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Short-Term Undergraduate Study

Mitigation of Critical Situations

Highlights

Different Styles of Excursions

Consumerism through Youtube Vlogs

Discovering Thoughts, Inventing Future

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Poesia social e Periferia: disputas de poder e resistência coletiva na cultura brasileira

By Cleber José de Oliveira
Universidade Estadual de Mato Grosso do Sul

Introduction- Diferentes grupos sociais protagonizam embates acalorados pelos espaços de representação que compõem as esferas sociopolítica e cultural brasileiras, na atualidade. De fato, todo espaço de poder é um espaço de/em disputa. Tais espaços se configuram como nichos de poder no tocante à representação literária desses grupos na esfera pública.

No limite, as tensões geradas daí têm sido as engrenagens dos motores, as quais estão a todo momento em constante atrito, que fazem girar a roda da história nacional contemporânea. Sobretudo, o que está em jogo é o poder da voz literária para alguns e do acesso pleno a ela para outros. Por certo, compreender em que medida ocorrem as disputas pelo acesso à voz literária é uma das chaves para se abarcar mais profundamente a rica e complexa cultura brasileira e as tensões que surgem daí.

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Poesia social e Periferia: disputas de poder e resistência coletiva na cultura brasileira

Cleber José de Oliveira

Eu canto na guerra
Como cantei na paz,
Pois o meu poema
É universal.
É o homem que sofre,
O homem que geme,
É o lamento
Do povo oprimido,
Da gente sem pão...
É o gemido
De todas as raças,
De todos os homens
É o poema
Da multidão!

Solano Trindade

Introduction

Diferentes grupos sociais protagonizam embates acalorados pelos espaços de representação que compõem as esferas sociopolítica e cultural brasileiras, na atualidade. De fato, todo espaço de poder é um espaço de/em disputa. Tais espaços se configuram como nichos de poder no tocante à representação literária desses grupos na esfera pública.

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As relações de poder sempre determinaram quem pode ter acesso à voz social. Nesse sentido, Foucault pondera que toda relação social está tensionada como uma relação que visa algum tipo de poder, e que por isso:

> Onde há poder, ele se exerce. Ninguém é, propriamente falando, seu titular; e, no entanto, ele sempre se exerce em determinada direção, com uns de um lado e outros do outro; não se sabe ao certo quem o detém; mas se sabe quem não o possui. [...] Cada luta se desenvolve em torno de um foco particular de poder [...] denunciá-los, falar deles publicamente é uma luta, não é porque ninguém ainda tinha tido consciência disto, mas porque falar a esse respeito – forçar a rede de informação institucional, nomear, dizer quem fez, o que fez, designar o alvo – é uma primeira inversão de poder (FOUCAULT, 1999, p.75).

Com efeito, as formas de organização social, independente do espaço em que ocorram, estão sempre tensionadas pelas relações de poder, como aponta este autor. Mais ainda, assinala que há certa dificuldade em nomear a quem pertence ou detém o poder, ao passo que não há, por outro lado, dificuldade nenhuma em caracterizar que não o possui. Essa tensão tem crescido no Brasil na medida em que os sujeitos periféricos reivindicam o poder de se autorrepresentarem no limite do discurso literário. Por certo, o rap pode ser entendido como sendo um exemplo emblemático disto.

Historicamente diferentes grupos/atores sociais (abastados, populares, étnicos, etc) protagonizam embates acalorados pelos espaços de representação que compõem as esferas sociopolítica e cultural brasileiras. De fato, todo espaço de poder é um espaço de/em disputa. Tais espaços se configuram como nichos de poder no tocante à representação literária desses grupos na esfera pública. No limite, as tensões geradas daí têm sido as engrenagens dos motores, as quais estão a todo momento em constante atrito, que fazem girar a roda da história nacional contemporânea. O que está em jogo, sobretudo, é o poder da voz literária para alguns e do acesso pleno a ela para outros. Por certo, compreender em que medida ocorrem as disputas pelo acesso à voz literária é uma das chaves para se abarcar mais profundamente a rica e complexa cultura brasileira e as tensões que surgem daí.

Ao se olhar criticamente para a formação sociocultural brasileira logo se verá que está é profundamente marcada por um modelo perverso de dominação, segregação e aniquilação, a priori, dos povos indígenas e a posteriori dos afro- brasileiros (RIBEIRO, 2006). Os resquícios ideológicos, simbólicos e físicos deste modelo ainda se manifestam fortemente na atual sociedade brasileira. De forma atualizada os mecanismos/dispositivos de segregação e eliminação continuam a todo vapor, vide dados mais recentes

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publicados pela Oxfam Brasil (2018) e pelo Mapa da violência (2018).

Entre tantos dados alarmantes explicitados por estas instituições, ao menos dois me servirão para desencadear as reflexões aqui, a saber: 1-de acordo com a Oxfam, seis (06) brasileiros detêm a mesma riqueza somada das 100 milhões de pessoas mais pobres do país; 2- segundo o Mapa da Violência a cada 23 minutos um jovem negro é assassinado no Brasil, de cada 100 pessoas assassinadas 71 delas são negras. Como beber dessa bebida amarga? Estes dados refletem o cotidiano no qual as classes populares estão inseridas. Atrelado a isso, aos sobreviventes restam à carência de bens e aprestos culturais, a existência precária de infraestrutura, a exploração do/no trabalho. Estas são as condições historicamente pré-determinadas às classes populares.

Desse contexto, violento, excludente, conturbado e contestado, surgem algumas indagações que nortearão minhas reflexões daqui por diante, a saber: o que são as periferias/favelas? Quem são os periféricos/favelados? Em que medida a literatura produzida nesses lócus, pelos sujeitos que deles são oriundos, reivindica o seu espaço de dicção na esfera sociocultural brasileira contemporânea? Para tanto, é analisado alguns raps de grupos e MCs nacionais, sob a égide de um referencial teórico qualificado. Isto posto, avancemos.

Em "Para não dizer que não falei de samba", Zaluar explicita os mecanismos e dispositivos estatais e sociais que conduziram a violência e a desigualdade aos níveis assustadores registrados na atualidade, pela OXfam e pelo Mapa da Violência, no Brasil. Nas palavras da autora ela:

> A correlação entre a pobreza, a falta de informação e o baixo nível educacional adquiriu contornos ainda mais sinistros neste fim de milênio, permitindo formas extremas de exploração na selvageria de um capitalismo que tenta fugir dos controles coletivos, seja na forma de lei, seja na forma das negociações informais, em que as palavras são fundamentais. Por isso é tão difícil entender a violência e lidar com ela: ela está em toda parte, ela não tem atores sociais permanentemente reconhecíveis, nem "causas" facilmente delimitáveis e inteligíveis (ZALUAR, 2008, p. 256).

Por qualquer ângulo que se olhe, a violência surge como elemento constitutivo da cultura brasileira, mais do que isso – uma ideologia fundante a partir do qual se organiza a própria ordem social. Nesse sentido, a história brasileira, transposta em temas musicais e literários, comporta uma violência de múltiplos matizes, tons e semitons, que pode ser encontrada assim desde suas origens, tanto em prosa quanto em poesia: a conquista, a ocupação, a colonização, o aniquilamento dos índios, a escravidão dos negros, as lutas pela independência, a formação das cidades e dos latifúndios, os processos de industrialização, o imperialismo, as ditaduras. Todos esses temas estão divididos, grosso modo, na já clássica nomenclatura literatura urbana e literatura regional dos modernistas, podendo-se dizer que, ao longo da lenta e gradativa transformação da estrutura socioeconômica e demográfica do país, o desenvolvimento da literatura sempre buscou uma expressão adequada à complexidade de uma experiência que evoluiu tendo como pano de fundo a violência. Pode-se dizer, então, que é das relações sociais dialéticas baseadas na exclusão dos grupos populares que surgem as estéticas de resistência. Daí o surgimento do rap nacional como sendo um dos gêneros poéticos (talvez o mais potente) de convergência e voz de resistência das periferias. Até porque toda poesia de liberdade germina justamente dos contextos de opressão.

Para sobreviverem a essa realidade desigual e assassina, as camadas populares buscam sair da linha de tiro. Uma das formas escolhidas é pela arte. Como forma de resistência e revide a tal realidade, os periféricos reivindicam o poder de se autorrepresentarem, sobretudo nas estâncias públicas da política e da cultura por meio de uma estética literária própria. Isso porque a literatura é reconhecidamente um – espaço de poder cultural e simbólico. Por ser um espaço de poder acaba por se tornar objeto de disputa/embate entre diferentes grupos sociais.

Na atualidade brasileira os embates ficam ainda mais visíveis e agudos, sobretudo, quando se olha a partir da perspectiva do rap nacional. "Negro Drama" (2002), do Racionais MCs, é exemplo emblemático disso. Na parte final deste rap, o MC faz alguns questionamentos direcionando-os ora aos seus opressores, ora aos oprimidos; como se constata nas estrofes alocadas em epígrafe. De todos os questionamentos que são feitos, um se destaca, a saber, o MC pergunta aos seus opressores: "*e de onde vem os diamantes? ",* num átimo raciocínio ele próprio responde: *"Da lama"*. A metáfora é potente. A ressignificação do signo "lama" e de seu simbolismo que não raro está atrelado a algo desprezado e pejorativo é uma saída genial encontrada pelo MC para romper com a ideia da inexistência de senso estético naqueles que habitam os bolsões da pobreza econômica. Ao apontar que a origem dos mais valiosos diamantes (elemento mineral comercializado como pedra preciosa com altíssimo valor agregado) é a lama, o MC busca, por meio de um sentimento de pertença (HALL, 2003), constituir uma consciência crítica aos periféricos de orgulho e valorização de suas origens étnico-culturais. Com isso, explicita a importância cada vez maior da ocupação, pelos periféricos, dos espaços de poder (a literatura é uma delas) que constituem as esferas sociopolíticas e culturais.

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Não raro, esse tipo de poesia é fruto de uma atitude de contestação frente a uma realidade segregadora. Parece ser norteada por uma espécie de espírito libertário que habita naqueles cujo antepassados e seus descendentes historicamente foram e são violentados, como se constata nos versos iniciais de "Negro Drama": *periferias, vielas e cortiços/ desde o início/ por ouro e prata / olha quem morre, então/ veja você quem mata / me ver pobre, preso ou morto/ já é cultural* (RACIONAIS MCs, 2002). Nessa perspectiva, o rap se apresenta como discurso estético de contestação dos periféricos. Cujo objetivo central é contestar alguns mitos que habitam o imaginário coletivo brasileiro, tais como: o racial e o da inclusão.

A produção e veiculação de uma literatura genuinamente produzida por sujeitos oriundos de camadas sociais subalternizadas que não raro são negros pardos foi combatida desde aparição pelas alas mais eruditas da cultura e por isso nunca se alocou confortavelmente no berço esplêndido da literatura nacional, nesse sentido a literatura brasileira é um espaço de poder contestado, como informa Dalcastagnè (2012).

Isso porque desde sua origem ela foi tomada como privilégio das classes sociais mais abastada (cf. CANDIDO, 2006). Ademais, ocupa a categoria de bens capazes de investir naqueles que a detêm um *status* de poder simbólico, um capital cultural efetivo, sobretudo nos valores da cultura letrada, como apontou Bourdieu (1989).

De fato, se por um lado as disputas pelo espaço de poder literário geraram/geram tensões e embates que se refletem nas relações sociais, políticas e culturais do país; por outro, possibilitou o ecoar de outras vozes, sobretudo as populares, na esfera literária contemporânea. Essas vozes populares buscam se manterem alinhadas e empenhadas com a valorização e manutenção da tradição litero-cultural popular.

Não obstante, as classes populares produziram e continuam a produzir a suas expressões literárias e culturais dentro da esfera maior denominada – cultura brasileira – à revelia dos grupos dominantes. Assim, mesmo sendo rechaçado e empurrado para a marginalização, quando não a criminalização, o viés popular na literatura nacional, especialmente o poético, se manteve ativo e produtivo. Prova disso são os muitos poetas e obras (que serão apresentados/as ao longo desse texto) que surgiram ao longo da história literária brasileira dos últimos três séculos.

Um fato importante é que a literatura possibilita, ao sujeito/grupo que a produz, a (re)constituição positiva de sua identidade étnico-social e também (re)construção do passado sócio-histórico. Nesse sentido, permite a seus produtores terem o poder de se constituírem como sujeitos de sua própria história e não apenas tema dela, isto é, de dizer sobre si, sobre o outro, sobre o mundo e de se fazer visível nele. Com esse poder de representar efetiva e simbolicamente as realidades sociais o fazer literário é um espaço de poder cobiçado e por isso alvo de constante tensão e disputa.

A priori, as disputas por esse poder, que como dito gera tensões e conflitos, parece se desenvolver ao longo da história vernácula em torno da seguinte lógica dialética: de um lado os que gozando de certo prestígio social fazem do espaço literário exclusividade e privilégio dos mais abastados; e de outro, aqueles que reivindicam o poder de representação literária para si, mesmo não sendo pertencentes aos grupos privilegiados. Nesse sentido, basicamente, evidencia-se o surgimento de duas vertentes literárias nacionais simbólicas: uma reconhecidamente alinhada com os interesses do status quo, e outra engajada com os anseios populares e denúncia da realidade desigual e excludente. É nesta última que se dará centralidade aqui, pois é onde se localiza o rap como expressão poética.

Não raro, os grupos sociais que lançam mão (ou buscam lançar) do poder efetivo e simbólico da representação literária gira entorno daqueles que gozam do privilégio de serem as vozes de representação oficiais do Estado, das instituições legitimadoras e das elites; e aqueles que ocupam as lacunas deixadas pelos primeiros. Por via de regra, o segundo grupo é constituído devozes advindas dos *lócus* populares, as quais reivindicam, na urgência da hora, sua maior participação nas decisões que traçam os rumos do país. Ressalta-se que a atual presença, dos atores periféricos/populares e suas vozes artísticas (sendo o rap uma delas), não se deu e nem se dá pacificamente. De modo geral, isso se constituiu à revelia dos grupos de poder, sob embates ideológicos e conflitos classistas ao longo dos últimos quatro séculos.

Ao se olhar de forma mais analítica para o passado sócio-histórico- cultural brasileiro é possível constatar que tais vozes foram por séculos cerceadas de participarem das decisões que impactaram o destino da nação. É possível dizer ainda que por muito tempo configurou-se uma espécie de pacto entre os donos do poder nacional para perpetuar no imaginário coletivo social uma ideologia forjada na segregação dos pobres e desvalidos. Tal ideologia ainda é perpetuada com muita força e intensidade na atualidade; uma espécie de herança sombria dos quase quatrocentos anos de escravidão de negros e indígenas no país. Portanto, os sujeitos segregados dos bens da nação de hoje são os descentes daqueles que foram escravizados e segregados ontem. Como informa Jessé Souza, em *A elite do atraso*:

> No Brasil moderno houve um processo de abandono no qual o liberto foi entregue a sua própria sorte (ou melhor, ao próprio azar). Todo processo de escravidão é um processo de exclusão

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> que pressupõe a animalização, humilhação e a destruição progressiva da humanidade (SOUZA, 2017, p.74).

Essa realidade constatada por Souza, não raro, é abordada criticamente na tradição da poesia popular brasileira, por dois motivos óbvios. Primeiro, como já dito anteriormente, por resistência aos resquícios – racismo e exclusão social – da escravidão colonial. Segundo, pela consciência e natureza popular-comunitária de seus produtores. Não obstante, há um visível engajamento sociopolítico dos romancistas/poetas, o qual se manifesta diretamente na prosa e na poesia por eles(as) produzidas, sobretudo, ao longo dos últimos três séculos.

