)

De acordo com a pesquisa feita, sobre o questionamento do processo de acolhimento que permite conhecer a socialização, estruturas formais ou informais para desenvolver a autonomia da empresa, constatou-se que: os funcionários entrevistados, 12 que representam 60% responderam sim, e 8 que corresponde 40% responderam não, o que implica dizer que a maioria dos funcionários entrevistado aceitam que o processo de acolhimento, permite conhecer a socialização, estruturas formais ou informais para desenvolver a autonomia da empresa.

IV. CONSIDERAÇÕES FINAIS

O presente estudo teve como objectivo fundamental Analisar o processo de acolhimento e integração de novos talentos, face à crescente competitividade através dum mercado globalizado. Neste estudo foi feita a seguinte pergunta: Que métodos o IP-UCC utiliza para o processo de acolhimento e integração de novos talentos? O mesmo proporciona uma integração planeada e cuidada dos valores da organização, permitindo conhecer a socialização, cultura, estruturas formais ou informais para desenvolver a autonomia e possibilitando ter o desempenho do acolhimento de forma satisfatória.

Em relação ao estudo feito, foram entrevistados 20 funcionários de diversas áreas. Este estudo foi feito em funcionários em idades compreendidas entre 18 à 65 anos de idade por um questionário de perguntas e respostas contendo 10 perguntas respectivamente com o objectivo de analisar a "opinião" dos funcionários desta instituição quanto às práticas da área em que os mesmos colaboram, visou perceber o conhecimento dos funcionários quanto ao processo de acolhimento e integração dos novos colaboradores ou talentos no Instituto Politécnico da Universidade Cuito Cuanavale . Desta forma podemos concluir que:

Os estudos demonstram que os profissionais que possuem o ensino superior da organização IP-CC, tem maior índice de percentagem distribuídos em diversos departamentos, tendo 65% de percentagem e nas questões efectuadas mostrou que 55% tem o conhecimento sobre o processo de acolhimento e integração sendo a percentagem maior dos respondentes.

A partir da análise apresentada, identificou-se que a empresa necessita esclarecer sobre a Política, Valores e Objectivos e Linguagem Organizacional, uma vez que estas dimensões estão inseridas na estratégia das organizações. A Política foi considerada a dimensão de maior importância pelas organizações uma vez que define o nível de funcionamento das mesmas, bem como identifica os indivíduos que vão influenciar a tomada de decisão e o desempenho organizacional. No que concerne à dimensão Valores e Objectivos, pode ser definida como sendo uma medida de estratégia da organização, ou seja, é o percurso que a organização estabeleceu e definiu para atingir os seus

objectivos em consonância com os valores organizacionais. Nesse sentido, pretende igualmente transformar os objectivos organizacionais em objectivos pessoais. Não se podem dissociar as dimensões já analisadas da Linguagem Organizacional, uma vez que se trata de uma dimensão da socialização de extrema importância. Assim, quando se entra para uma organização tem que se procurar obter rapidamente um nível de familiaridade com a linguagem organizacional, ou seja, uma familiaridade com os termos técnicos e vocabulário utilizados na organização e na função.

Desta forma conclui-se que este estudo deixa como principal contributo, alguns elementos essenciais que as organizações, profissionais ou público interessado poderão ter sobre processo de Acolhimento e a Integração. Uma vez, que o mesmo processo contribuem para a inserção do colaborador na organização, tendo um papel determinante no desenvolvimento de competências, adaptação de normas e valores e atribuição do significado de regras, práticas e procedimentos organizacionais. Por isso, é importante uma programação antecipada para a recepção do novo colaborador promovendo a interação com novos colegas e reduzindo o grau de incerteza e ansiedade que este momento acarreta.

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Marginalized by Social Inequalities in Two Mainstream Primary Schools in Postcolonial Guyana

By Lidon Lashley

Abstract- This paper further extends the discourse on the social and cultural experiences of children with Special Education Needs and/or Disabilities (SEND) in two mainstream primary schools in postcolonial Guyana. The discussion in the paper extends the argument into the learning and socializing experiences and opportunities of children with SEND. This study was conducted using an ethnographic approach over two semesters employing participant observation, focus group discussions and unstructured interviews. The data gathered was analyzed using situational analysis as posited by Adele Clarke. It revealed that despite Guyana being a multi-racial, multi-ethnic, and multicultural society with religious freedom, which is protected by the People's New Constitution Guyana, 1980, children with SEND still face marginalization because of their race and ethnicity as well as normalized negative stereotypical practices and beliefs. Further, the data revealed experiences of neglect and discrimination against children with SEND through the use of discourses and discursive practices on the legacy of racism contingent on race superiority and inferiority in Guyana.

Keywords: race; ethnicity; children with send; marginalization; discrimination; social inequalities; normalized stereotypical practices and beliefs; special education needs; postcolonial guyana; inclusion; culture; mainstream primary schools.

GJHSS-C Classification: DDC Code: 372.11020973 LCC Code: LB1776



Strictly as per the compliance and regulations of:



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Keywords: race; ethnicity; children with send; marginalization; discrimination; social inequalities; normalized stereotypical practices and beliefs; special education needs; postcolonial guyana; inclusion; culture; mainstream primary schools.

I. INTRODUCTION

Sometimes I blank out. Sometimes I don't understand what the teacher is saying. If I ask too many times for an explanation, I get yelled at publicly.

– Boyo, July 2018 - Interview

In a previous paper, I illustrated the domestic violence, abuse, racial, religious and cultural interferences experienced by children with SEND in postcolonial Guyana. I also demonstrated how racial discrimination, marginalization, negative attitudes, and exclusion, which originated in the sociocultural history of colonial Guyana and has continued unabated in spite of official policies in the postcolonial period.

In this paper, I focus on children with SEND, who have had similar experiences to that of Boyo. First, I argue that the inclusion of children with SEND in these two schools is, in practice, a form of exclusion. This form of exclusion is contingent on a pervasive system of discrimination that oppresses children whose identities do not constitute the normalized expectations of

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children suitable for mainstream schools. Here, I reveal that some children face obstacles to learning, due to the physical environment, pedagogical styles expected of the teachers, racism and limited resources. Furthermore, I show that the teachers have an almost impossible job, given their resources and environment. I argue that the interplay of such challenges and limited resources leads to negative experiences for children.

I also discuss the dominant discourses and practices of the school, which have led to children with SEND being marginalized and ignored. I consider questions of race and ethnic influence on the experiences of children with SEND. I show that race, ethnicity and culture are crucial elements which influence the conceptualization of impairments and deficits in Guyana. I suggest that widespread experience of domestic violence and abuse, have a significant impact on the learning and socialization of some children with SEND. As a result, I explore how some children cope with the attitudinal barriers and challenges they encounter in the environment.

II. RESEARCH QUESTIONS

This paper presents the answers to the overarching question: *'What are the experiences of children who are marginalised by social inequalities in Postcolonial Guyana?'* The subsidiary questions are:

- 1: How are social inequalities stemming from social, cultural and ethnic differences affecting the experiences of children with SEND in mainstream primary schools from in Guyana?
- 2: What are the social and cultural challenges experienced by children with SEND through quasi-inclusion practices in two mainstream primary schools in postcolonial Guyana?

III. RESEARCH APPROACH

While I am a native of Guyana, I had not worked in the education systems at the classroom level for over five years. I needed a research design which would embed me in the lived experiences of the children with SEND. Therefore, ethnography seemed to be the most appropriate research design to facilitate my embeddedness in the lived experiences of the children with SEND. This is because ethnographic research is a process that engages the ethnographer in 'dialogue with the entire social reality encountered' (Corte & Irwin, 2017; Rodgers, 2007). In relation to this, Berry (2011)

constitutes that ethnography is the study of the socio-cultural contexts, processes, and meanings within cultural systems. It is a microscopic approach. I used Rodgers', (2007) and Berry's (2011) conception of ethnography because it allowed me to reveal and analyse the experiences, socialization and barriers to full participation faced by children with SEND in the two mainstream primary schools in their socio-cultural contexts.