As poucas vozes, alinhadas na defesa das camadas populares foram sendo rechaçadas para a margem da cultura nacional. Ficando-as estereotipadas por muito tempo, sob a perspectiva artística como subprodutos culturais, sob a social como anarquistas. Não raro, porque ousaram ecoar em desfavor do *status quo*. Além de denunciar as atrocidades promovidas por uma organização social estabelecida numa lógica escravocrata que deixa seus resquícios até hoje (SOUZA, 2017). São exemplos dessas vozes: Luiz Gama (1830-1882), José do Patrocínio (1854-1905), Lima Barreto (1881-1922), Patativa do Assaré (1909-2002), Solano Trindade (1908-1974), Abdias do Nascimento (1914-2011), Carolina Maria de Jesus (1914-1977), Conceição Evaristo (1946), Elisa Lucinda (1958), Paulo Lins (1958), Sergio Vaz (1964), Edy Rock (1968), Mano Brow (1970), Happin Hood (1971), Sabotage (1973-2003), MV Bill (1973), Ferréz (1975), Criolo (1975), Emicída (1985), entre tantos outros. Guardadas as singularidades de cada uma dessas vozes (contexto sócio- histórico), nitidamente há características em comum que as aproximam: o engajamento estético na valorização da cultura popular e negra e a construção de uma autoimagem positiva; e o ativismo social denunciativo sobre desigualdade social e a violência, o combate ao racismo – resquícios da escravidão. Ressalte-se que tal engajamento se dá tanto na vida social quanto na produção literária desses autores/poetas. Nesse sentido, pode-se dizer que tais vozes constituem uma tradição literária de caráter essencialmente sóciopopular, visivelmente influente nos dias de hoje.

Rocha (2004) ao discutir o viés mais social, logo popular, da literatura brasileira na atualidade, aponta que no processo de construção da nação brasileira, os donos do poder optaram por um projeto de formação social pautado num elitismo socioeconômico e cultural. Tal projeto tem por essência a segregação dos mais pobres que, não raro, são negros, pardos, indígenas. Isso provocou um trauma profundo no corpo social brasileiro, o qual se reflete nas produções literárias dos grupos excluídos. Nas palavras do autor:

> É preciso assimilar a natureza conflitiva da vida cotidiana brasileira. A natureza agonística de uma formação social que foi capaz de ser razoavelmente inclusiva. Essa formação foi preparada para excluir uma larga percentagem da população brasileira de seus direitos sociais básicos. Com isso, a cultura contemporânea se tornou palco para uma nem sempre sutil disputa simbólica. Em termos estéticos o revide a isso por parte dos excluídos, veio primeiramente a construção de *uma poética da sobrevivência* evidenciando o próprio sistema social brasileiro que funciona como uma perversa máquina de exclusão, sob a aparência da falsa promessa de harmonia. Seguido por *uma radiografia da desigualdade* nos centros urbanos (ROCHA, 2004, p.174-5)

Do ponto de vista social, as constatações de Rocha convergem com as de Souza em muitos aspectos, sobretudo no tocante à exclusão social as classes populares. Explicita ainda que o atual espaço cultura brasileiro é o palco central das disputas de poder, sobretudo, as simbólicas. Com isso, o autor parece evidenciar a pequena circulação dos donos do poder e o histórico crescimento do universo dos excluídos. Agora, para além do social, o autor projeta também uma perspectiva estética do fazer literário das classes populares – a poética da sobrevivência. Esta se configura principalmente como denúncia explícita da violência física e simbólica a qual é interposta.

De fato, reconhecer a existência de uma tradição de vozes literárias populares em suas nuances, é considerar sua atuação efetiva na esfera sociocultural é, por certo, criar a possibilidade de uma compreensão muito mais ampla da realidade sociocultural brasileira atual. De modo geral, as obras produzidas por essa tradição popular brasileira são profundamente marcadas pelo posicionamento crítico de seus produtores no tocante à condição de vulnerabilidade e exclusão a qual os estratos populares são condicionados. Ademais, trazem consigo, tanto prosa quanto poesia, as marcas da oralidade ancestral como forma de resistência sociocultural. Como informa Zumthor (1997) "a predominância das comunicações orais restringem-se então aos meios pobres, zonas marginalizadas ligadas à cultura popular" (p. 23).

As manifestações artísticas de cunho popular têm, historicamente, as periferias como seu reduto orgânico. É no espaço periférico que ocorre, em grande índice, a produção e circulação das histórias orais, as quais carregam consigo as tradições do folclore, dos ritos, dos saberes e das visões de mundo dos que nela e dela são oriundos. Assim, a periferia pode ser lida como o ambiente natural e histórico da oralidade, ainda que na atualidade configure-se também enquanto espaço de troca e de intersecção com a cultura letrada, como fica claro nos versos a seguir: *Alô, Foucault* / *Cê*

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que sabe o que é locura / É ver Hobsbawm na mão dos boy / Maquiavel nessa leitura/ fala prum favelado / que a vida não é dura (CRIOLO, 2014); *Entre o nosso martírio e nossa fé / Foi foda contar migalha nos escombros / Lona preta esticadas, enxada no ombro / E nada vim, nada enfim / Esses boy conhece Marx / Nós conhece a fome / Então cerra os punho, sorria / E jamais volte pra sua quebrada de mão e mente vazias* (EMICIDA, 2013).

Tudo isso levado em consideração, e também a afirmativa de que o rap nacional pode ser entrevisto como a expressão cultural mais potente produzida pelos estratos populares na atualidade, como assevera Oliveira (2018):

> A potência do impacto cultural provocado pelo rap na esfera sociopolítica e cultura do país, consiste, sobretudo, em sua extraordinária capacidade de representação do popular e tipo de voz coletiva cultura – o periférico que fala para outro periférico – que emergia na década de 1990. No rap ocorre uma plena adequação entre linguagem, elementos populares e conteúdo de experiência, adequação essa que é notadamente o mais potente e vigoroso resultado estético de um trabalho artístico legitimamente desenvolvido nas periferias urbanas nas últimas décadas (OLIVEIRA, 2018, p. 27).

Nesse sentido, guardadas as devidas nuances, o que o rap faz, no tocante à inclusão e representação dos extratos populares na esfera sociocultural e política do país, é colocar em xeque as ideologias dominantes que por séculos construíram um estereótipo negativo dos grupos periféricos. Isso na medida em que se caracteriza também por ser um reflexo da origem étnico- social de seus autores. Com efeito, buscam estabelecer um diálogo direto com seus pares.

Esse diálogo, que não raro é dialético, que ora incorpora um tom aconselhador, igualitário, incentivador: *Moleque um momento, ainda dá tempo, / Se conserta / Fique atento ouça / O alerta / Vê se acorda / Liberte sua mão, vem comigo / Sou abrigo, um amigo, incentivo/ Instrumento*, Gog (2003), "*A gente vive se matando irmão / Por que? / Não me olhe assim / Eu sou igual a você"*, Racionais MCs (1997), "*Levante sua cabeça / Se você chorar não é uma vergonha / Venha com nóis",* Brô MCs (2009), "*Irmão, você não percebeu que você / É o único representante do seu sonho na face da Terra? / Se isso não fizer você correr, chapa / Eu não sei o que vai"*, Emicída (2013), "*Voe, e que todo vento a bem te soe ao descobrir / A natureza da Centelha Divina que existe em si / Rumo ao amor! / Não importa qual caminho trilhe / Não se ilhe, sonho que se sonha junto é o maior louvor", Criolo (2015).* Ora incorpora um tom mais ostensivo: "*Irmão, o demônio fode tudo ao seu redor/Te oferece dinheiro, conversa com calma/ Contamina seu caráter, rouba sua alma/ Depois te joga na merda, sozinho / Transforma um preto tipo A num neguinho"* Racionais MCs (1997), *"Uma triste constatação:/ Muitos irmãos patrocinam o vilão.../ Alguns negros/ Afrodescendentes/ Passaram a ser obedientes/ Afro-convenientes / Alguns de nóis/ Quando expõem o seu ponto de vista/ Tentam ser pacíficos, cordiais/ Amorosos*", Gog (2006).

Esses versos explicitam o que Oliveira (2018) aponta como sendo a voz coletiva do rap, isto é, um canal pelo qual o sujeito periférico autorizado pelos seus (o MC) fala diretamente para outro sujeito periférico buscando provocar neste último uma conscientização étnico-comunitária e cultural. Para tanto, os MCs buscam se aproximar, falar a esse outro por meio de uma amenização de suas diferenças individuais, isso explica a frequente utilização do termo 'irmão'. Sabe-se que essa palavra apresenta em si um significativo simbolismo de união, paridade, empatia e alteridade.

Como já mencionado, a literatura brasileira oficial sempre foi um espaço de poder ocupado, quase que exclusivamente, pelos estratos sociais letrados e mais abastados. Contudo, registre-se também a crescente disputa por esse espaço de poder entre os "escolhidos por deus" e os estratos populares. Sobre isso Dalcastagné informa que:

> Desde os tempos em que era entendida como instrumento de afirmação da identidade nacional até agora, quando diferentes grupos sociais procuram se apropriar de seus recursos, a literatura brasileira é um território contestado. Muito além de estilos ou escolhas repertoriais, o que está em jogo é a possibilidade de dizer sobre si e sobre o mundo, de se fazer visível dentro dele. Daí os ruídos e desconforto causados pela presença de novas vozes, vozes não autorizadas (DALCASTAGNÉ, 2012, p. 07).

Seguindo a linha de raciocínio da autora, uma voz (literária) não autorizada seria aquela que apesar de existir desde o início da própria literatura nacional acaba por não se integrar cordialmente nos discursos de poder dos grupos dominantes. Por não aceitar tal condição essas vozes foram e são rechaçadas à marginalidade quando não criminalizadas, vide a produção literária de Lima Barreto, Jorge Amado, Maria Carolina de Jesus, Patativa do Assaré, Solano Trindade, entre tantos outros. Com mais ou menos intensidade autores e obras sofreram tal rechaço, muito embora hoje alguns deles estejam alocados, ainda que com certo desconforto, na esfera oficial da cultura nacional. De modo geral, todos grupos humanos, ao longo de sua história e a seu modo, desenvolveram suportes/ mecanismos de transmissão de seus saberes, ritos e visões de mundo, isso com intuito primeiro de preservação de suas culturas.

De fato, uma compreensão conservadora da literatura periférica, não raro, está atrelada diretamente a um modo de olhar preconceituoso e superficial na qual

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as expressões artísticas dos grupos populares são desprovidas de capacidade e sensibilidade estética. Ressalte-se que o mesmo já aconteceu com o samba, inclusive sendo proibido sua manifestação e difusão no início do século XX; e acontece com o funk carioca, sobretudo, devido a sensualidade e o duplo sentido empregados em suas letras. Todas essas tensões e seus ruídos se fazem presentes nas relações sociopolítica e culturais na atualidade brasileira.

Da favela à aldeia: o rap como elo poético da resistência periférica

A condição de segregação e violência imposta às periferias brasileiras historicamente, fez germinar manifestações artístico-culturais que se configuram como uma espécie de efeito colateral a tal condição.

Guardadas as devidas singularidades como língua, modos de vida e cultura, historicamente os *lócus* periféricos são pungentes produtores de discursos estéticos de resistência. Com efeito, o rap é um dos mais contundentes, na atualidade. Esse instrumento de resistência, ainda que estético, é fundamental para denunciar às violências físicas e simbólicas que são empregadas nas periferias. Ressalte-se que a vida dos sujeitos periféricos está sempre por um fio (e isso não é uma metáfora*): "Aqui vale muito pouco a sua vida / nossa lei é falha violenta e suicida/ Parágrafo primeiro na lei da favela. Legal / Assustador é quando se descobre que tudo dá em nada / E que só morre o pobre"* (RACIONAIS, 1997).

Periferia é periferia em qualquer lugar. Considerando essa máxima, é possível dizer que seja no sertão, seja na aldeia, seja nas favelas urbanas os dispositivos de promoção da exclusão da violência são praticamente os mesmos. Ora, se isso é um fato, é natural que a forma de resistência e revide a esses dispositivos seja também praticamente o mesmo. Nesse sentido, aponto aqui que o rap (o gênero estético periférico, por excelência) é o elo, estético e de resistência, entre as periferias.

Por certo, a periferia é o principal *lócus* de produção de arte na atualidade, tendo no rap sua face crítica mais inflamada e contundente. Desse modo, não se omite da abordagem profunda e consciente de questões sensíveis à vida social brasileira, tais como: ausência de um Estado de direito social, o extermínio da população negra, indígena e pobre nas periferias pelo braço armado do Estado, o crescente abismo da desigualdade social. Ressalte-se, que isso tudo pode ser resumido em dois dispositivos centrais: o racismo e segregação social. Não por acaso, o rap se coloca em rota de colisão com estes dispositivos.

Ao fazer isso, O MC, produtor do rap, apresenta uma consciência de pertencimento crítico as suas origens étnico-social, política e histórica, talvez por isso, consegue analisar e promover reflexões extremamente relevantes sobre como se dá as relações entre o estrato social em que está inserido e outros que compõem a sociedade atual. Assim, o seu rap busca se configurar como uma poesia de cunho coletivo. Se oferece, de forma consciente é contextualizado, como elo de ligação e diálogo entre as periferias

Destaque-se que, no tocante aos povos indígenas, o rap está paulatinamente sendo incorporado pelas gerações mais jovens como instrumento estético de denúncia dos "genocíndios", de reivindicação dos direitos básicos e de contestação dos estereótipos negativos a eles atribuídos historicamente. Não raro, os indígenas jovens são os que estão em maior contato com as culturas externas não-índia, essa questão também e discutida em seus raps. Nesse sentido, os MCs indígenas comungam da ideia de proteção das suas culturas tradicionais. Por tudo isso, não entendo o estranhamento e a aversão de alguns em relação ao índio produzir rap; o que me causa certo espanto é o porquê demoraram tanto para fazê-lo. Esse diálogo de apropriação deve ser entendido como algo natural, na medida em que as origens do rap vinculada às tradições de cunho oral as quais eram transmitidas ao longo do tempo pelos griots (anciões africanos símbolos da sabedoria negra, encarregados de transmitir a cultura de África para as novas gerações). As culturas indígenas, também como se sabe, são constituídas e transmitidas basicamente via manifestações oralizadas de suas tradições; o papel de guardião e transmissor é desempenhado pelo pajé. Além disso, no Brasil, desde a colônia a exclusão social é historicamente condicionada e direcionada, sobretudo, para esses dois grupos étnicos. O que acaba por reforçar que a utilização do rap consolida um elo estético de resistência entre ambos.