The placement of children with SEND in disabling learning environments constitutes socially context-specific experiences (Iphofren, 2017). Ethnography allowed me to be part of the environment and socially context-specific experiences with the children who shared their experiences from within these environments, which constitute the research site. This made their statements context specific and I was able to map the experiences to context specific situations, which helped to established themes for analysis. It also reconstructed the research process by constituting a focus for theoretical sampling. I involved thirty-eight children; thirty-six with identified SEND and two without identified SEND who shared similar relational elements in the experiences of children with SEND in the two schools. I added their voices to the discourses because they were part of the situation and social arena. This was an approach to situational analysis taken by Adele Clarke (Clarke, 2005) and it was used to gather and analyze data in this study. Purposive theoretical sampling guided me to seek out additional data sources to collaborate the situated meanings of interviewed children with SEND. The group included children with following impairments/disorders:

1. Speech Impairment-Mute
2. Learning Disabilities/Learning Challenges
3. Emotional Behaviour Disorder
4. Dyslexia
5. Speech Language and Communication Needs (SLCN)
6. Intellectual Disabilities
7. Attention Deficit Hyperactivity Disorder (ADHD)
8. Exceptional Intelligence / Giftedness – Exceptional / Giftedness
9. Dysgraphia
10. Down Syndrome

All the names given to the participants are pseudonyms

IV. ETHICAL CONSIDERATIONS

It is the researcher's responsibility to ensure ethical responsibility in all stages of any research. This study involved participants who were extremely vulnerable. These were children with SEND in a developing, postcolonial country of the global South. It was particularly important to approach the research with sensitivity and with care. Guyana is a very small country with a population of approximately 740,000 (Bureau of

Statistics, Government of Guyana, 2018). The two schools studied are located in small tightly knitted communities, which made preserving total anonymity very challenging or almost impossible even with the use of pseudonyms. The possibility of being recognized in publications resulting from this study was explained to the participants. However, stringent efforts were constituted to safeguard the identity of all participants. Precautions were also taken to protect the safety of children and their integrity in their learning environment.

I ensured that my research complied with BERA (2018) and with articles 16 -21 (Children, Vulnerable Young People and Vulnerable Adults) with additional emphasis on Articles 3 and 12 from the United Nations Convention on the Rights of the Child. Article 3 states that in all actions concerning children, the best interests of the child must be the primary consideration. Article 12 states that children who are capable of forming their views should be granted the right to express their opinions freely in all matters affecting them, commensurate with their age and maturity. All the children with SEND who participated in this study were allowed to form their opinions about their experiences within mainstream primary schools and to express these views freely in all matters affecting them. Teachers' participation in the focus group sessions was voluntary. They were made aware of the study and the topic or issue to be discussed at the beginning of each focus group discussions.

BERA (2018), states that before the commencement of any study/primary research, one needs to get the consent/permission from the target sample of the population. In terms of BERA's consent/permission, I first sought permission then received approval from the University of Roehampton's ethics committee and consent from participants. The BERA guidelines also state that children should be facilitated to give informed consent. Informed consent is more than a form or requirement in research, it is a process. Information must be presented to participants so that they can voluntarily decide whether or not to participate in research (Nussbaum et al., 2017). I gave all participants information that was, as far as possible, simple to understand, so that they could voluntarily decide whether or not to participate in the research. While the informed consent process is prospective and takes place before any research activity, consent was also an ongoing process between the participants and me for the duration of the study.

V. APPROACH TO DATA ANALYSIS

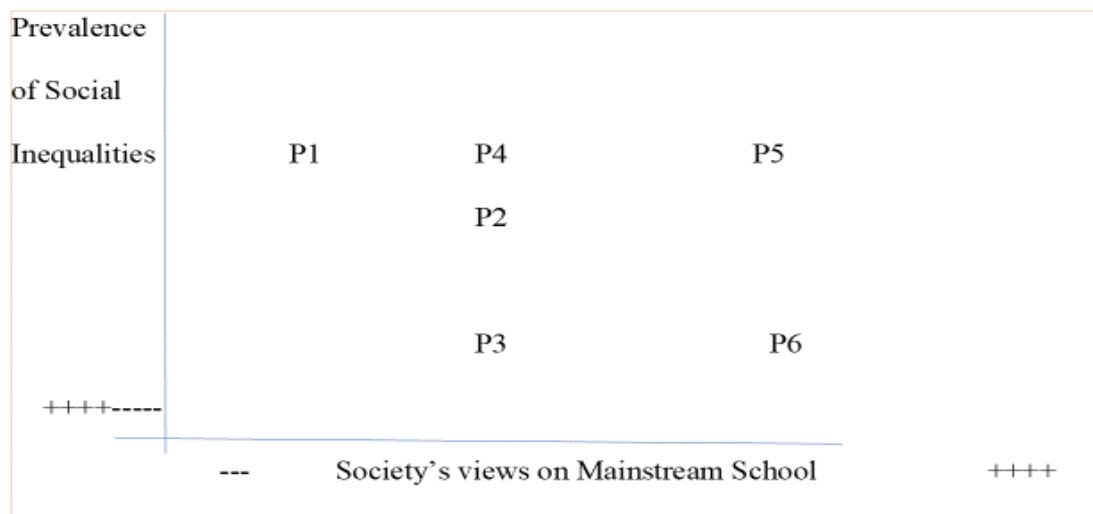
Situational Analysis as posited by Adele Clarke was the approach to data analysis taken in this study. Situations are complex and are also particular configurations of conditions, temporal, geographical, interactional, sentimental and material. They are constructed and constituted through discourses

(Foucault (1979, 1980). My analysis focused on understanding the discourses through which the participants constituted their subjectivities. Foucault decentred the knowing subject to focus instead on the social as discursive practices and extant discourses as elements of practice that are constitutive of subjectivities (Clarke, 2005; Foucault, 1975). Drawing on a Foucauldian poststructuralist approach to the study of the experiences of children with SEND allowed me to constitute a more in-depth analysis of the discourses which is constitutive of the apparent subjectivities in understanding the experiences of these children.

The foundational premise of discursive analysis presupposes that every human thought, perception or activity is contingent on the structuration of the field of signification which precedes the immediacy of the facts

(Pohlmann & Colell, 2017; Rasiński, 2011). Any given situation is itself open, indeterminate, changing, unstable, unfixed, tenuous and temporary (Clarke, 2005). This can be determined by situational analysis using social world/arena maps and positional maps (Clarke, 2005 & Clarke et al., 2007, 2008, 2015, 2018). The primary focus is not on facts but to their conditions of possibility (Clarke et al., 2015, 2018 & Laclau 1995 as cited in Rasiński, 2011). The statements of the children with SEND were not perceived as 'the facts' but rather as a way of arriving at an interpretive understanding of how they constituted their realities. Therefore, when children revealed their experiences, they were explored for the situatedness and subjectivities connected to other discourses and phenomena in their social world as is reflect in the situational and positional maps below.

Positional Map 1: Marginalised by Social Inequalities



P1 = Children with SEND who come from impoverished backgrounds are more challenging than other categories (position held by teachers and some parents).

P2 = Children with SEND participation should always be subjected to surveillance (position held by teachers and children without SEND).

P3 = Poverty is a sin and produces impairments (position held by teachers and parents).

P4 = Indigenous and exotic cultures should remain isolated in the jungles of Guyana (position held by some teachers).