Os grupos indígenas de rap Brô MCs e o Oz Guarani são pioneiros na utilização desse elo estético. Retomam as tradições, saberes, modos de vida de seu(s) povo(s) e os atualizam por meio da linguagem musico-poética do rap. De modo particular buscam conscientizar os jovens indígenas da importância de sua cultura e da condição de ter que lutar para mate-la viva. Fazem isso por meio de um hibridismo linguístico-cultural, como se pode constatar nos trechos a seguir:

> M´Bya kuery [O indígena] não desiste Direto da Aldeia Jaraguá
> Na responsa pra somá A nossa voz está no ar
> Aqui mais um rapaz, humilde sobrevivente,
> Eu manjo mesmo no som, a minha rima está aqui
> No meu rap eu vou seguindo meu caminho
>
> Xondaros [guerreiros], guerreiros, herdeiros da aldeia, sou índio Guarani
> Eu rimo e vou mandando em Guarani, escuta aí:
> Kunimin Gué Kunha Taingué kyri guei Py tu nhavó jerekoike [os jovens e as crianças toda noite entram na casa de reza]

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Opy ojerojy mborai omonhendu tataxinare ko haxy´i
Pavé hapotei omombey
[Fazem sua dança e pedem força para todos os parentes]

Nóis tá de pé, firme e forte assim que é
Se liga na fita é Hip Hop Guarani nessa quebrada
Oz Guarani chegou,
Tekoa [aldeia] representou, Satisfação total
Yvy kaguy yy opa´mbaé [a terra, a natureza e outras coisas] que é natural
Orembaé Xondaro kuery rovae orereko´ma roxauka
[Nossos jovens guerreiros chegaram mostrando nosso modo de vida]
Um dia de sol, na zona oeste, Jaraguá, Tekoa Os mano e as mina no campo jogando bola
A criançada brincando, com o sorriso no rosto
Sendo feliz, assim que é, no meu olhar
Xerexa´py aexá tekoa [No meu olhar eu vejo] é bom lugar Mas então por que não demarcar?
Prazer sou mano Glovers
Sobre, sobreviver no Inferno, vou mandando o meu som Pros irmãos lá do fundão, agora nóis barra pesada
Da aldeia Jaraguá, com total confiança
Pode crer, Oz Guarani, com vocês para somar

A utilização da língua guarani é, sobretudo, um ato de resistência. A fonética desta língua acaba por acentuar os traços da tradição oral milenar do povo Guarani. O hibridismo linguístico-cultural que salta aos olhos e ressoa aos ouvidos se torna a principal matéria poética do rap indígena. Tal matéria se manifesta no tempo e no espaço contemporâneo como uma espécie de eco das vozes do passado que se colocam a refletir sobre o presente. Com efeito, muito mais do que denunciar as injustas violências sofridas, a exclusão e o preconceito social, o rap guarani traz consigo toda a espiritualidade que é característica dos povos indígenas. No sistema cosmológico da cultura indígena a palavra é alma, é a fundação do ser, da vida e da pessoa. Assim configuram no rap uma alma- palavra. Uma forma de manter são tanto corpo como espirito.

Vejamos outros versos/estrofes agora de "Eju ore ndive" (Venha com nós) e koangagua (Nos dias atuais) do grupo Brô Mcs (1º grupo indígena de rap do Brasil):

Ape Che rap ndopai
Aqui meu rap não acabou
Ape Che rap oñembyrü
Aqui meu rap está apenas começando
Che ro henoi e ju ore ndive
Nós te chamamos para revolucionar
Che ro henoi eju ore ndive
Jaha ñande Kuera jaguata
Vamos todos juntos no rolê
Jaha nãnde jarya
Vamos todos nós ser felizes
Jaha já chuka, karaipe ke
Che há hae ome`é jaiko porá.
Vamos mostrar para o branco que eu e você vivemos em paz (BRO MCs, 2009)

Hai amoite ndoikua'ai mbaeve
Korap oguarê amoite tenonde
Apuka penderehe, nde ave reikotevê
Che ñe'e avamba'e oi chendive
Añe'e haetegua ndaikosei ndechagua
Aporahei opaichagua ajuahechuka
Ava mombeuha ava koangagua
Rap ochechuka upea ha'e tegua (BRO MCs, 2012)

Aqui uma vez mais o que salta aos olhos são os versos em língua Guarani. Por si só a utilização dessa língua já acentua o caráter de coletividade, de resistência e atuação intelectual de seus produtores, e, ainda marca o seu lugar de fala. A organicidade da poesia do rap indígena também é marcada pela inerente laboração de um discurso lírico-coletivo, desde o título escolhido "Eju ere ndeve", em português: Venha com nós. Além disso, há um empenho em conscientizar seus pares, sobretudo os jovens, e resistir às formas de exclusões sócio-política-religiosa-cultural historicamente sofridas pelos povos indígenas por conta dos processos de invasão e colonização de seus territórios, por países europeus, e a implantação da escravidão.

Como se sabe, o contexto histórico de exclusão e escravidão dos indígenas é o mesmo que foi imposto a priori aos negros africanos e a posteriori aos afro-brasileiros, como constatou Ribeiro (1979). Talvez, esse seja o principal fio condutor que gera o instinto de coletividade e um forte "sentimento de pertença" (HALL, 2003) existente na poesia lírico-coletiva do rap nacional.

Na atualidade o rap engaja-se num movimento de defesa e valorização da cultura popular e suas tradições, isso na medida em que se entende como sendo um viés da cultural nacional. Esse engajamento de defesa e valorização pode ser entrevisto, por exemplo, em seu hibridismo poético marcado pela simbiose entre elementos contemporâneos e populares. Um exemplo emblemático disso é a poesia produzida pelo rapper-repentista-embolador cearense Rapadura Xique-Chico. A junção do discurso poético do rap com o do maracatu, coco, capoeira, forró, baião e das cantigas de roda, que se materializa também na escolha de seu nome artístico – Rapadura (Rap/adura) – demonstram o engajamento do artista com suas origens culturais. Isso pode ser constatado nos trechos a seguir:

Por tudo que se floriu, por tudo que se sentiu
Felicidade explodiu, todo sertão se buliu
Todos souberam que foi no Brasil que isso surgiu
Tipo rap com baião, tipo canção com batidão
Tipo Rapadura e Gonzagão, a melhor dupla do sertão
[...]Eu aplaudir a segunda beleza pura, é cordel

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Pura beleza é frevo, maracatu, capoeira
Tem jumenta alada e cachaça tem de tudo na feira
Tem cabra embriagado que tem terreno no céu
Tem farinha e rapadura que é mais doce que mel
Isso é o que me faz feliz, vou celebrar minha raiz
Sou lavrador, trabalhador, sou sonhador cantador
Eu vim da seca, da palhoça pra expressar meu amor
Toda essa gente tem garra
Tem esperança no peito
Tem tradições, tem talentos e merecem mais respeito (RAPADURA, 2010)

Não vejo cabra da peste só carioca e paulista
Só frestyleiro em nordeste não querem ser repentistas
Rejeitam xilogravura o cordel que é literatura
Quem não tem cultura jamais vai saber o que é rapadura Foram nossas mãos
Que levantaram os concretos os prédios
Os tetos os manifestos, não quero mais intermédios
Eu quero acesso direto às rádios, palcos abertos
Inovar em projetos protestos arremesso fetos
Escuta! A cidade só existe por que viemos antes
Na dor desses retirantes com suor e sangue imigrante
Rapadura eu venho do engenho rasgo os canaviais
Meto o norte nordeste

Minhas irmãs, meus irmãos
Se assumam como realmente são Não deixem que suas matrizes
Que suas raízes morram por falta de irrigação
Ser nortista e nordestino meus conterrâneos
Num é ser seco nem litorâneo
É ter em nossas mãos um destino
Nunca clandestino para os desfechos metropolitanos (RAPADURA, 2010)

Esses trechos são de "Amor Popular" e "Norte Nordeste me Veste", respectivamente. Integram a primeira obra publicada pelo artística em 2010. Neles, Rapadura explicita seu engajamento de defesa e valorização da cultura popular e suas tradições. É visível o retrato sobre o Nordeste, da seca, do agricultor, da mulher rendeira, e também da cidade e dos processos de urbanização ao passo que tece uma crítica ferrenha àqueles que rejeitam suas raízes culturais originarias. Faz isso por meio de uma poética marcada por um hibridismo artístico-cultural (outra característica contemporânea desse gênero), isto é, configurada na junção de gêneros populares como a embolada, o repente, coco, maracatu, capoeira e as cantigas de roda juntamente com letras poéticas contundentes.

Notadamente, há um lirismo compassivo para com os seus iguais e um sentimento de indignação e revide frente as mazelas sociais. Ademais, há explicitamente a intensão de manter a sua identificação com aquilo que é popular e com o povo ao passo que promove a transmissão dos valores e técnicas constituídas ao longo da história da cultural popular no Brasil. Ressalta-se que esse viés de cultura é por essência fruto da resistência das tradições populares como informa Cascudo:

> A cultura popular é o último índice de resistência e de conservação do *nacional* ante o *universal* que lhe é, entretanto, participante e perturbador resultado da sabedoria oral, memória coletiva anteposta aos conhecimentos transmitidos pela ciência. O saber-fazer do povo que atribuem à cultura popular seu caráter de continuidade, funcionalidade e utilidade, que, por sua vez, a torna mantenedora do estado normal do seu povo quando sentida viva (CASCUDO, 1983, p. 688-9).

Reconhecidamente essas expressões artísticas, utilizadas por Rapadura e outros rappers, são frutos das tradições orais e populares que não raro se manifestam em abundancia por meio do canto falado presentes nas culturais nordestinas, nos rituais indígenas e africanos, os quais estão presentes e compõem a tradição. Como aponta Cascudo a cultura popular é, em última análise, o índice de resistência e conservação da sabedoria oral e da memória coletiva das gerações anteriores.

Na atualidade, resistência e conservação se encontram e se manifestam em expressões e gêneros literários, musicais, plásticos, teatrais. Não raro, buscam se manter em linha com a tradição cultural popular na medida em seus produtores são quase que em sua totalidade oriundos dos estratos não abastados. Nesse sentido, pode-se pensar o rap (e outras tantas expressões litero-musical) como sendo um traço de continuidade da tradição cultural literária popular, na atualidade.

Ainda nesse sentido, é possível observar no rap um diálogo temático e estrutural comum. Nesse sentido, assim como os guaranis vestem sua roupagem cultural em seus raps, o nordestino Rapadura o faz também a partir dos elementos de sua cultura. O que há em comum entre um indígena guarani e um nordestino do árido sertão é que ambos, assim como os brasileiros negros, são marcados historicamente pela ideologia dominante de discriminação, preconceito e pela força da exclusão social. Não obstante, seus raps acabam por refletir questões a partir das características culturais que lhes vestem, como se pode observar nos versos:

Seja bem vindo à minha realidade
Sei que quando eu passo, me olha diferente
e a gente luta para manter a nossa crença
E o homem branco traz doença, dizimou o nosso povo
causou a nossa miséria e agora me olha com nojo
Sou um índio sim, vou até falar de novo Guarani, Kaiowá

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E me orgulho do meu povo
Esse povo que é guerreiro é batalhador
Um povo que resiste com força e com amor
Amor pela terra querida
Amor por seus filhos e filhas
Filhos e filhas, marcados pela vida

Mais de quinhentos anos uma ferida que não cicatriza
Quinhentos e dez anos de abandono
confinados em reserva
que mal cabe em nossos sonhos
Pra nos o que kit índio é o papel e a caneta
rimando na batida eu vou levando a minha letra
E não aquele kit que você pensa babaca
Uma corda e uma baca
Terra sagrada pra nóis é tekohá
Fazendeiro ocupa, não tenho medo de falar
De lá pra cá terras e conflitos
Chegou a hora de lutar pelos direitos dos índios
Contra tanta miséria,
Ao lado da cidade reserva, favela, sequela que fica
Desnutrição infantil índio suicida
Sendo alvo do desprezo da sociedade
Mae índia invisível perambula pelas ruas da cidade
sentindo preconceito e a maldade na carne
(BRO MCs, 2010)

O fazer literário de outras minorias como, por exemplo, indígenas (que contam com representantes como Brô MCs, Oz Guarani) e a comunidade LGBT+ (que contam com representantes como Rico Dalasan, Lins da quebrada, Lineker). E é nesse cenário que a poesia lírica do rap constrói o seu pensamento coletivo na esfera sociocultural, faz isso a partir do seu lugar de fala, de seu *lócus* de enunciação – a periferia.

Ressalta-se que o acesso a esse lugar de fala – a esfera literária – historicamente foi renegado a essas minorias. É possível entrever que ao longo de grande parte da história literária brasileira (tanto na prosa quanto na poesia) as minorias (estratos subalternizados) foram representadas de forma caricatural, exótica, excêntrica e pejorativa. Quase sempre figuraram como meros coadjuvantes da cultura nacional, quando na verdade foram e ainda são contribuintes diretos da constituição dos pilares identitários que fundaram a identidade nacional. Indígenas, negros e o caboclo nordestino estão no centro dessa identidade. E é claro que tal influência se refletiria e seria reivindicada na expressão literária brasileira mais cedo ou mais tarde, agora, porém buscando desconstruir as representações de cunho pejorativo: "*eu era a carne agora eu sou a própria navalha* (RACIONAIS MCs, 2002). Desse modo, articula o discurso artístico com função primordial de potencializar e consolidar o sentimento de (com)unidade entre as diversas periferias. Ao passo que também estimula o rompimento de pré-conceitos que habitam o imaginário coletivo nacional – mito da democracia racial, conformismo, inferioridade, cordialidade.

Como se constata, a poesia do rap não advém e nem é produto do mundo acadêmico letrado. Tampouco, das grandes bibliotecas nacionais onde, não raro, a entrada é balizada pela pompa estética de seus usuários. Não se liga à poesia normativa dos grandes salões da aristocracia nacional, local onde reina e se tem como única a cultura do erudito. Pelo contrário, a poesia do rap é justamente o seu avesso. É produto do mundo semialfabetizado, do ensino fundamental incompleto, com raríssimas exceções. Não permeia as prateleiras das grandes bibliotecas nacionais, muito menos os debates nos nobres salões.

Nesse sentido, portanto, manifesta-se como expressão cultural popular de cunho negro, mestiço e diaspórico. É o poema sujo, inundado de oralidade, sátira, crítica social. É a metáfora da resistência do diamante que se origina da lama. É a beleza poética da flor de lótus que emerge e desabrocha em meio ao lodoso ambiente social. É lírica coletiva profundamente marcada por uma social exclusão, mas que se fortalece, sobretudo, pelo revide a ela. Um efeito colateral que o sistema segregador fez. É o fruto genuíno da inteligência periférica.

Considerações finais

Como se viu, o rap que é – a voz dos sujeitos subalternizados, das periferias – reflete as relações de poder que incidem sobre si e sobre a realidade que o cerca. Nesse sentido, o rap se estabelece como a voz legitimada (autorizada) pelas comunidades das quais é oriundo. À margem da tradição literária erudita que é excludente por natureza, os MCs comungam uma poética de cunho popular e de contestação a qual se insurge à ordem vigente do *status quo*.

Configura-se como um discurso estético que se mantém em rota de colisão com os dispositivos que se colocam como impedidores de sua produção e veiculação na esfera sociocultural, como apontou Foucault (2010). Ademais, legitima e consolida o espaço de dicção das classes subalternizadas. Aglutina em si todos os anseios das periferias por um futuro menos violento e desigual.

A escolha do rap como sendo o gênero estético de resistência das minorias periféricas (negros, indígenas, nordestinos pobres, lgbts, entre outros) surge do despertar de uma consciência de pertencimento, isso na medida em que se percebem alvos principais de um sistema segregador e violento. Isso se materializa no sentido em que o MC, por meio de sua poesia, torna público sua (com) unidade, origem identitária, as causas que defende:

Ei, irmão, nunca se esqueça
Na guarda, guerreiro, levanta a cabeça, truta Onde estiver, seja lá como for
Tenha fé, porque até no lixão nasce flor

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[...] Eu sou guerreiro do rap, sempre em alta voltagem
Justiça e liberdade, a causa é legítima
Meu rap faz o cântico, dos louco e dos romântico, vô
Por um sorriso de criança aonde for
[...] Pros parceiros, tenho a oferecer minha presença
Talvez até confusa, mas real e intensa
Meu melhor Marvin Gaye, sabadão na marginal
E liga eu e os irmãos é o ponto que eu peço
Favela, fundão, imortal nos meus verso (RACIONAIS MCs, 2002).

Com isso ativa em seus pares o instinto de empatia, resiliência e proteção mútua – a dimensão coletiva –, chama-os à dimensão da consciência crítica, pois a(s) periferia(s) os unem "pela dor, pela cor e pelo amor". Destaca-se também a busca por uma estética que reflita a identidade popular coletiva perpassa não só pelas questões socioculturais – que no limite tornam-se políticas –, mas também pelos meios/suportes de produção e veiculação desta estética (aqui especificamente a poesia) entre os diferentes espaços periféricos.