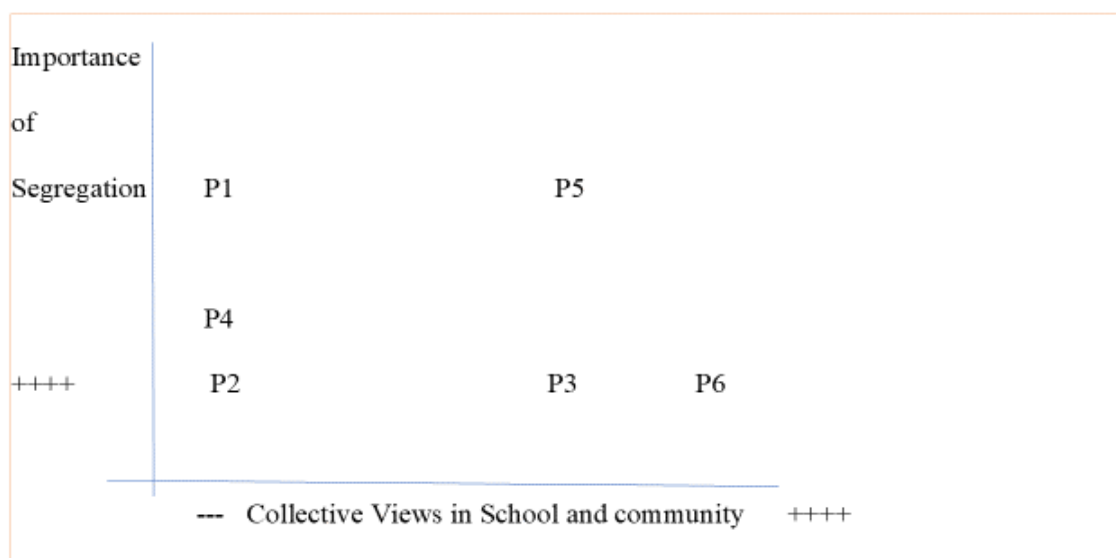
P5 = Some cultures are worthy for inclusion in curricula materials but not actively included in mainstream social practices (position held by some teachers).

P6 = Children of certain cultures and socioeconomic background are destined failures and only frustrate mainstream teachers (position held by some teachers and some parents).

Some children in the Marginalised by Social Inequalities did not have impairments. For example Amera (see chapter five). On one hand some children of the Marginalised by Social Inequalities share the same impoverished background as the group Being Ignored. On the other hand, a significant number of these children come from working class families and many receive excellent family support. Their families support the schools as well. Some of these children have challenges like language and cultural challenges. The reactions to their placements in the mainstream highlighted structural and social inequalities in the schools and the country.

Situational Map 1: Children with SEND Marginalized by Social Inequalities

Individual Human Elements/Actors	Non Human Elements/Actants
<i>Individual children</i> <i>Parents</i> <i>Teachers</i> <i>Religious Leaders</i> <i>Head teachers</i> <i>Education Officers</i> <i>Government officials</i> <i>PTA executives</i> <i>School Cleaners</i>	<i>School</i> <i>Home</i> <i>Training college</i> <i>Church/Mosque/Temple</i> <i>Playground</i> <i>Canteens</i> <i>School Gate Shops</i> <i>Cemetery</i>
Collective Human Elements/Actors	Implicated/Silent Actors/Actants
<i>Teachers</i> <i>Parents</i> <i>Religious Organisations visiting schools</i> <i>Parent Teacher Association</i>	<i>Children with SEND</i> <i>Some Teacher perspectives</i> <i>Children's voices</i> <i>Abused children</i>
Discursive Constructions of individual and/or collective Human Actors	Discursive Construction of non-human Actants
<i>Tiered Level of acceptance in social setting controlled by children without SEND.</i> <i>Children with SEND as not supposed to achieved tier 4 level of socialisation (see Chapter Six)</i>	<i>Social Inclusion Practices and Policies established by the Ministry of Social Cohesion</i> <i>Government expectations from mainstream placement of children with SEND</i>
Political Economic Elements	Sociocultural/Symbolic Elements
<i>National Division in Parliament</i> <i>National Practices of Exclusion</i> <i>International Sanctions - Insufficient</i> <i>Achieving Sustainable Development Goals</i>	<i>Disability is deviant</i> <i>Segregation</i> <i>Cultural Hierarchical Structures</i>
Temporal Elements	Spatial Elements
<i>Family shaming in society because of impairments</i> <i>Caging disabled children highlighted on national news media.</i> <i>Bullying in schools</i>	<i>Variation in inclusion practices within school districts</i>
Major Issues/Debates usually contested	Related discourses
<i>Socialisation/Participation</i>	<i>Religion</i>
Other Kinds of Elements	
<i>Family resources</i>	

Positional Map 2: Socially Expected Positions in Mainstream School

P1 = SEND is as a result of sin and therefore children with SEND should not be allowed to participate equally in the same mainstream schools as children without SEND (position held by some religious teachers and parents of children without SEND).

P2 = Children with SEND should be silenced in mainstream schools or ignored. Their perspectives are not worthy of consideration. They need to accept that (position held by some teachers and parents of children without SEND).

P3 = If children with SEND are allowed participation it must be controlled by those who has the right to mainstream schools (position held by some children without SEND e.g. Thomas).

P4 = The benefits of mainstream education outweighs the depersonalisation, marginalisation and discrimination experiences (position held by parents, teachers and some children with and without SEND).

P5 = Children with SEND must accept their subjugation (position held by some teachers).

P6 = *Sustainable Development Goal 4* (SDG 4) aims to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." Therefore children with SEND should be fully accommodated and supported (position not held).

All the positions taken and not taken above are discursively formed in discourses.

Some children in the marginalized by social inequalities situation did not have SEND. On one hand some children of the marginalized by social inequalities situation share the same impoverished background as children being directly ignored. On the other hand, a significant number of these children come from working class and affluent families and many receive excellent family support. Their families support the schools as well. Some of these children have challenges like language and cultural challenges in addition to their impairments. The reactions to their placements in the mainstream highlighted structural and social inequalities in the schools and the country.

VI. EMBRACING SUBJECTIVITY IN THE STUDY

Situations are related and subjectively positioned (Clarke, 2005). This study required vulnerable children with SEND and their mainstream teachers to speak about their lived experiences with me. There were biases in statements about their experiences, and feelings about such experiences, which were shared with me. These interactions generate personal relationships between the researcher and participant; thus, the knowledge gained is anticipated to be context-specific and value-laden (Albon, 2011; Dahlberg, Moss and Pence, 2013), which generates subjective knowledge.

The experiences of children with SEND add value to the situated subjectivities in the two mainstream

schools because I could not manipulate or control the environment. I became a part of the environment by participating in the various discourses on SEND. I am explicitly acknowledging the embodiment and situatedness of the participants and myself in my research. In fact, I embrace the subjectivities presented since the aim of this study was not to just identify facts but to understand their meanings as they relate to the experiences of children with SEND. Embracing the subjectivities allowed me to better understand the intended meaning even when participants' statements seemed heavily laden with emotions.

There needed to be continuous awareness that discourses, discursive fields and discursive practices are constitutive of social relations in many ways (Allan, 2010; Whitburn, 2016). I had to acknowledge that I was subjective by being part of these social relations because I was a participant in the two mainstream schools. I always reminded myself of Besley's (2015) and Rose's (1998) statements that it is through discourse that meanings, subjects, and subjectivities are formed. I echoed other researchers' statements that subjectivity is dependent on discourse (Foucault, 1973; Laclau 1995 as cited in Rasiński, 2011). In doing so, I acknowledged that my participation in the discourse is not a neutral reflection and, while I embrace it, I have been transparent about it in the data analysis.

By embracing subjectivity in this manner, I should emphasize that in this study, the approach taken is that of mapping situations, social relations and positions of participants in the discourses as posited by Clarke, (2005), Clarke and Friese, (2007), Clarke & Star, (2008) and Pohlmann & Colell, (2017). My well-documented database can validate such maps, and, in this way, the subjectivities were objectively presented. This reflects Robson's (2011) position that researchers must be able to show others what they have done, beginning with the conceptualisation of the study's design, through data collection protocols to details of the analysis.

VII. ESTABLISHING TRUSTWORTHINESS IN THE RESEARCH

I embraced the subjectivities presented because of the nature of my study as the first step to develop trustworthiness in my research. Qualitative researchers, in particular, need to establish integrity in their research, the data and the analysis (Korstjens & Moser, 2018). Moreover, as posited by Korstjens & Moser, (2018) and Nowell, Norris, White & Moules, (2017), it is critical that qualitative researchers establish credibility, transferability, conformability, dependability and reflexivity in the quest for transparency and trustworthiness. To be accepted as trustworthy, qualitative researchers must demonstrate that the research is conducted rigorously and methodically and

that data analysis has been conducted in a precise, consistent, and exhaustive manner through recording, systematizing, and disclosing the methods of analysis with enough detail to enable the reader to determine whether the process is credible (Korstjens & Moser, 2018; Nowell et al, 2017).

In this regard, I have been open and made clear each phase of the research. I systematically outline throughout the paper each step taken and modified through negotiation with the participants in the field. I

aim to present the interpretive meaning of the statements of the participants about their lived experiences. I used situational maps to triangulate conditions, relations and positions in the situatedness of the statements by the children, their teachers, parents and my observations. This started with a messy situational map and ended with a saturated relational map. With this, I am confident that the data, which has come from multiple sources in the research site, is credible and triangulated.

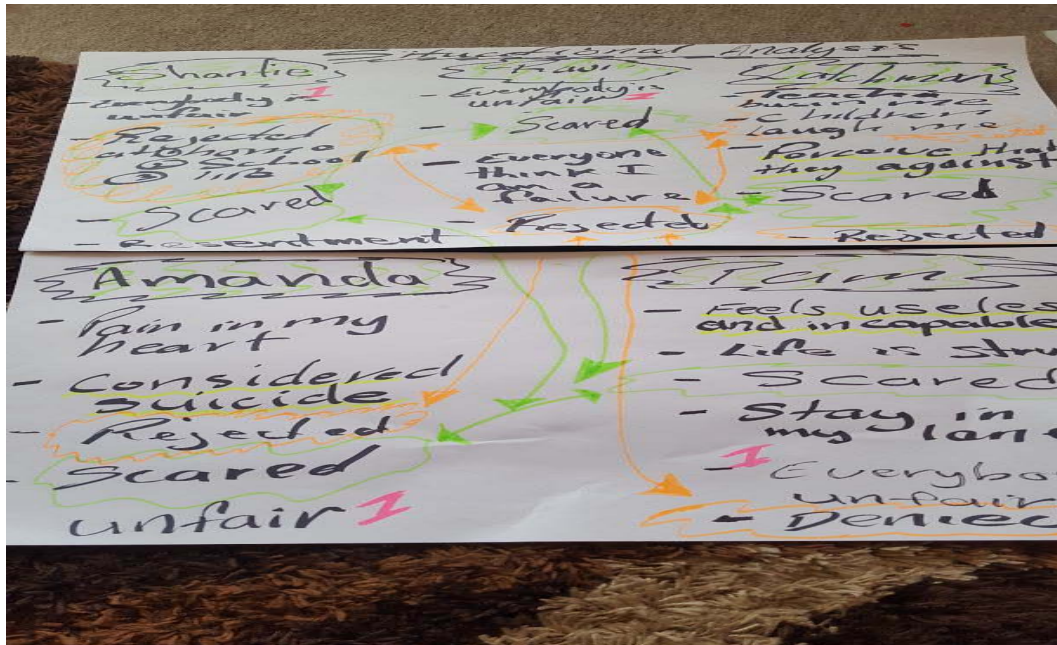


Image 1: An initial messy relational map

It should be noted that the situation presented in this study is the position from a global South perspective. While the data was gathered in one of Guyana's ten administrative regions, the participants reflected the traditions, culture and practices which is constitutive of a Guyanese citizen. Throughout the study, I have illustrated how the outcomes of the analysis can be contextualized to this setting and applied to other regions in Guyana. This research reflects the experiences of children with SEND in two mainstream primary schools. These children revealed their lived experiences and these are reflected in this paper with an audit trail for each step of data analysis. The data analysis process has been both exhaustive and rigorous to ensure that the stated interpretive meanings are dependable.

My final thought, in establishing trustworthiness is reflexivity. Writing a qualitative thesis reflects the iterative nature of the qualitative research process where data analysis is continuous while there is an on-going process of simultaneous fine-tuning. Researchers are encouraged to keep a self-critical account of the research process, including their internal and external dialogues (Tobin & Begley, 2004). I have maintained a

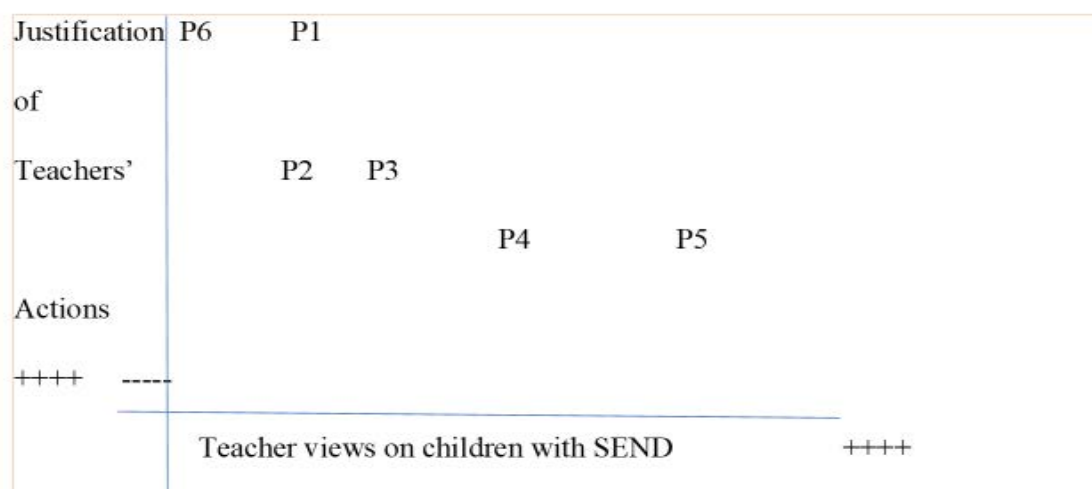
self-critical account of the research process to ensure that the process was genuinely trustworthy.

VIII. DISCUSSION

a) *Marginalized by Race**Situational Map 4.8: Racial, Religious and Cultural Interferences*

Individual Human Elements/Actors	Non Human Elements/Actants
Individual children Teachers Religious Leaders (Pandits, Imams, Pastors)	Bible Geeta Quran (religious books) Church/Temple/Mosque
Collective Human Elements/Actors	Implicated/Silent Actors/Actants
Teachers Children Parents	Children with SEND Teachers Some parents
Discursive Constructions of individual and/or collective Human Actors	Discursive Construction of non-human Actants
Some impairments are the consequences of sin. Others are results of family curses, omen and Obeah. Mainstream schools were not build for disabled children.	Religious Freedom – People's Constitution of Guyana, 1980. Guyana Disability Act, 2010 Guyana Education Act, Chapter 39:01
Political economic Elements	Sociocultural/Symbolic Elements
Separate state influence from religious influence in mainstream education.	Most schools in Guyana were historical church funded and some are still under church influence. Many schools share a compound with a church or has a church immediately close by.
Temporal Elements	Spatial Elements
Children in schools are encouraged to form and join religious groups.	Multiple religious perspectives are present in one mainstream school and are all challenged by the dominant religion - Christianity.
Major Issues/Debates usually contested	Related discourses
Exclusion by religious perspectives.	Christian prayers are being repeated in all primary schools four times daily excluding the prayers of other religions.
Other Kinds of Elements	
There is division among the perspectives of the Christian groups and the division also fuel exclusion.	