O que se vislumbra no horizonte, por fim, é que por meio do rap as periferias consolidaram um potente canal de diálogo entre si. Com eficácia, esse diálogo (que não raro é de resistência) estabelecido da favela à aldeia, por certo, contribui para a materialização de uma identidade étnica-popular de cunho coletivo em comum. Claro que sem deixar de observar e garantir as diferenças étnico-culturais de cada periferia que compõem a grande aldeia brasileira; periferia é periferia em qualquer lugar.

Em última análise, o que parece restar então às periferias é seguir resistindo, sobrevivendo, sempre com um brado na voz. Já que é da lama que surgem os diamantes, ou melhor: é justamente de contextos sociais de segregação e exploração que emerge a poesia de liberdade.

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On Theory and Practice of the Volunteer's Participation in Mitigation of Critical Situations: A View from Russia

By Oleg N. Yanitsky & Olga A. Basheva

Abstract- The article analyses an essence, character and forms of the volunteer's organizations participation in the struggle with the 'accidents' i.e. with critical situations (hereafter the CS) generated by the outside and inside forces and contradictions paying special attention to the socially-constructed CS. The authors set forth the foundations of the theory of an emergence and development of the CS, defines their main archetypes, and offers a differentiation of their three phases of development: initial, the CS as such, and the mitigation of their immediate and far-reaching natural, social and technological consequences. A necessity of the volunteers' and individual civil rescuers participation in the various phases of the CS and in coping with their social and other consequences is substantiated. A brief history of this type of civic organizations in Russia of the XX and at the beginning of the XXI is set forth; a necessity of differentiation of functions of a state i.e. its rescue forces and civil society volunteers' organization is explained. The article gives a preliminary estimation of an efficiency of the use of various methods of the CS studies and their consequences. The authors offer a preliminary typology of the volunteers' organizations with a focus on their universal and international character.

Keywords: civil society, critical situations (CS), globalization, metabolism, risks and threats, state, theory and methods, volunteers, Russia.

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On Theory and Practice of the Volunteer's Participation in Mitigation of Critical Situations: A View from Russia

Oleg N. Yanitsky [α] & Olga A. Basheva [σ]

Abstract- The article analyses an essence, character and forms of the volunteer's organizations participation in the struggle with the 'accidents' i.e. with critical situations (hereafter the CS) generated by the outside and inside forces and contradictions paying special attention to the socially-constructed CS. The authors set forth the foundations of the theory of an emergence and development of the CS, defines their main archetypes, and offers a differentiation of their three phases of development: initial, the CS as such, and the mitigation of their immediate and far-reaching natural, social and technological consequences. A necessity of the volunteers' and individual civil rescuers participation in the various phases of the CS and in coping with their social and other consequences is substantiated. A brief history of this type of civic organizations in Russia of the XX and at the beginning of the XXI is set forth; a necessity of differentiation of functions of a state i.e. its rescue forces and civil society volunteers' organization is explained. The article gives a preliminary estimation of an efficiency of the use of various methods of the CS studies and their consequences. The authors offer a preliminary typology of the volunteers' organizations with a focus on their universal and international character. The article concluded with the statement that the volunteers' movement is not only a mean to help to the nature and people in a calamity but it's an indispensable mean for giving to its participants a feeling of an intellectual and socially active persons.

Keywords: civil society, critical situations (CS), globalization, metabolism, risks and threats, state, theory and methods, volunteers, Russia.

I. Theoretical Urgency of the Issue

All countries including Russia are in a transition period conditioned by the Fourth industrial revolution. It means that the modes of production and consumption as well as the social institutions and the peoples way of life are in the process of a change when the existing structural-functional are already out of work while the new ones built on the basis an information-communication processes and the Internet are yet in the processes of construction and testing only. This transition period, imbalances and uncertain global prospects are a fertile soil for the emergence of the accidents and disasters i.e. the CS. Besides, a load of unresolved natural, social and technological problems continues to grow generating the new CS. This transition period, a growth of uncertainty of global dynamics, more often emergence of new CS of various scale and character as well as the processes of hybridization of various structural-functional agents and their living environments mean that such extremely complex and mobile CS cannot be resolved or even mitigated by special rescue forces only without the assistance and collaboration with voluntary organizations.

A rapid development of the Information Galaxy (Castells, 2004) and its relative accessibility coupled with the wish of quick enrichment provoke a quick development of the hackers' groups and organizations that in turn created new CS, financial, social and technological catastrophes. Besides, a continued 'top-down' regulation of public life, permanent generation of new social norms, competences, and codes (Burawoy, 2015) generate not only a reaction of escape but a strong will of the rank-and-file people to participate actively in a social life of a society, to render help to the others, and to help the affected people to return to a full value social life.

More than that, to our mind, the transition period signifies the ends of times of total individualism. But these citizens want not only to be the travelers – the further the more they want to be not only the spectators but the active participants of the struggle with new challenges and risks in situ as well as in any part of the world including the space. Why? Because the people are not only the individual consumers but they want to be risky individuals if this risk brings goods and wellbeing to other people. In other words, it seems us that the era of utmost individualism and a demonstrative behavior as it has been called by Bronislaw Malinowski is coming to the end, and the numerous critical situations here and there give them such opportunity. To our mind, a combination of risky behavior and its positive social results plus a 'return' on a public field of small highly integrated (i.e. face-to-face) active social groups, they wish to make their input into wellbeing of global community is a good signal produced by this transition period. The people begin to understand

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practically the maxima formulated by the US biologist B. Commoner. According to him, all interconnected with all, all is going somewhere, and nothing yield for nothing. It's rather important that the numerous accidents and calamities forced ordinary people to unite as the 'individuals as the individuals' (K. Marx) but not only to have a cup of coffee but with the aim to work at the limits of their capacities in order to mitigate the CS after-effects and to return affected people for being the actors.

Therefore, we think that the problems of the theory and practice of the civil society organizations in the foreseeing, prevention, mitigation of the CSs and their natural, social and technological consequences is very urgent now. Unfortunately, the leading the US and the EU theorists of postmodernism (Beck, 1999; Beck et al., 1994; Bringel and Domingues, 2004; Mol and Sonnefeld, 2000; Urry, 2003, 2008, 2011) operate by too general theoretical apparatus as the threats, risks, challenges and the like without their interdisciplinary and more detailed interpretation. Only the U. Beck's thesis that we are still living in a society of the side-effects argued in favor of prognostic research which by definition should be interdisciplinary. Besides, some interesting empirical facts have been gained by R. Murphy (1997, 2009).

At the ISA conferences and forums the issue of the CS, its theory, methodology of research and numerous multidisciplinary consequences have been never analyzed. The organizers of such international gatherings prefer to speak in such terms as the risks, turbulences, inequalities, etc. never discussing the theoretical meaning of very notion of the CS. Then, it's indicative that theory and practice of the CS were discussed in two different Research committees, the theory and methodology and that of accidents and disasters. Finally, about two years ago the two UNESCO's public committees, of Natural and Social sciences have been merged into one. But that significant act has no influence on the structure of modern science dealing with the CS.

II. Empirical and Theoretical Resources

Prof. Yanitsky was the fifteen years participant of the UNESCO's program 'The Man and the Biosphere', the initiator of three international projects, the adviser of the EBRD, and the organizer and participant of 10 Russian research projects. He has 40-year experience of social and environmental movement studies in the Soviet Union and Russia. Initially Yanitsky was city planner and urban sociologist that allowed him to gain interdisciplinary experience in such research fields as urban functional structure, open areas, neighborhood life, urban way of life and many others. (Yanitsky, 2012, 2013, 2014).

Dr. Olga Basheva is experienced specialist in various types of the CS, namely in mitigation of the natural and social after-effects of forest fires, especially in long-term after-effects as a result of the resettlement of those who lost all his/her possessions in a fire. Dr. Basheva have studied in details the large fire of the main Information center of Russian Academy of Sciences (the library of the Institute of Scientific Information on Social Sciences) (Basheva, 2018), and now she is the initiator and leader of the current research project 'Emergency volunteering as a reply to the natural and technological challenges in Russia' (see below).

Methods used for field-research have been as follows: observation, included observation, long-tern in-depth interviews with the affected people, the rescuers, volunteers and many others.

As concerns to theory and methodology, our researches are based on systemic approach adapted to such complex dynamic system as the Biosphere. The corner-stone of our theoretical approach is an understanding of modern state of the Biosphere as a socio-biotechnosphere (hereafter the SBT-system) shaping under an influence of constructive activity of humanity coupled with ongoing evolution of the natural systems.

There are no the 'interactions' as such in our world. The SBT-systems of any scale are shaping and transforming under various *metabolic processes* that are the reciprocal natural, social and technologically constructed mutual transformations. The results of the metabolic processes may by as follows: one-sided or mutual transformations, an empowerment of one another, construction of nature-like materials and functional systems, etc. till mutual destruction and annihilation.

The social metabolism as such is generated by a necessity of transformation of natural structures and processes into socially-useful ones, and vice versa. The social metabolism may be at least of three kinds: the adaptive, transformative and destructive. In all above cases this metabolism has its own tempo-rhythms. Thus, we consider the social metabolism as one of the driving forces of ongoing transformations of the global and (may be even an outer space) SBT-system.

III. The State, Business and Civil Volunteers in Russia

Such division on three streams has gradually shaped after the years of perestroika (1988-92) and in the process of the extinguishing of state-governed civil organizations of the Soviet Union. The new, market period of the shaping of the state, business-governed 'informal groups' including mobile private military troops, and new civil initiatives began. These processes have been accompanied by a gradual exclusion of civil

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organizations (grassroots and many others) from public arena and replacing them by pro-state and business ones.

Recently, such division is already well-institutionalized one resembling a more general process, namely an existence of pro-state and pro-business voluntary organizations as a counterbalance against the grassroots and other forms of spontaneous social activity. The emergence of the 'All-Russian Peoples' Front' established in the 2011 is a multi-functional public organization which has financial and organizational resources for funding educational, public and other programs including the shaping of the skilled personnel for the state organizations of various levels. Besides, a well-trained pro-state volunteer's organizations are used as the service personnel for a keeping order at mass national and international events (Olympic Games and many others). Local pro-state civil organizations are now sponsored by municipal authorities.

Unfortunately, a threat of the 'colored revolutions' is still exists not only in Russia but across the world as a very efficient instrument of non-violated change of established social order in a particular country. Therefore, the question who among the volunteers organizations is actually self-organized one is still remains an open one in modern sociology of social movements. For example, who are well-known private military troops: are they one of the forms of a resistance social movement or an instrument of struggle between competing state or business organizations?

As to civil volunteers and their movements in the CS, in overwhelming majority of cases they have an emergent (ad hoc) and quick character. Their nuclei are usually consists of an individual or a group of concerned people who are unsatisfied with local or global state of affairs or/and well-informed about a coming disaster. We call such grassroots (they may be shaped locally or globally, by means of one-to-one or virtual communications) as a response to a certain CS that always needs immediate response i.e. without endless bottom-top and top-down talks and co-ordination.

It means that such volunteers have to be well and multisided trained and prepared to the immediate mobilization i.e. to be a real civil rescuers. But such volunteers have a set of advantaged, namely: they know local situation and rescue potential of its inhabitants, these volunteers have to be well equipped, i.e. well-trained, included in global informational network, and acquire an experience in mitigation of other CS. Of course, the natural, social and technological CSs are quite different, and therefore civil volunteers should be 'universally' prepared and capable to fulfill various deeds simultaneously. Our natural, social and technological world is in the process of shaping a highly-integrated global or may be even space socio biotechnical system. This process is accompanied with the emergence of the CS of unknown character, and the state, business and civic organizations have to be prepared to this turn. Civil volunteers should be prepared to permanently changing and accelerating tempo-rhythms of social life.

IV. A brief Survey of Volunteers Organizations in Russia, the Soviet Union and Nowadays

In the history of prerevolutionary Russia (the second part of XIX – the beginning of the XX century) a system of private donations from rich men (the Maecenas, merchants and manufacturers) had been widely spread. The church and city authorities used these donations for the building and maintenance of the houses for invalids, alms-houses, hospitals, schools for poor children, etc.

With the rapid development of Russia on the edge of XIX and XX centuries and especially in the periods of the First and Second Russian revolutions (1904-07 and 1917 years) the grassroots and voluntary associations were rapidly growing in all spheres of social life including the establishment of voluntary associations of doctors, teachers, enlighteners, and defenders of national minorities (first of all the Jewish ones) from right-wing Russian nationalists as 'The Black Hundred' and 'The Union of Michel Archangel.'

In the 1922-31 years, the volunteer organizations not only rapidly developed but actively participated in all spheres of social life including their participation in the international discussion on the future of a socialist city. It had been the outstanding public event in which had participate nearly all kinds of the grassroots and voluntary organizations. Another distinguishing feature of that unique public event had been its creative character. Actually, its main aim was not an 'ideal model' of socialist city but the underpinnings of building of a socialist society in the Soviet Union.

But in the 1934, the Bolsheviks frightened by such public activity rapidly cut down this discussion and decided that Moscow, the capital of the future socialist city has to be a model of any other cities of the USSR. Nevertheless, the impulse had been made, and in many new and old industrial cities of the USSR (in Magnitogorsk, Chelyabinsk, Stalingrad, and even in Moscow) many creative ideas of the above discussion had been realized.

This turn doesn't mean that public life had disappeared. It continue to develop but under strict control of the Communist party, the Young communist league, the Pioneer organization, and many voluntary organizations for assistance to the Red Army, Navy, and Air Forces. It should be noted that the experience of these organizations appeared very helpful in organization of the partisan movement in the enemy's rear.

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After the end of the WWII in the 1945, a situation had changed again, the new stage of an economy restoration and renovation began. A period about 40 years had been full of construction initiatives generated by the party and government leaders, from a creation of forest shelter belts till recruiting of the youth for so-called the Great constructions of communism.

Two forces defined a new stage of the voluntary organizations development. The former was a gradual weakening of dictatorship regime while the latter was the beginning in the mid1950s the mass industrial construction of the apartment houses across all cities and towns of the USSR. The latter stimulated a mass urban resident's participation in the process of 'humanization' and individualization these identical industrial neighborhoods. The reverse side of the same coin had been a democratization of activity of the unions of architects, painters, composers, and cinematographers. An active exchange of people and ideas began.

It may seem paradoxical, but a close interconnection between these two types of voluntary associations under strict supervision of the Communist party created a network structure between all of them without the Internet. More than that, the All-Union student's movement for nature protection (so-called Drhuzhina movement) had emerged in the early 1960shas been the first social movement based exclusively on network structures. That movement has a very important advantage: it had been a community of the tutors, students, and rank-and-file but environmentally-concerned people.

The years of the perestroika (1988-92) marked the next stage of voluntary organizations development: it had been a peak of their development and of their influence on public policy. A transition period to market economy and of Russia's inclusion in a global community has been so hard and accompanied by inner local wars and ethno-confessional conflicts that the activity and significance of voluntary organizations slowed down in many respects. At the same time the state bodies taking into account a said experience of 'colored revolutions' in some post-Soviet countries, namely in Baltic republics and in the some republics of the Mid-Asia began to restrict the activity of emergent voluntary groups and organizations. The law of the 'Foreign Agents' has been released.

Two other facts have to be mentioned. The first is a destruction of some Russian voluntary organizations by the hackers' attacks. The second is a widespread consumerism as the ideology which generates the huge amounts of various kinds of the wastes and violations of established norms of social behavior.

V. Some Features of the Challenges and Risks

For the research purposes we divide them on the inner and outer ones. The former generated by the very development of a certain society or their alliance or on the contrary by the process of their degradation, while the latter produced by the interference from the outside (invasion, military or hackers' attack, 'colored revolution'). But in the run of the Fourth industrial revolution development such distinctions are effaced, and the complex (hybrid) challenges and risks came to the forefront, and therefore to indicate their sources immediately isn't possible. Besides, due to the inversion of space into time phenomenon a difference between a macro and micro sources of the threats is becoming not significant as well.