The map triggered deeper reflection as I felt I had missed something in the data and this led to further reanalysis of the maps especially the positional map below.

Positional Map 4.9: Racial, Religious and Cultural Interferences

P1 = All impairments are spiritual curses, family sins and omens, or the results of Obeah (position held by religious individuals and groups, teachers, parents and children).

P2 = Religion and Ethnicity cause equal challenges from the resulting barriers they create in mainstream schools (position held by some teachers and children with SEND).

P3 = Some teachers help to exacerbate racial, religious and cultural stereotyping of SEND (position held by some religious individuals, teachers and parents).

P4 = Teachers are allowed to have preferences since God has his preferences (position held by religious individuals and groups and some children without SEND).

P5 = Children with SEND must fear the consequences of their impairments (position held by religious individuals and groups, some teachers and some children without SEND).

P6 = Religious views, opinions and perspectives are superior to every other perspectives (position held by religious individuals and groups, some teachers, some parents and many children with and without SEND).

Religious and Cultural influences are dominant in the local school communities and the discourse of the individual deficit model of disability, which is also spread through traditional religion. During the data analysis, I realized that prevalent forms of marginalization experienced by some children were not directly or indirectly related to their individual impairments. On the one hand, some were related to deficits in the education system, such as the provision of appropriate resources, which led to practices resulting in exclusion for some children. Such deficits in the education system, which constituted the marginalization and exclusion of some children, were based in ableism discourses in the two schools and society (Author, 2017). On the other hand, some forms of marginalisation had their antecedents in Guyana's postcolonial legacy and a racialized social hierarchy. For example, racialized hierarchical discourses have positioned native Amerindians at the bottom of Guyana's ethnic strata. The social discourses around Amerindians subjugate them as inferior to the other six races in Guyana. The other six races also have racial tensions among them despite the illusory appearance of racial unity. I begin by highlighting Amera's experience. She faced racial discrimination, marginalization, negative attitudes, and exclusion, which originated in the sociocultural history of colonial Guyana and has continued unabated in spite of official policies in the postcolonial period. Amera comes from the Forested Highland Region of Guyana 'the jungles'. In the past, her people resided there to avoid enslavement by European colonizers.

According to Lane et al., (2003); Pillay et al., (2018) and Schlinger, (2005), resolving major problems

starts by having an understanding of human behaviour. Displacement has significantly affected Amera's socialization. As a native Amerindian child from the Forested Highland who migrated to the Low Coastal Plain, Amera experienced culture shock through racism. She was also forced to abandon her cultural identity to adopt the perceived superior culture of the dominant races on the coastlands of Guyana. The culture and practices of the coastlanders were elevated above her native 'bush' culture in mainstream schools. Also, she had to face a variety of social barriers because the teachers did not understand many of her behaviours, which they associated with mental health problems or classified as silliness.

People of Amera's race experienced widespread political and societal marginalization, in spite of the fact that Guyana is independent and there are national efforts to celebrate Amerindian Culture and develop national understanding of their culture and customs. National efforts to celebrate Amerindian culture include showcasing an Amerindian village as a heritage site each year and nationally televising the achievements of Amerindians in education, politics, business and science. However, Amerindians remain on the lowest tier of Guyana's socio-cultural stratification (Bisram, 2015; Dannels, 2014; Misir, 1998 & Smith, 1971). Amerindians subordinated position on the lowest tier of Guyana's socio-cultural stratification was also contingent on the importance attached to celebrating their heritage and culture which contest for the month of September that dominantly celebrates Education over Amerindian Heritage. Moreover, Amerindian attire is not generally welcomed in mainstream schools and other public institutions such as courts and government offices. For example, on May 25, 2018, a primary school student was left traumatised after his indigenous dress was deemed inappropriate by teachers at his school's Culture Day Celebrations where he was mocked by fellow students.

Culture Day is celebrated at three points of the academic year. First, the culture of the races in schools is celebrated at the end of the teaching year. Second, the culture of people living in Guyana is celebrated at the Republic (February 23) and Independence celebration (May 26) and, finally, it is celebrated during East Indian arrival and African emancipation celebrations. All three cultural events are constituted by and contingent on the presence of the seven races in Guyana. Yet, exclusion and marginalization are experienced by subordinated races due to the perceived greater value or uniqueness of some of the cultures. For example, two years after the televised exclusion of an Amerindian child from his school's culture day, their tribal leader contested exclusion based on cultural attire. On March 11, 2020, a presidential candidate and tribal leader of Amera's community, Lennox Shuman, arrived at court dressed in what he called his traditional

indigenous clothing to listen to the arguments in the ongoing elections case. Upon entry, Shuman was prohibited from mounting the stairs. He was told by court officers that he was not permitted in the courtroom as his attire was inappropriate. There are no documented cases in Guyana of any other race in Guyana being denied access to public offices for wearing their traditional garments.

Grotti and Brightman (2016) argue that native Amerindians are characterized as invisible and, in many instances, excluded from full social participation in the Guianas (British, French and Dutch). The constitution of Amerindians as invisible was contingent upon the discourse that presents their culture as outside of the accepted norm and, which should remain hidden unless used for display at national cultural celebrations, museums and heritage galleries like Guyana's Castellani House. Amera's experience in school reflected the characteristic exclusion of a race deemed invisible but was also contingent on perceived 'jungle' association. However, research suggests that inclusion should provide a 'welcoming community' for each individual to retain and develop his or her own cultural identity (Booth & Ainscow, 2002, 2011; Blanco & Takemoto, 2006; Gajewski, 2017; Loreman, 2009; Singal, 2016; Tomlinson, 2017; UNESCO, 2017). Historically and presently, Amera and her people have not been 'welcomed' and have been marginalized at a national level, and this constituted the situation in the local mainstream school, which led to her marginalization there. Her experiences generated a new understanding and interpretation of the challenges faced by children in the two schools.

Amera's situation provides an understanding of marginalization by race in two significant ways. First, Amera's experience highlights exclusion when laws are not enforced. Amera is a native Amerindian and Amerindians are Guyana's indigenous people. As such, Amerindian culture, identity and customs are protected by law through the Amerindian Act of 2006, which includes the revision of the Act of 1951, amended in 1961, and 1976 (Grotti & Brightman, 2016). The law states in chapter 65:01 that Amerindians culture must be respected in all national institutions. The practices I observed in the school indicated that the school, as a national education institution, was not respecting Amera's culture. In practice, the school highlights Amera's culture as a body of knowledge - in terms of topics and resources but exclude in terms of attitudes towards Amerindians during curriculum delivery. For example, when the topic of Amerindians was presented during a typical Social Studies lesson, it was presented as worth knowing to pass your assessment. Knowing about Amerindians and their culture is rarely framed as an opportunity to find out about Guyana cultural diversities inclusively. It is constituted as a separate part of Guyana's heritage distinct from the accepted

collective heritage. For example, Mrs. Winter, Amera's mainstream teacher, directly ignored Amera's culture in the selection of instructional materials and activities. Mrs. Winter selection of instructional materials and activities was contingent on the accepted Guyanese cultures deemed suitable for normalized classroom curriculum discourse. Further, I have emphasized that teachers need to be sensitive to race when selecting or producing instructional materials (Author 2019).

Mrs. Winter: Mr. Author, I know you writing in your black book that Amera is not involved in the learning activities but I do not have the resources to include her [Field notes, 2018].

Mrs Winter thinks my research journal is my black book of records of teachers' practices similar to those used when teachers are assessed by Guyanese education officers. In her statement to me, she acknowledges that she has not involved Amera because she does not have the resources but I argue differently. Mrs Winter is aware of Amera's exclusion from learning and is presenting herself here as powerless to include her in the learning. Resourcing learning is clearly important but equally important is the attitude toward Amera and her status within the classroom.

Second, Amera was displaced by tragedy due to the loss of her parents and she could not speak the language of her new environment, which made expressing her grief almost impossible, and this resulted in her not receiving the necessary support to overcome the loss of her parents. This inability to express her emotions led to behaviours which were classified as inappropriate by teachers and students.

Amera is sad again today. She is often crying and making mournful sounds. The children in her class are referring to her as the crazy bush girl. I am confused because I do not speak Lokono either. I sat with her and hugged her. Mrs. Winter keeps looking questioningly at me. Amera stopped crying and showed me her blank book. Amera is lost and lonely in her new school [Field notes, 2018].

Amera faced racial, social and cultural barriers at school in a time in her life when tragedy made her vulnerable. Whilst not having appropriate resources to be able to teach Amera or cater to her evident emotional distress is part of a wider discourse of lack of inclusion, the specific lack of challenge of the term 'crazy bush girl' demonstrates that the cultural practices of racism are allowed to continue and even have become normalised in the school. The expression 'crazy bush girl' emphasizes a historical rupture in the value attributed to Amerindians by other races to maintain their perceived superiority. It also reflects the practise of forced acculturation on a race perceived as uncivilized (Misir, 1998 & Smith, 1971). In my observations, Mrs Winter was constantly looking at me. She seems confused about my interest in Amera's wellbeing and sitting with her while in the class. Her gaze seemed to be contingent on a racial superiority, which was subordinated in the classroom. Mrs. Winter's race is

considered to be the superior race in Guyana. However, in mainstream education my superiority to Mrs. Winter is constituted by, and contingent upon, education and professional attainments. Further, her earlier reference to my black book and researcher status constituted me as superior in mainstream discourse. This constituted identity Mrs. Winter attributed to me, and her resulting attitude, was contingent upon the dissonance it created in identity and power in the classroom and society. As a result, her gaze and statement about me writing negatively in my black book could be interpreted as an attempt to protect her image, which she may have felt would be damaged if I recorded Amera's exclusion.

One of the problems for Amera was that staff did not 'recognise' her behaviours as expressions of grief. Their understanding of her strangeness as Amerindian caused them to attribute her grief-stricken behaviour to her racial characteristics. Mrs Winter was bemused but did not recognise such bemusement as part of a racist response. Mrs. Winter questioning stares at my interactions with Amera also suggest racial mistrust (Bisram, 2015; Danns, 2014; Misir, 1998 & Smith, 1971). As discussed in the previous paragraph, Mrs. Winter was trying to project her racial superiority over myself and Amera which was contested by my academic and professional superiority and constituted allegiance to children with SEND like Amera.

September 2018 - Interview with Amera's Aunt

Amera's Aunt: *Lidon, this is a tough time for Amera. She has lost her parents tragically. We talk to her at home. However, I know being in school will now be another challenge she will face in this tragic period of her life.*

Researcher: *This is challenging for such a young child.*

Amera's Aunt: *I know the school does not have the resources, and maybe she is better off back in her native home. I cannot stay at home to teach her English. I am hoping she picks it up by just being in the school.*

Researcher: *So there are no direct efforts made to support her learning.*

What about the use of technology?

Amera's Aunt: *I tried it, but Amera does not respond well.*

Researcher: *Does she talk about school at home in her native Lokono?*

Amera's Aunt: *Yes. However, it is always sad. She feels it is not a happy place. She wants to go back home. She says the teachers are not helpful. They treat some children nicer than others.*

Researcher: *Has she mentioned someone she is comfortable with.*

Amera's Aunt: *Not as yet. I am hoping she finds such a person very soon. I am apprehensive about her future with all these challenges she is facing.*

Amera was unhappy at her school because she was lonely. She was lonely because the participants in the classroom used her race to subjugate her further into a more vulnerable state. Due to the communication

barrier, i.e. her teachers were not able to speak her native language, Lokono, she was ignored. This is a deficit in the system which reflects the systems view of the language as inferior and unimportant. If the language is inferior, then those identified by the language are also seen as inferior. This perception of inferiority by identity and language further suggests the lack of social cohesion in Guyana and racial tension even in schools among children and between children and teachers. Amera was in a subordinated position where her language, her discourse, was perceived to be less valid, and part of what constitutes the identities of 'bush people'. There are nine indigenous Amerindian tribes in Guyana who speak nine different native languages. Native children like Amera are expected to learn English and abandon their native languages to be accommodated in the education system. Requiring a group of people to relinquish their language or be excluded from formal education is racially biased and a form of national marginalization. Mainstream teachers are not expected to speak native languages, so being unable to communicate with Amera, was not marginalization or discrimination by the teachers themselves, but rather resulted from structural inequality to maintain the racialized hierarchy of English, which is not a native language. The structural inequality was further embedded by the compulsory and exclusive use of English because of its perceived colonial superiority for curriculum delivery in the mainstream schools, despite Guyana being a multi-lingual society. According to Liasidou and Symeou (2018), inclusion is constituted by, and contingent on, social justice and human rights. Amera's exclusion based on race, language and structural inequality constituted a violation of social justice and her human rights.

Further, Liasidou and Symeou (2018), state that the omission of social justice and learner diversity in educational discourse is indicative of the neoliberal imperatives contingent upon low priority attributed to issues of equity and learner diversity, with particular reference to students designated as having SEND. Mrs. Winter did not understand Amera's behaviour and her misunderstanding was contingent on her situatedness in the discourse on the exoticness and uncultured nature of Amerindian behaviours. Mrs. Winter interaction with Amera reflected a kind of constituted situated biasness to the naturalized exotic behaviour in the cultured mainstream classroom. Mrs. Winter actions are also a form of constituted social injustice, contingent on her not acknowledging Amera's behaviour in the same way as she did to other children who were not Amerindians.

Classroom Observation September 2018

Mrs Winter looked at Amera and said 'silly child'. Amera was cuddling a book, a book written in Lokono. Later in the day, Amera screamed suddenly while still holding on to the book. Mrs Winter shouted at her to be quiet. Once she was quiet, Mrs Winter carried on teaching the rest of the class ignoring

Amera. At recess, Amera climbed the tamarind behind the school and stayed by herself. It was reported to Mrs Winter. She replied, 'leave the bush girl alone.' [Field notes]

First, Mrs Winter referred to Amera as a 'silly child' indicating that her behaviour was comical and not accepted. She did this without making an effort to understand Amera's actions. Mrs. Winter perceived Amera's 'bush girl' behaviour as not worthy of her attention. Second, neither shouting at Amera to be quiet nor ignoring her improved Mrs. Winter's understanding of her behaviour. Shouting at her to be quiet can also be constituted as telling Amera that she is not worthy of expressing her feelings in the classroom. Probably, it is suitable to express herself only in 'the jungles' with animals. When Mrs Winter told another child to leave the 'bush girl' alone, it could be interpreted as meaning that it was acceptable for the children to ignore her, just as Mrs Winter did. Ignoring Amerindians is a colonial legacy inherited by Guyanese. One of the colonial responses to the Amerindians was to leave them alone as they were constituted as both alien and dangerous. It is a legacy that persists in the present time in the responses of others towards Amera in school and is part of the wider racial discursive practices in Guyana. This is what makes it so difficult for Mrs Winter to engage with Amera – she is a 'bush girl' and that makes her strange, dangerous but most of all someone to be left alone.