In the process of global evolution and its geopolitical structure plus rapidly going the processes of the digitalization of human activity and some other factors the typology of the volunteer's organizations is changing as well. This typology is becoming always movable and relative, because particular situations in many countries and regions as well as their relationships with other institutional structures are evolving simultaneously.

On the other hand, the civil society, the local or global and the volunteer's organization as its inseparable part also evolving. Finally, the new challenges and risks are emerging and due to natural or socially-constructed turnover of a matter and information in the biosphere are exerted influence on the whole socio-biotechnical system and change it. And modern volunteer's organizations have to meet these challenges. How exactly it's another open question.

Russia has a very mighty and professionally-trained Ministry of Civic Defense and Emergency Situations (hereafter Ministry of the CD and CS). Nevertheless, the modern CS situations have become so uncertain and 'liquid' (this term has been introduced by Z. Bauman as a key feature of current state of affairs) so the small, mobile and experienced voluntary organizations are seems more efficient than division of the above Ministry. These civil organizations aren't restricted by any instructions and therefore could act more quickly in accordance with the tempo-rhythms of current situation (as if in the time of warship).

Experienced volunteers know that, as a rule, the CSs have a hybrid character and a space-time parameters of the areal of their influence and its natural and social consequences are hard to predict. Therefore, the volunteer's movement as the social phenomenon is extremely diverse, and its immediate and further activity have to be as diverse and mobile as the particular CS. This activity may vary from the direct reaction on concrete local threat to a development of strategic

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programs of global resistance against new risks and threats.

As we suggest, at the initial stage of our research project (its title see below) it will be reasonable to restrict ourselves by those types of the accidents and disasters that are typical now for our country and especially by those produced by already started 'transition' to the Fourth industrial revolution with some pilot research concerning the possible sources of new risks emergence.

From the practical viewpoint it's not an easy question: who are needed in the help first of all? For the first glance, an answer seems obvious: to the affected people. Yes, it's so but badly constructed dam, bridge or aircraft, the obsolescent computer program, and insufficient protection any socially-constructed objects city life maintenance are usually burdened by a repetition of the accident in a larger scale.

Then, the natural and man-made disasters are usually has a cascade character. After then, each phase of the cascade disaster generates its specific threats and consequences. Besides, even if the disaster (an earthquake, tornado, mass forest-fires) is ended its after-effects may continue the months and years, their impact on nature of human health may be easy seen by ordinary people or absolutely overt, and so on and so forth. In sum, all said above means that a man has to develop an all-embracing and permanently developing system of constant monitoring. It also means that the uninterrupted monitoring of the ice condition on the North and the South Poles as important as the decisions permanently generated in the United Nation headquarters.

It also signifies that local SCs are inseparable from the global ones. Theoretically speaking, local metabolic processes are inseparable part of global and cosmic ones. Therefore, the main research methods of the study of the CS of any scale should be the interdisciplinary research of 'behavior' of natural, social and complex socially-constructed technological systems, for example, such as the nuclear power plants, ice-movements in the Arctic and Antarctic, or a direct and distanced impact of the numerous local wastes depositories on humanity and the Nature.

It doesn't mean that we intend to neglect a case-study method. On the contrary, the 'cases' are usually the girds of the issues developing in space and time. In our investigations we were using simultaneously a couple of research instruments such as an observation, included observation, case-studies, semi-structured in-depth interviews as well as the statistics of former disasters.

As to the use of quantitative methods, we think that they are now mainly fit to social and other statistics of the past disasters because there is no all-embracing i.e. global system of monitoring targeted on shaping of numerous CS and the myriad of their immediate and postponed after-effects. Second, the matter is that the disasters may emerge suddenly and move or spread very quickly while the people, their living environment and the existing rescue institutions are much less movable. Third, as we already know, in the emergency cases one part of people tried to escape this affected zone, the other tried to organize local residents for the saving of other people and their property or belongings, still others do not move at all thinking that we shall put through anyhow, etc. Fourth, the cascade character of many CS gives a little chance for the forecasting of their further development, etc. Fifth, the modern systems of space monitoring are oriented for gaining more money, resources and geopolitical influence and not for humanitarian aids.

The above considerations didn't exclude the use of global statistics for the estimation of the after-effects of past disasters, their space area and natural and human losses.

VI. Main Characteristics of the CS

We realize that the negative effects of the CS may be various: sudden and unseen, one-sided and multi-sided, instant and or with long-term striking effect, natural and socially-constructed (as hacker's attack). The typology of such negative effects deserves special attention because the so-called natural disasters may be the result of human activity and socially-constructed ones are already resulted in substantial climatic changes. In this section we offer our view on typologically different types of the CS. Let's briefly consider three widespread cases.

Case one: The most widely spread: a certain CS has emerged practically suddenly, its source, as a rule, is unknown, and the population has no time to escape from the stricken area. If this strike is a result of the hacker's attack and its source is, as a rule, unknown and inaccessible. A threat of hybrid mass and utter defeat of nature and people is emerging. It seems clear that an urgent notification is needed but whom exactly and in what turn? Keeping in mind that a state rescue forces will come what are the tasks of the volunteers? As the investigations of after-effects of forest fires showed, there were no local volunteers at all, and the state rescuers told us that the struggle with forest fires is beyond their duties.

Case two: Local volunteers group exists. But what their role in coping with the CS should be? Do they have to assist to the state rescuers, or they tasks are different, for example to render medical help to the affected people? Do these volunteers have a right and professionally capable to render such help, or they their activity should be restricted by the distribution of humanitarian aid?

Then, a post-CS period is the most disputable question. An adaptation of the affected people to a new

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living conditions, its terms, necessary resources, sudden illnesses, restoration of lost documents, etc. – it's an endless list of urgent issues. And one again: what is an optimal division of labor between the state institutions, business and the volunteers? For example, all schoolchildren are trained to render primary medical help but all other urban residents have no such experience. But civil medical hospitals have no such experience as well. But the field and clinic medicine are quite different, it had been shown by the outstanding Russian surgeon Nikolai Pirogov even in XIX century!

Case three: The relationships between the volunteers and changing natural, social and technical (built) environment. It's the most difficult case for several reasons. First, all three environments react on the CS quite differently. The natural ecosystems if it's not the case of the forest fires are the most resistant and capable to regenerate. But the after-effects of social and built environments may vary from an immediate to unseen, post-phoned and sometimes uncertain. But if many years ago a highly-radioactive waste had been buried, and in the run of the CS came to a surface, the situation is becoming extremely dangerous. This example is one more confirmation of our thesis that there is no separate nature and society but there are the SBT-systems. One should keep in mind that any environment isn't only a recipient but a social and technological actor as well.

In the all above cases the business is interested not in restoration of affected environment but in gaining a maximum surplus. When in the 2003 the Katrina tornado destroyed New Orleans the business was ready to restore this old city but only if the proportion of input-output will be at least 1:100 (Barriors, 2011). In Russia after some forest fires the businessmen gifted to the affected people TV-sets but rejected to assist them in restoration of their small wooden houses.

The cases when great CS generates mass protest and social movements aren't analyzed here.

VII. Post-Catastrophe Activity of the Volunteers

This is the most complex and difficult and the least investigated phase of the Russian volunteer's organization activity. The main reasons are as follows: too many codes and instructions regulated this activity; lack of financial and organizational resources; the training courses are practically absent. But to our mind, there are two principled impediments for the volunteering of ordinary people: they are accustomed that any aid will be offered by the state rescue teams, and the TV and other means of mass communications produce every moment new 'breaking news' that demobilize ordinary people and wean them to think and act without assistance. And to surmount this dependence is difficult because it's their i.e. the mass-media business.

On the other hand, the very process of post-catastrophe adaptation has many forms, from submission to the state institution's rules and norms till the search to organize this process on their own. Besides, modern society offers many other means of post-catastrophe adaptation, from a resettlement and emigration, via a change his/her way of life till an escape into an asocial or criminal milieu here or there. Since the CS tend to repeat more and more often, and their diversity is growing the state, business and civil society organizations are forced to concentrate on new threats and risks, and therefore the today affected people are becoming tomorrow an ordinary patients of an ordinary (and not specialized!) system of social assistance.

The faith of affected people today in the period of transition toward total digitalization is the most urgent issue. The matter is the transition toward an information-communication mode of production is the CS as such because it's accompanied by new, sometimes unknown threats and risks. Some of them as the reducing labor market and so-called technological unemployment, transformation of family, one of the oldest social institution, permanently growing spatial mobility, and a growing gap between the rich and the poor, etc. But from our viewpoint, a permanent speeding up the pace of all forms of social life is one of the most dangerous threat of already going transition period. Theoretically speaking, we are now dealing with three quite different time duration. The first is the time of functioning of various natural ecosystems and the biosphere as a whole. The second is the tempo-rhythms of acceleration produced by the digitalization processes. And the third it's a variety of tempo-rhythms generated by the modern CSs.

VIII. Focus on an Individual

A development of all-embracing and all-penetrating information-communication networks including the media and virtual network communities coupled with the break of the individual with local civil and professional communities and growing spatial mobility of masses of people sharply reduced a defensive role of a family and local civic organizations. As a result, the value gap is emerging. On the one hand, a role of an individual as a creator of material and spiritual valued is growing, but on the other hand his/her consciousness and behavior is determined by value models created and dispersed by the media. It should be recognized that a consumer ideology and behavior took over, but at the same time the processes of differentiation of a society on the creative minority and subaltern majority is rapidly going on. Hence, it's not surprising that even schoolchildren in Sweden and Russia are becoming the organizers of anti-wastes and other counter-consumerism actions and movements.

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In all periods of human history there were persons who personified its particular epochs: Aristotle, Leonardo da Vinchy, I. Newton, M. Lomonosov, K. Tsiolkowski, E. Ruthserford, N.I. Vavilov, Vl. Vernadski and many others. A very simple example: in the Soviet times there were simultaneously five Nobel Laureates but recently – no one. In the 1960-70s the Soviet Union outstripped the US in the mastering of a space, but now we are lags behind. In the Soviet times we had a mighty instrument of mass Enlightenment (the Knowledge Society) but today our TV broadcasting almost lost this critically important social function. Some of our media little by little teach the teenagers and young people that our social world is relied upon on money and family ties.

In Russia and across the world a trade is becoming more and more aggressive, and the individual has no defense from its onslaught because any information related to his/her needs and requirements are accessible to the traders. Modern media is a kind of business, and therefore a sport is on the first lines of public agenda while a science is somewhere in the very end of this list. Modern market society isn't capable to cope with the bribery, shadow economy and criminal organizations.

There is one more threat to the rich and poor. Every day the modern social world and any person are becoming more permeable i.e. not defended from the informational and other impulses from the outside. Such all-embracing permeability is a reverse side of the unlimited development of information technologies which may be used by anyone including those who use them in their selfish ends. And this social illness affects not only the criminals and dishonorable people but those who ex officio have to defend all people, their private property and social space.

Thus, moral and social capital of the individuals is under the treat. It means that a struggle for a peace only is insufficient now. The struggle for the peace and safety for all should be inseparable. And in this enterprise the role of volunteer's movement is hard to overestimate.

IX. The Main Types of Volunteer's Organizations

Theoretically, these types are situated at the crossroad of two axis of coordinate. The 'vertical' i.e. that is on its top are situated pro-state or full-state voluntary organizations while on the 'bottom' are that of self-organized which sponsored by non-state organizations, social movements and private persons. And the 'horizontal' when on the one end of this axis are the grassroots and other local voluntary forces, while on the other are transnational civic organizations and unions such as Greenpeace or Worldwide Fund for Nature which have their divisions in various parts of the world.

But there are the volunteer's organizations that ate outside of this theoretical scheme. It's the volunteer's international organizations which by the request of the governments or civil organizations may came to any point of the worlds map if they will have the guarantee of their relative safety. It is the 'Doctors without Borders', the 'Liza Alert', the 'Barefoot Doctors' and some others.

The 'Doctors without Borders' represent the main archetype of such international volunteer's organization. Such volunteers are prepared to arrive at any point of our world, because they capable to mobilize quickly a group of doctors and other experienced persons which are required in a certain CS. They are prepared to render medical and another type of aid, and should be able to organize a field hospital in situ, to be ready to treat anybody kindly, including small children in an absolutely unknown country or region, and to be maximally interchangeable. In such organizations work Russian doctors and other specialists and experienced people. It's a very specific type of the individual because he is accustomed to work in a command render help to people and nature, and not willing to set a personal record.

Of course, their activity is regulated by the norms and rules setting the limits of the threatening conditions in which they are allowed to act. These rules resemble the principles of the 'reasonable egoism' offer by Russian democrat Nikolai Chernyshevski in the XIX century. It's significant that such teams are sponsored by private donations, and therefore they are maximally independent in their activity.

X. The Volunteers and the 'Extremals'

Modern capitalism with its instinct of permanent accumulation and success, institutions and first of all the media and social networks provokes the young people for the extremal public actions. The 'extremal' behavior may be considered as the reaction of young generation on sofa wars on the elderly. The sense of such rash actions dangerous for a health and life is their public effect measured in the number of the 'likes' and reposts in the social networks. The well-known US sociologist B. Malinowski called such behavior as a demonstrative one.

The actual sense of the volunteering is a charity in relation to the people and animals in trouble. As it has been mentioned earlier, it's a kind of the 'reasonable egoism' i.e. a certain balance between an activity for the wellbeing of others and a protection of themselves in order to continue their noble actions. The volunteers are trying to male such noble actions simultaneously protecting themselves while the 'extremals' making a short-term public effect brings zero public goods.

From this viewpoint, an Enlightening and training role of volunteers organizations is very

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substantial because they not only brings real goods and played very important educational role whereas the 'extremals' satisfy only those who wants the 'panem et circenses' only.

XI. Conclusion

The forces of the Ministry of the CD and CS are playing a leading role in the defense of population and built environment from the natural and man-made disasters. Although the current practice shows, that this mighty defense structure lags behind from the pace, scale and complexity of these CS. A fruitful collaboration of the state and civil rescue organizations requires a variety of forms of self-organizing voluntary groups and their rescue teams.

Russian legislation put these civic organizations in the rigid frames of non-political activity. That is why the volunteers are able much less than that they did 20 and even 30 years ago. Recently the volunteer's movement is not only a form of self-organization and mode of mutual assistance of population. This movement fulfills now a function of a compensatory mechanism of many lost forms of a feedback between the population and the state. Besides the ordinary people want not only to follow the dynamics of the CS somewhere behind the TY screen but to participate directly in their resolving gaining a moral satisfaction of such self-activity.

Thus, the world once more has divided into a majority that follows the consumer ideology principles and a minority that strives for making their life intelligent, sensible to the misfortunes of others and to be useful for the nature and people of the world. The volunteer's movement shows to other people that to be useful to the others and simultaneously to gain moral satisfaction from the living at the limits of his/her strength.

Volunteering today is a real and socially important instrument aimed at the replacement of an artificially-created CS by modern media such as 'the last hero', 'roofers', or 'jumpers' for gaining critical feelings. Besides, the volunteer's movement may be considered as a warning to those who are in hurry to transfer all forms of mental and social activity to the smart machines.

Today, the volunteer is a comprehensively developed person capable to combine the individual and public interests. Such volunteer has to be prepared to act in a diversity of the CSs simultaneously keeping himself to future activity. The volunteering as a social institution is necessary for the surmounting of the deadlock rends of consumer society. In addition, this movement is an important instrument of public mobilization that is absolutely necessary in our mobile, uncertain and rapidly-evolving society.

If it's so the theorists and practitioners have to think over what knowledge and practical experience are needed to the volunteers first of all, and who will make and disseminate them.

Modern sciences are not prepared to resolve these issues since it produces the interdisciplinary knowledge for particular tasks of social and engineering constructing while the tempo-rhythms of such production are usually lag behind the pace of ongoing multisided CS. In the near future we'll face the substantial and unpredictable climatic changes. The principled question is emerging. Whom and what the volunteer's organizations have to save in the near future: an affected people and their groups or the humanity and its SBT-milieu? If the second, the network of volunteer's organizations should develop across the world. In this case such network has to be institutionalized but in what degree and forms – it's an open question.

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The Impact of Two Different Styles of Excursions during a Short-Term Undergraduate Study Abroad Experience

By Jim Tanoos

Introduction- Traditional Study Abroad (SA) programs offered by universities have a profound impact on the cultural awareness and adaptability of students who participate in these experiences. However, recently increased opportunities to engage in short-term SA experiences have prompted shifts in the planning and structuring of these trips to achieve the most impact on student development. SA's are particularly valuable for Americans due to the relative lack of global traveling by American students compared to students from other countries. Not coincidentally, the likelihood of an American failing in a future expatriate assignment is also comparatively high versus additional nationalities, although millennial Americans are more likely than any other group to receive such a position. This makes prior intercultural experiences through activities such as SAs all the more important to this generation of Americans as a steppingstone to their careers. This study will analyze the impact of two different styles and structures of trip tours and excursions on American SA students during a short-term experience.

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The Impact of Two Different Styles of Excursions during a Short-Term Undergraduate Study Abroad Experience

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I. Introduction

Traditional Study Abroad (SA) programs offered by universities have a profound impact on the cultural awareness and adaptability of students who participate in these experiences. However, recently increased opportunities to engage in short-term SA experiences have prompted shifts in the planning and structuring of these trips to achieve the most impact on student development. SA's are particularly valuable for Americans due to the relative lack of global traveling by American students compared to students from other countries. Not coincidentally, the likelihood of an American failing in a future expatriate assignment is also comparatively high versus additional nationalities, although millennial Americans are more likely than any other group to receive such a position. This makes prior intercultural experiences through activities such as SAs all the more important to this generation of Americans as a steppingstone to their careers. This study will analyze the impact of two different styles and structures of trip tours and excursions on American SA students during a short-term experience.

II. Literature Review and Background

Studying abroad has had a positive impact on the lives of many college students (Andrade et al., 2019; Malveaux & Raby, 2019). One student skillseton which SA programs have had the most profound effect is cultural awareness. Badstübner and Ecke (2009, p. 41) noted that "cultural understanding is acquired most effectively" while being immersed in a SA environment. American students are even more likely to benefit from the cultural awareness gained during a SA because of America's comparative isolation from the rest of the world. Medina-López Portillo (2004) found that intercultural sensitivity, which is "an individual's psychological ability to deal with cultural differences", is an important outcome of a SA for American students and surmised that, "given the growing emphasis on internationalizing higher education and the rapidly increasing number of students embarking on study abroad programs each year, research on…cultural learning is assuming greater value and relevance" (p. 179-180). Universities in the US are increasingly attempting to make SA programs more available to remedy this lack of experience in immersion into new cultures.

The duration of traditional American SAs has been at least one semester (16 weeks). During this time, students live on campus or in a host home and become immersed in the local culture not only on their college campuses but also in the surrounding community. This traditional model of a SA fully integrates the student into the local culture outside of the regularly scheduled activities and SA classroom responsibilities. These traditional SAs offer American students a great deal of experiential learning because of the free time students can use to explore. Roberts et al. (2013) found that this type of non-structured acquiring of knowledge is the best way students can to gain cultural awareness during a SA.

Not coincidentally, cultural misunderstanding and the inability to integrate into a new culture cause many American expatriate workers to fail at organizational assignments abroad. More Americans than ever are working abroad, but they often face major challenges in adjusting to the new culture (Lowe, 2005). Much has been written about how to best integrate American expatriates into a different culture (Moore & Mehlenbacher, 2009; Tang & Chao, 2010; Reish, 2011; Charles & McNulty; 2014; Klekowski Von Koppenfels, 2014; Deardorff, 2015; McNulty & Selmer, 2017). Most American expatriate failures result from the employee's inability to adjust to the new culture, and a lack of organizational focus on cultural adjustments has been commonly indicated as a key reason (Selmer, 1995; Harris, 2012; Weber, 2013). American multinational companies have historically done a poor job of anticipating these difficulties and training workers to enter another culture when assigned abroad (Brewster & Pickard, 1994). Tung (1982) stated that in 1982, 69% of European companies provided cultural training of any sort versus only 32% of US organizations. Brewster and Pickard (1994, p. 18) confirmed that "cross-cultural training has long been advocated as a means of facilitating adjustment to the expatriate environment". Lowe (2005) suggested that the job performance of American expatriates often suffers as a result of not feeling comfortable in their new

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environment, while Breiden et al. (2004) found that expatriates who adjust well tend to be more committed to the organization. Harris (2012, p. 184) stated that the key to success in a typical expatriate assignment is "extra-cultural" openness. The most successful American expatriates are happy in both their jobs and their private lives while abroad.

The desire to remedy this failure to effectively integrate into international assignments has contributed to the growing number of SA opportunities that US universities now offer, as well as the increased emphasis on the pedagogy of structuring a SA for American students. Calahan (2017) found that changes in attitudes about intercultural openness allow American students to feel comfortable interacting with those from other cultures and consequently to initiate and develop relationships with them. Partially due to the comparably more difficult adjustments for Americans working abroad, past studies on SAs have focused on areas related to culture such as appropriate student preparation for the trip (Kruse & Brubaker, 2007). Bacon (2002) examined how to structure student pre-trip assignments to best ease the cultural adjustment process during SAs, and Hammer (2012) stated that building intercultural competence should be a "core mission" of an American SA (p. 116).

The youngest working generation of Americans, the "millennial" generation, or those born between 1980-2000 (Rainer & Rainer, 2011), has been said to be the most important generation affecting overall American economic interests (New Strategist Publications, 2015). However, American millennials may be having a more difficult time with expatriate assignments than previous generations even though they "are likely to be acutely affected by globalization" (Myers & Sadaghiani, 2010, p. 235), and are more likely to travel internationally than previous American generations (Rainer & Rainer, 2011). Because American millennials want to "work abroad at some point in their career" (Ubl et al., 2017, p. 53), gaining a solid understanding of how to integrate into new cultures while they are in college is essential for their career development (Ng et al., 2010; Cahn & Cahn, 2016; Taylor, 2016).

Global positions are often assigned to younger members of the organization because of the lower costs associated with moving younger people compared to older employees who may have larger families. Nevertheless, American millennials differ from prior generations in the way they successfully integrate into an organization after college. For instance, achieving a work-life balance is a key organizational issue that American millennials greatly value, and one that has caused unsuccessful integration into organizations after college. Furthermore, millennials' ability to integrate with other generations of coworkers even within their home culture remains "widespread concern" (Myers & Sadaghiani, 2010, p. 225). Further, millennials expect rapid advancement in addition to a satisfying life outside of work (Ng et al., 2010), which often hinges on their ability to adjust to new assignments in different geographic regions.

The number of American students participating in SA programs has nearly doubled since 2000 (Ubl et al., 2017). One reason for this is the increased availability and feasibility of short-term SA's (those lasting less than a full semester) (Brubaker, 2007). In fact, the percentage of Americans choosing a short-term SA increased from 48% in 1998 to 56% in 2004 (Hulstrand, 2006) and surpassed the number of traditional SA's in 2006 (Bhandari & Blumenthal, 2010). American students are most likely to sign-up for a short-term SA versus a traditional SA as compared to students from other countries (Gibson et al., 2012; Martinsen 2011; Deardorff, 2015). Medina-López Portillo (2004) confirmed that the duration of the programs does indeed significantly impact the development of student intercultural sensitivity, so the structure of short-term SA's has become more important because these programs give students less time for experiential learning compared to traditional SA's. Therefore, as the popularity of these programs has grown, scholars have started studying the best practices to ensure that students achieve the most cultural learning in the limited amount of time they have.

Teichler and Steube (1991) found that the planned logistics of a SA trip will make or break students' experiences. Barkley and Barkley (2013) reported that cultural encounters are an important ingredient of a short-term SA if administered appropriately, and Brubaker (2007, p. 118) pointed out that "cultural learning should become an integral and explicit component of short-term study abroad". Scholars have pointed out that if a short-term SA is planned and coordinated appropriately, true cultural awareness and insight can be adequately gained (Chieffo and Griffiths, 2004; Martinsen, 2011; Vande Berg et al., 2012). Brubaker (2007, p.118) commented that that it is the responsibility of the SA leader to "support the need for integrating culture learning into short term study abroad" during the planning stages of the trip. During these planning stages, structural immersions in the SA program are the best means of allowing students to gain an understanding of culture.

Gibson et al. (2012) found that students showed greater interest in their discipline-specific area (agriculture in their study) during their short-term SA. They proposed that the leader must ensure two essential elements during the planning process to ensure adequate learning in a short-term SA: 1) a focus on technical discipline-specific content that is more often inherent in short-term SA's, and 2) cultural content areas that may be more inherent in traditional SA programs.

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III. Data and Methodology

This analysis utilized a predictive study based on Gibson et al.'s (2012) suggestion that technical and cultural content are the two key learning components of short-term SAs. A predictive study is a type of experimental design which is utilized when aiming to ascertain when and in what situations an event will occur. In this case, the goal was to discover which of two types of tours and excursions prompted students to desire to learn more about both the local culture and/or the local industries/economy. This study will attempt to predict a relational hypothesis or a causal hypothesis, or if a type of tour prompted a specific positive reaction.

This study assessed 30 undergraduate students from a public higher education institution (which is a member of the Association of American Colleges & Universities) during a 3-credit SA trip that took place over the course of 14 days in May 2018. All the students were majoring in a technology-related field. This trip covered four cities in three Central European countries, all of which were listed among the top 32 European cities for millennials to live (Bloom, 2017).Surveys were distributed (see appendix A) immediately after the official trip tours in order to determine which types of activities stimulated an appetite for subsequent learning. To specifically address the concepts raised by Gibson et al. (2012), students were surveyed about what types of excursions prompted them to want to learn more about 1) local culture and 2) local industries/economy.

To ensure that only the millennial students were sampled, students were asked their year of birth on the survey. Following Rainer & Rainer's (2011) definition of a millennial as one born after 1980, 21 students of the 30 students were classified as millennials and were used as the sample set in the study. A total of 19 official excursions were planned during the trip. 13 were labeled as cultural and 6 were labeled as technical based on their content. Survey questions were developed in light of Gibson et al.'s (2012) definitions of "cultural content" and "technical content" and included the following: 1) As a result of this tour do you want to learn more about their culture? (Do you want to take holidays there, spend money on entertainment there, etc.?) and 2) As a result of this tour do you want to learn more about their industries/economy? (Do you want to work there, want to engage in business with a partner there, etc.?) (see appendix A). Moderating variables are believed to have a noteworthy contingent effect on the independent variable/dependent variable relationship. As such, the moderating variables in this survey were 1) the tour guide/activity leaders, which students would rate from 1-5, and 2) the length of the activity, which students would rate from 1-5 (too long, a bit too long, just about right, a bit too short, too short).

IV. Results

The official tours were structured and organized based on two clear themes: cultural and technical, and to investigate which type of tour prompted students to want to learn more about local culture or local industries/economy, weighted regression models were assigned separately with tour characteristics (C for cultural vs T for technical), tour guide rating, tour length, and the interaction between tour guide and length explanatory variables. To better visualize the distribution of cultural scores and industrial scores, box plots are included below.

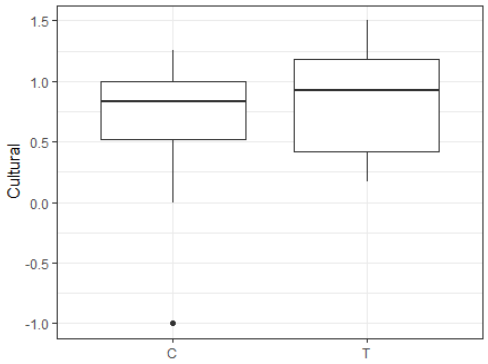

Figure 1: Boxplot of Cultural Score versus Tour Type

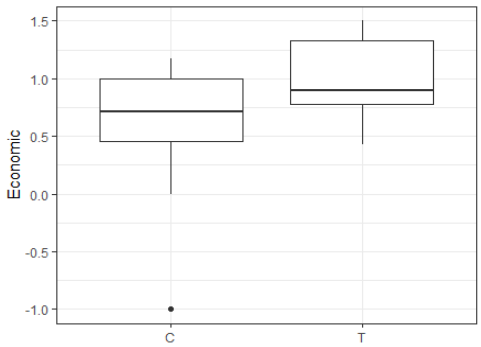

Figure 2: Boxplot of Economic Score versus Tour Type

Table 1 summarizes the regression results for local culture scores, and Table 2 shows the industry/economy test results. According to the data, the characteristic of a tour (C or T) does not have a significant effect on determining a student's interest in learning about the local culture ($p=0.0747$). However, tour characteristic (C vs T) is significant in influencing a student's inclination to subsequently explore the economic and industrial facets of a city ($p< 0.0001$). More specifically, the technical-related tour (labeled as "Char T") has a positive estimated coefficient (0.3708), indicating that as the value of the independent variable (technical tour rating) increased, the mean of the dependent variable (the willingness to want to learn more about that city's industries/economy, want to work there, etc.) also tended to increase compared with a culture-related tour.

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Table 1: Test Result for Cultural Score

	Estimate	Std. Error	t value	Pr(>|t|)	
(Intercept)	-0.3325	0.3353	-0.992	0.3312	
CharT	0.1692	0.0908	1.864	0.0747	
Rating	0.1454	0.03651	3.983	0.0001	***
Length	0.5891	0.25436	2.316	0.0294	*

Table 2: Test Result for Industry/Economy Score

	Estimate	Std. Error	t value	Pr(>|t|)	
(Intercept)	-0.8343	0.2782	-2.999	0.0062	**
CharT	0.3708	0.0753	4.923	0.0000	***
Rating	0.2046	0.0303	6.754	0.0000	***
Length	0.3922	0.2110	1.859	0.0753	

V. Reactions/Future Studies

The data depicted in Tables 1 and 2 suggest that a technical-related tour will motivate students to learn more about local industry. As such, a causal hypothesis, which is an assertion that describes a relationship between two variables whereas one variable leads to a definitive effect on the other variable, may be inferred. That is, since the tours for this SA were associated with the student majors, technical-related tours that promoted and showcased local successful manufacturing and industry motivated students to want to learn more about the local economy, want to work there, etc.

This study might also be replicated with other types of SA experimental designs. For instance, future studies may analyze SA's based in different areas of the world, other generations of Americans on SA's, or SA students from other majors. For example, a SA for art majors could focus on and include museum content, while a program for agriculture majors could involve excursions based on farm/rural content.

This study might be additionally helpful for international organizations that aim to ease the cultural adjustment process for new expatriate American workers. As such, the expenses lost to failed assignments may be saved by training and preparation that are specific to their careers, such as the planning of technical-related activities in advance of their work duties and/or during the early stages of their tenure at the new position. While cultural activities as a potential build-up to an international assignment may be appealing on the surface, technical-specific tours may have a better likelihood of predicting the success of the expatriate in the international assignment.