The indigenous customs, traditions and practices of Amerindians living in Guyana's forested jungle can appear strange and primitive to coastland residents (Summary Report Guyana-EU *FLEGT*, 2015). This has led to a negative stereotyping of the lifestyle of this native race during and after the colonial period. Despite the public discourse by the government and the Amerindian Peoples' Association (APA) of Guyana advocating racial cohesion and equality nationally, in the classroom, Amera faced racial exclusion. I also noted that she was teased by Mrs Winter and the children in her class. Mrs. Winter's actions in her class were in a real sense a mockery of Amerindian heritage. The dissonance between discourses promoting racial

cohesion and the actual practices observed in Amera's school highlights the very real effects of a legacy of a racial hierarchy that still exists in communities and neighbourhood mainstream schools. Teasing and using the Amerindians as entertainment is also a racial practice rooted in colonialism. I witnessed the children bullying and calling Amera derogatory names such as 'Jungle Monkey', 'Primitive Native' and 'Bush Baboon'. Racial stereotyping seems, therefore, to be a major factor which contributed to Amera's exclusion and marginalization.

b) *Marginalization by Normalized Stereotypical Practices and Beliefs*

Normalized stereotypical practices and beliefs constitute marginalization for children with SEND in the two schools. Normalized stereotypical practices and beliefs are contingent on legacies of superiority and inferiority among the races and cultures in Guyana. For example, a constituted stereotypical practice does not celebrate the culture of rural fishermen. A lack of cultural celebration was evident when Ravi was told by Miss Nathaniel, his teacher, 'Go catch fish that is what you are good at, Ravi'. The statement was intended as a reprimand for inappropriate behaviour, but reinforced Ravi's belief that he was a failure. When a teacher suggests to a child in the classroom that they should go and catch fish because it is what they are good at, the implication is that they cannot manage the classroom work. Furthermore, doing this publicly in the classroom is an exclusionary practice. It is an invitation to the child to leave the class and/or not participate in the learning experience. Mrs Nathaniel is, in effect, constituting that he is unteachable. This is a legacy contingent on past discourses and attitudes, enshrined in society and law, towards children with disabilities. Besides publicly humiliating Ravi, Miss Nathaniel also carried on the legacy of exclusion in his notebook. Without attempting to correct his efforts, she inserted question marks and signed it, which seems to reflect her attitude that he is not fit to be educated

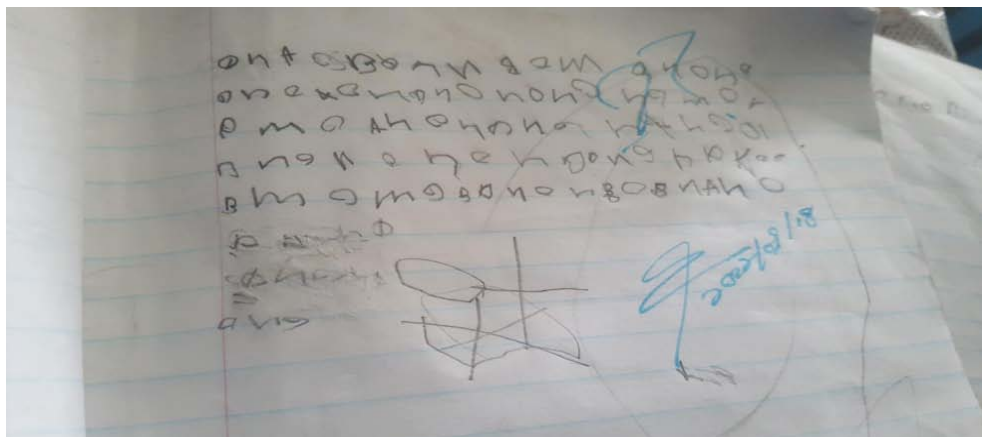


Photo 1: A picture from Ravi's school book, September 2018

Her attitude seems to reflect a wider held view, as research has found that normalized traditional negative attitudes and stereotypes are prevalent towards children with SEND in the mainstream schools of the developing countries in the Caribbean (Caribbean Development Bank, 2018; Caribbean Human Development Report (CHDR 2016, 10; Declaration of Pétion Ville, 2013; Gayle-Geddes, 2016; Kingston Accord, 2004). Traditional legacies of past discourses and attitudes, towards disabilities, enshrined in society and law, negatively influenced Amera's and Ravi's school experiences. Through these observations, I learnt that introducing the social model of disability discourse is vital to overcome enshrined negative legacies and attitudes that affect children's experiences more than their impairments.

I witnessed another demonstration of the negative attitudes described in the paragraph above. Rosemary, a child with developmental delays, came to school with an unpleasant odour. The teacher, Mrs Hamilton, shouted at her in the presence of the other children as Miss Nathaniel had done to Ravi. As a result, Rosemary started to cry and the children laughed and were allowed to continue laughing, which deeply embarrassed Rosemary. Being humiliated in this way, coupled with adverse environmental conditions and lack of stimulation, could lead to a higher risk of neurological and behavioural disorders in vulnerable children (Allen & Kelly, 2015; Edossa et al., 2017; Greenough & Black, 2013) Further evidence of the constituted risks of neurological and behavioural disorders in vulnerable children can be found in research by Ali, (2013), Handal et al., (2007), Hendry et al., (2018), Hernandez & Caçola, (2015), Iverson, (2010), Johnson et al., (2016), Levey & Polirstok, (2011) and Wendt et al. (1984). My awareness about vulnerabilities in children and the risks led me to ask Miss Hamilton about her reaction in the classroom. My question appeared to offend her.

October 2018 – Miss Hamilton Response

Researcher: *Miss Hamilton, why did you behave the way you did to Rosemary in the presence of the entire class?*

Miss Hamilton: *It is not inhumane, Mr Author. It is one thing for teachers to have to be dealing with these overcrowded classrooms. It is another thing when the overcrowded classes are full of children with SEND and other deficits and little or no support from either parents or community or the education department. It is also frustrating when you are already pressured as a teacher in an open plan school with limited resources and enormous demands. I did not sign up for this when I became a teacher. Then, I have to punish to breathe when children like Rosemary, who are incapable of learning anything, come smelling pungent and looking unsightly. As a teacher, I have to deal with all this. I have nothing personally against Rosemary. It is not her fault she was born into poverty. I go home most days with a headache from the various odours I have to endure. I am sure Rosemary's clothing smells of urine three out of the five days a week. She cannot learn. She has developmental delays I*

cannot cater for, yet I am expected to, and I am appraised negatively when my class academic percentage decline. I have my resignation typed, and I am just waiting to submit it.

Mrs Hamilton's response to my question by first stating that her expression was not inhumane suggests that she may be aware that her comments constituted attacks on the humanity of children with SEND. It also indicates that she felt I believed that her response was inhumane, so she was defensive in her response. Mrs. Hamilton was frustrated, upset, angry and felt betrayed by the education system in which she works. She felt betrayed because she felt the expectations from the education authorities, parents and even children with SEND as a mere teacher are too high. Mrs Hamilton further expressed her feelings of betrayal by differentiating overcrowded classes into those without children with SEND and those with children with SEND. This differentiation seems to be constituted by Mrs Hamilton expectations that teaching children with SEND is more frustrating. Mrs Hamilton's differentiation is also contingent on the issue of an overcrowded class of children with SEND. Mrs Hamilton also attributed her frustration to Rosemary's smell overwhelming her physically. She highlights this when she said, *'I have to punish to breathe when children like Rosemary, who are incapable of learning anything, come smelling pungent and looking unsightly.'* Punishing to breathe indicates the distress Rosemary's smell placed on Mrs Hamilton respiratory system.

Mrs Hamilton's associated Rosemary with a particular group of children who are incapable of learning but capable of aggravating her frustration and anger. Mrs Hamilton also concluded that developmental delays equated to inability to learn. She further associates Rosemary's inability to learn to the education appraisal system which she perceives as likely to be negative towards her for being unable to cater for Rosemary's needs. Mrs Hamilton frames resignation as the way to recuperate from the situation which constitutes her as inhumane. She then had to defend her actions to individuals like me (persons who represent the mainstream education hierarchy) who she feels do not understand her plight but are exercising a form of Foucault's gaze.

As noted above by Mrs Hamilton, teachers are expected to do an almost impossible job in adverse environmental conditions and with limited resources. Miss Hamilton's statement above highlights how such conditions which are contingent on the emergence of an inclusion discourse without fully constituting social justice for teachers. As she stated, too much is expected of teachers who are without the necessary support. Also, interestingly, Mrs Hamilton separated Rosemary from her experiences to justify her reactions. She did this by saying, *'I have nothing personally against Rosemary. It is not her fault she was born into poverty.'*

This also reflects Kamenopoulou's (2018) statement that poverty disables children in the global South.

While Rosemary was in despair, Pam's experiences constituted a new dilemma in the same environment. Added to her epileptic condition, Pam was paralyzed in her lower body due to a motor vehicle accident. Research suggests that such injuries are associated with elevated psychological distress that can continue years after the injury (Craig et al., 2016). Because the school facilities were inaccessible to children with physical impairments, Pam's father supported her. He brought her to school and manually lifted her into the classroom and would also be present to take her to the toilets during break times. Pam told me that her condition was the result of God's punishment. Such views of impairment as a divine punishment are echoed throughout many of the interviews. It was also echoed in religious discourse that promoted the idea that one must not interfere with God's punishments. Such religious discourses will be explored later in the chapter.

November 2018 – Interview: Pam after a short period of hospitalization

Researcher: *Hello Pam, it is so good to see you back at school again.*

Pam: *My school is not the best, and the teachers are not always nice, but I have some friends here, and in order for my dreams to come true I must endure this struggle.*

Researcher: *Is school a big struggle for you?*

Pam: *Life is a struggle. I just came out of the hospital. I cannot walk. Teachers are scared to be natural around me because of my epilepsy. With all the things I go through, school is the littlest of all my struggles, but it is a big struggle. I need to use the washroom. It is another half hour until my father gets here. I hate to beg the teachers for help. Their faces always state their unwillingness, but I cannot access the toilets on my own.*

One of the primary arguments in this chapter is that some children face obstacles to learning due to the physical environment, pedagogical styles expected of the teachers, normalized stereotypical practices and limited resources. Pam shows a dilemma of choosing between two evils. She does this by highlighting two negatives about her school. First, her school was not constituted the best place for a child with SEND and second, the teachers were constituted as not always being nice to children with SEND. She expressed that the two negatives do not equate to the two positives she sees in attending mainstream school. The positives she sees in school frame her reasons to persist. First, she has friends at school and second, her dreams can only be realized by attending school. Pam highlights these limitations in the environment and resources while referring to it as a struggle she must endure. Pam echoed the struggles of Ravi, Rosemary and Amera. For a child to repeatedly state that school is a struggle

suggests the significant barriers she faces there. It also suggests the mental burden and challenges simply attending school causes. When necessary facilities, such as toilets, are not accessible, physical impairments become major exclusionary struggles for disabled children. Since Pam was not born with the impairment but acquired it recently, the teachers needed to recognise that she had recently fallen on the other side of the inclusion/exclusion coin. Pam's experiences provide insights into two dimensions of the SEND discourse. Her situation had changed from being a child who was not seen as having SEND, despite her epilepsy, to a child perceived as having a SEND constituted by the combination of epilepsy and physical impairment.

It is almost impossible for Mrs. Murphy, Pam's teacher, to cater for every new situation in an environment with limited resources. As reflected in the extract below, the teacher is affected by Pam's experiences and is concerned about Pam's emotional wellbeing. She is also concerned about how her actions might be excluding Pam and the psychological effects of such exclusion. Mrs. Murphy is caught in limbo. If she challenges Pam and tries to build her motivation, she may trigger Pam's seizures but, if she does not challenge her, she negatively affects Pam's self-belief leading to her feeling excluded. Either way, Mrs. Murphy's action constitutes a negative outcome.

September 2018 – Mrs. Murphy's Reflection

I was also Pam's teacher in Grade Three before the accident. She was a very aspiring and promising child when the seizures were less frequent. I used to find it rewarding to challenge her. She would always surpass expectations. Since the accident and the frequent seizures, I am scared and uncertain about how to support her. If I simplify them, I feel like I am disrespecting her. If I challenge her too much and a seizure comes, I feel responsible. It is a torturing battle for me. She is one of my favourite children, and I do not want to affect her motivation and self-esteem. That is her strength at the moment.

A child's functioning is constituted by and contingent on emotional factors and educators and parents must strive to help the child to overcome these by mobilizing and deploying adequate support (Dakwa, 2013; Kinalski et al., 2017). Mrs Murphy was striving to help Pam and was trying to adequately support her. This was an overwhelming situation for both Pam and Mrs. Murphy and the interplay of challenges and limited resources led to negative experiences for Pam. The argument in the first part of this paper was based on the experiences of Pam, Amera, Ravi and Rosemary and it reflected the normalized practices which led to their exclusion due, partly at least to the deficits in an adverse mainstream school environment. The argument I have presented thus far is that some children are marginalized as disabled in the schools, not because of impairments but because basic access to the school'

facilities and curriculum are hindered by social and attitudinal barriers. For example, legislation did not guarantee the inclusion of Amera, an indigenous child from the jungle because the schools do not follow it as they should. Other children are excluded because the practitioners in the education system are frustrated and feel betrayed. Further, children are marginalized and excluded because of language barriers, poverty and/or limitations placed upon teachers by the government's organization of mainstream education. They are also excluded by the government's conceptualization of inclusion by merely focusing on impairments without emphasis on social justice for children with SEND or their mainstream teachers.

IX. CONCLUSION

I set out to argue in this paper that the inclusion of children with SEND in the two schools is, in practice, a form of exclusion. I have discussed dominant discourses and practices of the schools, which caused children with SEND to be marginalized and ignored. I have argued that being ignored, marginalized, and experiencing feelings of despair while being in school is worse than being totally excluded. I have also argued that, in terms of the educational experiences and opportunities available, being physically present in mainstream school was the best that some children could hope for. The children faced obstacles to learning due to the physical environment, the pedagogical styles expected of the teachers and limited resources. Some of the obstacles the children faced were created by the government's poor inclusion practices. I have also tried to show that the teachers were being asked to do an almost impossible job to advance inclusion, given their limited resources and adverse environment. As result of the interplay of such challenges and limited resources, children with SEND have negative experiences.

I also extended the understanding of marginalization in the two schools by highlighting how race, stereotypical beliefs and normalized practices, religion and culture constitute negative experiences of children with SEND. Race and Religion are, therefore, key elements which influence the conceptualization of impairments and deficits. Both schools have Christian religious associations and practices which are responsible for negative discourses concerning the placement of children with SEND in the schools and through which a culture of self-blame is promoted. Even children who were not Christians, associated their impairments with God's punishment. Further, I have argued that widespread experiences of domestic violence and abuse have a significant impact on the learning and socialization of some children with SEND. I have attempted to show that marginalization by race and normalized stereotypical practices and beliefs created other barriers which compounded the negative

experiences of some children. Further, I have showed how some children cope with the deficits in the environment, challenges and attitudinal barriers, which existed a decade ago and are still actively framing present experiences.

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Acknowledgments

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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.
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- 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.
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- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
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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.

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- j) There should be brief acknowledgments.
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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.

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

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

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

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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.

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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.

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

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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.

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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.

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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.

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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.

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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 through 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.

INFORMAL GUIDELINES OF RESEARCH PAPER WRITING

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- 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.

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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:

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- Submitting a manuscript with pages out of sequence.
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- Align the primary line of each section.
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- 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.
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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.
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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.



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- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
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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.

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

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- 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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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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