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Appendix A

Student Survey Distributed After Each Tour

Tour/Excursion: _____

Age: Born before 1980 ____
Born after 1980 ____

Gender: M ____
F ____

(Check one that applies: I think the length of this tour was…
Much too long ____
A bit too long ____
Just about right ____
A bit too short ____
Much too short ____

On a scale of 1-10 with 10 being best, rate the tour guide:
1-2 ____
3-4 ____
5-6 ____
7-8 ____
9-10 ____

As a result of this tour *do you want to learn more about their* ***culture***? (Do you want to take holidays there, spend money on entertainment there, etc.?)
_____**much less** apt to want to learn more about their culture
_____**somewhat less** apt to want to learn more about their culture
_____**the same** in wanting to learn more about their culture
_____**somewhat more** apt to want to learn more about their culture
_____**much more** apt to want to learn more about their culture

As a result of this tour *do you want to learn more about their* ***industries/economy***? (Do you want to work there, want to engage in business with a partner there, etc.?)
_____**much less** apt to want to learn more about their industries/economy
_____**somewhat less** apt to want to learn more about their industries/economy
_____**the same** in wanting to learn more about their industries/economy
_____**somewhat more** apt to want to learn more about their industries/economy
_____**much more** apt to want to learn more about their industries/economy

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Kidnapping: A Lucrative Crime in 21st Century Nigeria

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Abstract- The rising incidence and prevalence of kidnapping in Nigeria have continually generated concern in both academic and non-academic circles. The phenomenon of kidnapping constitutes a serious threat to life and serves as a major drawback to the nation's drive for sustainable economic growth, anchored on direct foreign investment. The paper relies on both primary and secondary sources, and notes that kidnapping is caused by grinding poverty, spiraling unemployment, the criminal quest for material acquisition, and a weak security system. The paper recommends the initiation of pro-poor poverty eradication programs, creation of employment opportunities, strengthening of the security architecture, enactment of appropriate laws and the adoption of capital punishment to stem the tide of kidnapping which has become a lucrative crime in 21st century Nigeria.

Keywords: crime; foreign direct investment; kidnapping; sustainable economic growth; 21st century nigeria.

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Kidnapping: A Lucrative Crime in 21st Century Nigeria

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Abstract- The rising incidence and prevalence of kidnapping in Nigeria have continually generated concern in both academic and non-academic circles. The phenomenon of kidnapping constitutes a serious threat to life and serves as a major drawback to the nation's drive for sustainable economic growth, anchored on direct foreign investment. The paper relies on both primary and secondary sources, and notes that kidnapping is caused by grinding poverty, spiraling unemployment, the criminal quest for material acquisition, and a weak security system. The paper recommends the initiation of pro-poor poverty eradication programs, creation of employment opportunities, strengthening of the security architecture, enactment of appropriate laws and the adoption of capital punishment to stem the tide of kidnapping which has become a lucrative crime in 21st century Nigeria.

Keywords: crime; foreign direct investment; kidnapping; sustainable economic growth; 21st century nigeria.

I. Introduction

The interstate synergy advocated over the years by nations of the world in their quest to achieve global peace and development appears to be threatened by the ever-increasing cases of high profile crimes and delinquency in several parts of the world. On a daily basis, domestic and foreign news media are replete with reports of criminal activities that tend to send fear and shiver down the spines of many, thereby creating doubts about the possibility of the globe ever being peaceful and united. Uncontrolled crimes affect peaceful co-existence in society, distort peace and development since in its absence, social life can hardly be predicted (Nwolise, 2005). In societies where people cannot predict the future, many are bound to live in disillusionment, while the hope of investment will be slim. Like many nations of the world, Nigeria popularly described as a geostrategic player, the geopolitical pivot of Africa, the giant and the most populous African country (Kolapo, 2006) has had to contend with numerous crimes in the recent past.

Criminal cases such as terrorism, robbery, arson, assassination, thuggery, kidnapping, hostage taking to mention but a few, pervade our national dailies and crime diary, with our security operatives working round the clock, but unable to mitigate the onslaught of these enemies of our society (Ajayi and Aderinto, 2008). Consequently, Nigeria has been adjudged to be a dangerous and unsafe nation for business and investment. The unsavory rating of Nigeria as a crime haven no doubt scares both domestic and foreign investors from investing in the resource studded Nigerian economy (Odoma, 2011).

However, of all the reported criminal cases in Nigeria, kidnapping seems to 'stand tall' as the undisputed champion. Abduction, which until the 1984 aborted abduction of Umaru Dikko, former second republic Minister of Transport, was strange to Nigeria and Nigerians, has become a daily phenomenon in the country with dire consequences. The frequency of holding people captive in Nigeria is probably caused by the enormous monetary gains the perpetrators enjoy from the crime and the apparent inability of the nation's security operatives to arrest and promptly punish offenders. The entire Nigerian landscape appears to be under the siege of kidnappers as virtually every part of the country has suffered from the menace. Scholars have argued that aside from the kidnap related crime statistics, several kidnap cases often go unnoticed because the victims did not report such cases (Chidi, 2014). The reason for the unreported kidnap cases is not far-fetched as victims, and their loved ones prefer to play along with the kidnappers to guarantee the release of victims from captivity alive. Even with several unreported cases, kidnapping no doubt appears widespread and is fast becoming very lucrative in Nigeria. This paper examines the menace of kidnapping as a profitable crime in 21st century Nigeria.

II. The Problem

One goal that Nigeria as a nation has vigorously pursued since her return to representative democracy in 1999 is the attempt to woo international investors into the resource studded economy (Thomas, 2015). The drive by successive governments to create enabling environment for investment derives from the belief that, without foreign investors and investment, the nation can hardly make any quantum leap in her developmental strides, her enormous human and material resource endowments notwithstanding. No sooner had the government's efforts in this direction started yielding results than foreign investors considered to possess kidnap values were abducted by hostage takers in several parts of the country for ransom (Okoli and

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Agada, 2014). This ugly development, apart from scaring potential foreign investors has also forced those with investments in Nigeria to relocate to more secure and investment friendly African countries.

Given the strategic position of Nigeria on the African continent, repeated cases of kidnapping as well as other heinous crimes in the country will no doubt have adverse spin-off effects on other countries looking unto a secure Nigeria to fast track their economic growth and accelerate the pace of their own development (Odoma,2011) Arising from the foregoing problems, the authors seek to raise the following research questions: What is the level of public awareness of the menace of kidnapping in 21st century Nigeria, what are the factors responsible for the rising incidence of abduction in 21st century Nigeria and what are the experiences of kidnap victims in the hands of their abductors? The study will attempt to ascertain the level of public awareness of the menace of kidnapping in 21st century Nigeria: examine the factors responsible for the rising cases of hostage taking in 21st century Nigeria and ascertain the experiences of kidnap victims in the hands of their abductors.

To properly situate the discussion, this paper is structured into several parts. After an introduction, a statement of the research problem, conceptual clarification and theoretical framework, the second part deals with the broad issues of understanding kidnapping; methods/techniques and targets of kidnappers; kidnapping in Nigeria; reasons for hijacking and Nigerian government's intervention in the fight against kidnapping. Part three examines the consequences of abduction, while the fourth segment discusses the method of study. The fifth part deals with the results/ discussion of findings while the sixth section closes the paper by way of conclusion and recommendations.

III. Conceptualization

Two concepts: kidnapping and crime are critical to this study; they are at this moment defined as used in the study.

a) Crime

Providing a single and acceptable definition of the concept has been a difficult task among criminologists and scholars of society. The difficulty in providing acceptable definitions of crime is due to the fact that they are time bound. For instance, a behavior considered a crime by a people could change over time even in the same society, while what used to be a norm could be criminalized with time (Bohm and Harley, 1997). Although no country is static or rigid about its position on crime, no known society denies its presence and thus frowns at the wilful violation of its norms. The difficulty in coming to terms with an acceptable definition of crime notwithstanding, crime refers to infraction or deviation from the approved standard of behavior by a people to the extent that, it threatens the very existence of such a people or group. In other words, crime if not checked, has the potential of disrupting social relation in society because its impacts on the members are often very telling. For a criminal act to take place a form of deviation from an acceptable mode of behaviour, whether formal or informal, must have been established by a group.

b) Kidnapping

The word kidnap is a compound word. It is a product of two separate English words: 'Kid' (meaning young or child) and 'nap' (meaning short sleep). Kidnapping originally implied the act of abducting children of influential parents in their period of short sleep or rest to compel them to act in some ways. In Nigeria, kidnapping has evolved into a form of organized crime that has its essence in the unlawful intentional deprivation of a person's freedom of movement in an attempt to criminally exploit the situation to extort money or other economic advantages from victims or their family members or associates.

IV. Theoretical Framework

The theoretical framework for this paper is drawn from a combination of the Queer Ladder and Frustration/Aggression theories.

a) Queer Ladder

The Queer ladder theory (QLT) was popularised by the American sociologist, Daniel Bell (1919), who coined the idea of 'queer ladder' in an attempt to explain the instrumental essence of organized crime as a desperate means of economic empowerment and social climbing (Okoli & Agada, 2014). The QLT has three assumptions: (i) Organized crime is an instrumental behavior; it is a means to an end; (ii) It is an instrument of social climbing and/ or socio-economic advancement (iii) It is a means to accumulate wealth and build power (Mallory, 2007; Okoli & Orinya, 2013, as cited in Okoli & Agada (2014)). Implicit in the Queer ladder theory according to (Nwoye, 2000; Lyman, 2007; Okoli & Orinya, 2013), is the notion that organized crime, in this case, kidnapping, thrives in the contexts where the government's capacity to detect, sanction and deter crime is weak; where public corruption is endemic; and where prospects for legitimate livelihood opportunities are slim. Under such circumstances, the incentive to indulge in crime is high, while deterrence from criminal living is low. In other words, the benefits of committing a criminal act (such as kidnapping) surpass the costs and risks, thus, creating ample pretext and motivation for criminal impunity and franchise (Okoli & Orinya, 2013).

Applied to this study, the QLT has validity because it enables one to come to terms with the fact that the criminal quest for economic accumulation is a

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big motivation for the phenomenon of kidnapping in a social environment such as Nigeria that is grappling with an ever-worsening socio-economic quagmire and livelihood crisis.

b) Frustration/Aggression theory

The Frustration-aggression theory which was developed by John Dollard and colleagues in 1939 and modified by the duo of Berkowitz and Aubrey (1962) appears to provide the most common explanation for violent criminal behavior, apparently stemming from the inability to fulfill needs (Ugwuoke, 2015). According to the theory, frustration, defined as the state that emerges when circumstances interfere with a goal-response, often leads to aggression. The theory assumes that hostility is the result of blocking or frustrating a person's efforts to attain a set goal. It explains further that frustration causes antagonism, but when the source of the frustration cannot be challenged, the bellicosity gets displaced onto an innocent target. In Nigerian social and cultural life, the emphasis is on success defined purely in monetary terms and wealth has become the yardstick for measuring success. However, there is no corresponding emphasis on the approved or legitimate means of attaining the much-cherished goal of success. For example, every year, Nigerian universities and other tertiary institutions churn out hundreds of thousands of graduates. Many of these graduates have little or no prospects of securing paid employment in the already saturated Nigerian labor market. Confronted with a bleak future but desirous of making ends meet and be accorded celebrity status in a society that glorifies and even worships wealth, many of these jobless youths resort to heinous crimes such as kidnapping, armed robbery, hostage-taking, prostitution, etc.

The relevance of the frustration-aggression theory derives from the thesis that the activities of kidnappers appear to be the by-products of the frustrations they encounter in their socio-cultural, economic, and political environments. The incidence of kidnapping in Nigeria is traceable in part, to the outpouring of accumulated frustration and grievances motivated by unemployment, poverty, and the get-rich-quick syndrome.

V. Understanding Kidnapping

Etymologically, the concept of kidnapping derives from two English root words, namely, 'kid' (meaning infant) and, 'napping' (meaning to be caught sleeping). The practice of kidnapping dates back to 17th century Britain, whence, infants (kids) of wealthy families would be 'napped' (caught in the sleep) for ransom (Tzannelli, as cited in Okoli and Agada, (2014, p.139)).

Kidnapping is a form of violent crime cum organized crime commonly identified with the illegal seizure of persons against their will for several criminal reasons (Chidi, 2014).Yet Zannoni, (n.d) and Eze and Ezeibe (2012) as cited in Okoli and Agada (2014) perceive kidnapping as an organized crime that has its essence in the unlawful intentional deprivation of a person's freedom from movement in an attempt to exploit the situation to extort money or other advantages.

According to Okoli and Agada (2014, p.138), three elements are needed to establish the act of kidnapping. These elements are:

(i) Taking a person away without his consent;

(ii) Holding a person in false imprisonment or illegal detention/confinement;

(iii) Extortion of the victim through ransoming or forced acquiescence.

Oladeinde (2017) categorizes kidnapping into three broad categories, such as target, spontaneous, and aggravated. Other forms of abduction include bride, express and tiger kidnappings (Okoli and Agada, 2014).These latter forms of hostage taking are examined below:

(i) Bride kidnapping: This entails taking a bride /bridegroom against the will (consent) of his or her parent to an unknown destination to marry;

(ii) Express kidnapping: This type of kidnapping is motivated by pecuniary interests, and,

(iii) Tiger kidnapping: kidnapping done in an attempt to perpetrate another crime; e.g., holding a bank manager hostage to get him to instruct his staffers to effect an illegal transfer.

Zannoni, cited in Okoli and Agada (2014) also identified three broad categories of kidnapping, thus: criminal, political, and emotional/psychological kidnapping. Again, for purposes of better understanding, these typologies are illustrated as follows: (i) Criminal kidnapping – this is a type of holding people that is motivated by the quest to obtain ransom from the victim(s)' family, business or associates; (ii) political abduction – kidnapping driven by the need to advance a political cause (e.g. militant/militia, terrorist government) and, (iii) emotional/pathological kidnapping – seizure committed by people who are emotionally or psychologically disturbed, e.g. for rape, child abduction by estranged parents, etc.

The different forms of kidnapping notwithstanding, they center on criminal and unlawful reasons to achieve an economic advantage.

VI. Methods / Techniques and Targets of Kidnappers

As a violent crime, kidnappers usually employ weapons such as guns, knives, and other offensive items in carrying out their mission. Kidnappers are rational actors who are trained, equipped, tactful, and calculative. They always have viewed the outcome of

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their actions to be beneficial to their group members before they strike (Fiedman and Hetcher, 1988; as cited in Ritzer, 1996). It is not everyone found on the street that has the potential to be kidnapped. Kidnap victims must be seen by kidnappers to possess kidnap value (Okoli and Agada, 2014; Mutum, 2016), which is the main target of kidnappers.

Kidnap Ransom Value (KRV) is the strategic net worth of a kidnappee, which, in essence, makes him/her a kidnap target. The underlying logic of kidnapping business is that the victim is worth a ransom value and that he/she can pay, whether by self or proxy. Okoli and Agada (2014) aver that this value is determined by several factors as presented in tabular form below:

Table 1: Factors determining Kidnap Ransom Value (KRV)

S/No.	Factor	Illustration
1	Personal affluence of victim	This has to do with the material standing of the target victim
2	Family premium on victim	The fact that the victim is an only child or the only male/female child raises KRV
3	Corporate premium on victim	Business executives and strategic stakeholders of firms are accorded much value
4	Public stake/relevance	Political office holders, paramount rulers, etc, are seen as possessing high ransom value
5	Social connections/networks	Members of eminent social friendship networks are also high targets
6	Type of kidnappers involved	Petty kidnappers are likely to accept cheap ransom
7	The negotiation process	The quality and terms of negotiation process is likely to help in determining the KRV

Source: Adapted by authors from Okoli and Agada (2014)

In a nutshell, the socio-economic status of a potential victim on the one hand and the kidnappers' perception of the victim on the other hand, determines his/her KRV. An individual may not directly posses kidnap value, but still, stand the risk of being kidnapped if he/she is linked to someone perceived by kidnappers to posses kidnap value. In this case, a relation of a wealthy person, politician, influential figure, criminal, etc. whether young or old, male or female, may be kidnapped even when he/she is not the direct target of kidnappers. As soon as such a person has been kidnapped, his/her wealthy relations who would not want him/her harmed are expected to rally round to provide the requested ransoms. Good examples are those of Mrs. Kamene Okonjo on December 9, 2012, and Mrs. Margaret Emefiele in September 2016 (Mutum, 2016). Mrs.Kamene Okonjo is the mother of Dr. Ngozi Okonjo-Iweala, Minister of Finance under the administration of former president Good luck Jonathan of Nigeria while Mrs. Emefiele is the wife of Mr. Godwin Emefiele, the current Central Bank Governor of Nigeria.

a) Kidnapping in nigeria

Until the 1980s, abduction was a crime that was alien to many Nigerians. The first kidnap case linked to Nigeria as a nation occurred outside the shores of the country on July 4, 1984, in London (*Nairaland*, 2014). It was a case involving Umaru Dikko, a onetime Minister of Transport in the defunct civilian regime of President Shehu Shagari. The act was allegedly planned and executed by a joint Nigeria-Israeli kidnap gang believed to be the handiwork of the then military junta of Major-General Muhammadu Buhari who was bent on fighting the corrupt politicians he had ousted. The botched Umaru Dikko kidnap saga which then sounded strange to most Nigerians has since paled into insignificance as kidnapping has become a recurrent decimal in Nigeria in recent times.

Evidence in the literature showed that kidnapping became a repeated crime in the Niger Delta region of Nigeria in 2006 when the people of the area, spearheaded by their militant youth began the agitation against perceived inequality and the supposed unfair treatment by the Nigerian state and oil explorers. The feeling of deprivation by the angry Niger Delta youth manifested in the abduction of expatriates and senior oil workers, politicians and the clergy, to extort money from them as a ransom (Chidi, 2014). The ease with which the act was carried out and the bounties that regularly ensued with little or no resistance from law enforcement agencies led to the expansion of the heinous act to South-Eastern Nigeria, with Abia State as the 'defacto kidnap headquarters' of the region. The height of the onslaught of kidnappers in South-Eastern Nigeria was the kidnap of Dr. Chris Ngige, then, a sitting governor of Anambra State (Awuzie, 2004). Thus within a spate of three years, the entire Southern Nigeria was overtaken by the malaise of kidnapping. The menace eventually spread to other parts of present-day Nigeria.

Following the kidnap of two hundred and seventy-six (276) secondary school girls in Chibok community of Borno State in North-Eastern Nigeria by Boko Haram terrorists on April 14, 2014, kidnapping became a lucrative criminal venture embarked upon by hoodlums from virtually all the states of Nigeria.

In recent times, Kogi, one of the states in North-Central Nigeria, has been in the news for kidnap-related

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cases. The Lokoja-Okene federal highway has become the den of kidnappers with high profile Nigerians falling victim. For instance, a lawyer, barrister Ozavize, was abducted on the road on July 14, 2017 (Alex, 2017). Ogundele and Hanafiz (2017) also reported the kidnap of Senator Arinse along the same high way during which his abductors reportedly demanded a ransom of eighty million Naira for his release. Several cases of kidnapping were reported to have taken place along the Lokoja-Okene axis in 2017 (*Nairaland Forum*, 2017). Roads in other parts of the state such as the Idah-Itobe road, Anyigba-Ankpa road, and Lokoja-Kabba road have experienced several unrecorded kidnap cases in recent times. The caliber of persons kidnapped and the need to play along with the kidnappers to ensure the safe release of the victims ostensibly account for the non-publicity of some of the cases (Chidi, 2014),

This and similar acts of criminality, have earned for Nigeria, the unfortunate description as a violent nation and one of the most unsafe countries to do business within Africa (Odoma, 2011; Ugwuoke, 2015; Aremu and Dzever, 2015). The above gloomy assertion must have been as a result of the fear and apprehension caused by the unabated activities of kidnapping and kidnappers. No doubt, violent crimes like kidnapping attract or engender fear in society and thus scare tourists and investors with the attendant negative consequences on the economic performance of such a nation (Reid, 1997; Conkline, 2007; Ugwuoke, 2015). As rightly noted by Ugwuoke (2015) and Aremu and Dzever (2015), these categories of crime are mostly responsible for the notorious image associated with Nigeria among the league of nations of the world today.

Table 2: Some Reported Kidnap Cases in parts of Nigeria in the recent Past

S/No.	Name	Year Kidnapped	Place Kidnapped	Ransom Demanded/Paid	Released/ Killed
.1	Mr. Ohunyom Ernest	Nov, 2011	Lagos	N85 Million	Released
.2	Mr. Ojukwu Cosmas	21/1/2012	FESTAC Town, Lagos	$1Million	Released
.3	Mr. Mbarikatta Williams Uboma	16/6/2012	FESTAC Town, Lagos	N20 Million	Released
.4	Mohammed Jamal (Lebanese)	19/8/2012	Ajah, Lagos	N17 Million	Released
.5	Mr Leo Abraham	20/8/2012	Badagry, Lagos	N15Million	Released
.6	Mr. Paul Cole	23/8/2012	FESTAC Town, Lagos	N20 Million	Released
.7	Mr. Kingsley Nwokenta	19/9/2012	FESTAC Town, Lagos	N15 Million	Released
.8	Mr. Anthony Ozoanidobi	10/10/2012	Satellite Town, Lagos	N15 Million	Released
.9	Mr. Tom	2012	Benin	N100 Million	Released
10.	Owner of Kings Paint	2012	Benin	N40 Million	Released
11.	Mr. Randaki	2012	Benin	N30 Million	Released
12.	Mr. Dan Odiete	2013	Benin	N100 Million	Released
13.	Owner of Uyi Technical	2013	Benin	N100 million	Released
14.	Elias Ukachukwu	Nov, 2015	Lagos	$1 Million	Released
15.	Chief Raymond Okoye Oduna-Ichinda	2015	Lagos	$1 Million	Released
16.	Mr.Uche Okafor	2015	Alaba Int'l Market, Lagos	$1 Million	Released
17.	Mr. James Udoji	2016	FESTAC Town, Lagos	$1 Million	Released
18.	Mr. Francis Umeh	July, 2016	Rasaki Estate, Lagos	$1 Million	Released
19.	Col. Samaila Inusa	27/3/ 2016	Kaduna	Unknown	Killed
20.	Rev. Fr. John Adeyi	24/4/ 2016	Benue	Unknown	Killed

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21.	Margaret Emefiele	29/9/2016	Delta	N1.5 Billion	Released
22.	Mr & Mrs Pius Mallam	3/10/2016	Kaduna	Unknown	Released
23.	Amb. Bagudu Hirse	20/11/ 2016	Kaduna	Unknown	Released
24.	Isa Achuja (HRM)	1/1/2017	Kogi	N20 Million	Released
25.	Mr. Donatus Duru	14/2/2017	Lagos	N150 Million	Released
26.	2 German Archaeologists	22/2/ 2017	Kaduna	Unknown	Released
27.	Oba Joel Daodu	17/4/2017	Ondo	N15 Million	Released

Source: The Punch 21/11/2016; Vanguard 4/10/2016; Daily Trust 1/10/2016; Premium Times 12/1/2016; Premium Times 30/9/2016; Nairaland 21/2/2017; Premium Times 25/2/2017; The Punch 18/4/2017; naij.com, 2017.

Table 2 above speaks volumes about the worrisome rising incidence and prevalence of kidnapping as a lucrative crime in contemporary Nigeria.

b) Reasons for kidnapping

Kidnapping is not a new crime. It has been around as an important criminal pathology of the contemporary society (Gallagher, 1985; Schiller, 1985; Warren, 1985; Tzannelli, 2009). Several scholars have conceived kidnapping as being driven by (i) criminal motivation (ii) primitive accumulation, and (iii) perverse capitalist exchange and/or exploitation (see Tzannelli, 2009; Hobsbawn, 2000; Detotto, McCannon & Vannini, 2012).

Chidi (2014) agrees with the above assertion. In the specific case of Nigeria, he noted that kidnappers who engage in such criminality do so for reasons bothering on unemployment, loss of societal value, idleness, vengeance, rituals, monetary gains, and political considerations. Of the reasons cited by Chidi (2014), unemployment and loss of societal value appear to be at the heart of kidnapping in Nigeria. These two factors are herby briefly interrogated:

Unemployment: Nigerian universities and other tertiary institutions produce hundreds of thousands of graduates every year. Successive poverty alleviation and youth employment interventions by both federal and state governments have not significantly addressed the youth unemployment situation in the country. A December 2017 report by the National Bureau of Statistics disclosed that 7.9 million Nigerians lost their jobs between the fourth quarter of 2015 and the third quarter of 2017, thus worsening an already bad unemployment situation (Pulse.ng, 2018). Chidi (2014: 139) draws a correlation between unemployment and criminality, particularly kidnapping noting that "if people are empowered and provided jobs , most of these crimes will be reduced" Similarly, Okolo (2010) cited in Chidi (2014) identified the alarming rate of unemployment in Nigeria as one of the country's top five headaches. He avers that the evil monster of unemployment has succeeded massively in pouring into the minds of its victims, bright but negative thoughts and ideas on how to make fast cash and one of the surest options is 'kidnapping'.

Loss of societal value: Some commentators are of the view that many Nigerians have jettisoned the time-honored respect for our culture, love for human lives and hard work in exchange for western values and ostentatious orientation, which birthed the modern crimes and social evils destroying the core value of the society. Onovo (2009), for instance, attributed the rising crime wave in Nigeria to the elevation and celebration of fraudsters by many Nigerians. He also took exception to the celebration by religious leaders and traditional rulers, of people who embezzled or misappropriated public funds. According to him, celebrating such people is not only an indictment on societal and moral values but serves as an impetus to kidnapping as people who celebrate criminals end up encouraging them to do more.

c) Nigerian Government's Intervention in the fight against Kidnapping

Successive Nigerian governments have made several attempts to tame the monster of kidnapping, albeit with debatable degrees of success. Large sums of money are often budgeted annually to give the anti-kidnapping fight the necessary fillip as part of government's drive to provide a secure ambiance for its citizens as well as encourage local and foreign investors/investments.

By far, the most significant push in the battle against kidnapping appears to have come from the nation's national assembly. Disturbed by the notorious activities of kidnappers vis-à-vis their implication on the country's local and international image, the Senate, the highest law-making organ of government, unanimously approved the death penalty for anyone caught in the act of kidnapping. The Senate adopted the resolution in favour of capital punishment on Wednesday, May 5, 2016, following the receipt of the report by the organ, of its joint committee on public affairs and national security and intelligence (Ogunmade, 2016).

The lawmakers had on November 19, 2015, mandated the committee to engage with the country's Inspector-General of Police and the Director-General of the Department of State Services, on the recurrent cases of kidnapping and hostage-taking and recommend its findings to the chamber. According to Ogunmade (2016), the senators while adopting the death penalty urged governors of the 36 states in Nigeria to equally initiate laws that would outlaw kidnapping and empower security agencies to prosecute kidnappers and culprits of related offenses in their domains. However, almost two years after the

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Senate adopted the death penalty, the anti-kidnapping bill is yet to receive presidential assent.

Lagos State, the commercial hub of Nigeria and arguably one of the worst-hit cities in terms of kidnap cases, has equally adopted the death penalty for kidnapping. Mr Akinwunmi Ambode, the immediate past Governor of the State, on February 2, 2017, signed the anti-kidnapping bill into law. The bill stipulated the death penalty for kidnappers whose victims die in their custody and life imprisonment for the act of kidnapping. According to the specifics of the anti-kidnapping bill, any person who kidnaps/abducts, detains, captures, or takes another person by any means or trick, with intent to demand ransom or do anything against the victim's will commits an offense.

Okogba, Akoni, and Olowoopejo (2017) reported that the Governor while signing the bill lamented that in recent times, kidnapping had become a big threat to the safety of people in Lagos state and therefore required decisive action by the government. Several state Governors in Nigeria are believed to be stepping up efforts to nip the scourge of kidnapping and other heinous crimes in the bud within their jurisdictions.

d) Consequences of kidnapping

Kidnapping is a global problem affecting large numbers of victims. It is increasingly becoming a lucrative crime and therefore, worrisome. Nigeria, as a global player, has had her 'fair share' of the menace to the extent that the country is seen by many as one of the emerging kidnapping capitals of the world. This characterization has serious implications for investments, development, and the quality of governance, generally. Chidi (2014) avers that kidnapping does not only affect the psychology of the direct victims and their families but also spreads the fear that hinders direct economic investment thus resulting in declining economic productivity, spiraling unemployment and a serious threat to the government's foreign direct investment drive.

The exit of companies from kidnap prone areas further results in loss of huge revenues that would otherwise have been used to provide critical infrastructure and enhance the development of the country's social capital. Okoli and Agada (2014) summarized the consequences of kidnapping in Nigeria to the effect that:

(i) It leads to loss of life, a threat to public safety;
(ii) It sabotages economic growth and development by way of capital and investment flight;
(iii) It results in a negative perception of Nigeria on the international scene with its negative consequences on trade, tourism, and foreign direct investment (FDI);
(iv) It creates an atmosphere of public insecurity, thereby endangering the prospects of societal progress and,
(v) It has often led to the loss of investment capital, closure of businesses and unemployment, etc.

e) Methods

This study made use of both primary and secondary sources of literature. The primary data were generated from In-depth interview (IDI) with seven kidnap victims who narrated their ordeals from a 'who feels it, knows it all' perspective, while research reports, institutional publications, journals, magazines, newspapers and the internet, constituted the secondary data. The paper deployed the in-depth interview method to elicit information from seven respondents in Anyigba, a fast-growing town in Kogi State, north-central Nigeria because of the sensitive nature of the phenomenon under study. The smallness of the sample size is because of the difficulty in convincing most kidnap victims to volunteer information about their captivity for fear of being subjected to further victimization.

f) Study Location

Anyigba is a popular town in Dekina Local Government Area of Kogi State. It is situated in the Eastern Senatorial District and is about two hours driving from Lokoja, the state capital. Anyigba is the nerve-center of political and socio-economic activities of the Igala nation (Kpaleko, 2016).

Anyigba plays host to the state-owned Kogi State University, established in 1999 by the first civilian governor of the state, late Mr.Abubakar Audu. The university commenced academic activities in the year 2000 with a student population of 700, a figure which has since grown to 23,000 (ksu.edu.ng, 2017). The establishment of the university, and the resultant improvement in economic activities, has encouraged migration as people move into Anyigba town, either temporarily or permanently to take advantage of the situation. The influx of people of diverse backgrounds has led to the upsurge in criminal and other antisocial behaviors, notably, armed robbery, burglary, theft, and kidnapping, among others. Incidentally, all the seven respondent victims of hostage-taking interviewed for this study are the staff of the Kogi State University, Anyigba.

g) Research Instruments

The In-depth interview guide was used to elicit information from the respondents. The guide consisted of eighteen open-ended questions comprising socio-demographic information and other enquiries about the informants' awareness of the menace of kidnapping, causes of abduction, and their experiences while in captivity. The qualitative data generated from the interview were analyzed using content analysis and ethnographic summaries.

VII. Results/Discussion of Findings

The data from the IDI showed that six of the respondents were male, while one was a female. Two of

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the respondents were between forty and forty-four years; two others were within the age range of forty-five to forty-nine years, while three were within the age bracket of fifty years and above. All the kidnap victims had tertiary educational qualifications. All the respondents were married, as shown in table 3 below:

Table 3: Socio-demographic Characteristics of the Respondents

Sex	Frequency
Male	6
Female	1
Age (Years)	
40- 44	2
45 – 49	2
50+	3
Education	
Tertiary	7
Marital status	
Married	7

Source: Authors' Field Survey, 2018.

Question One: Are you aware of the menace of kidnapping in Nigeria?

All the respondents answered in the affirmative. One of the respondents retorted that it is only those who had no access to both traditional and the new media that could feign ignorance of the menace and prevalence of kidnapping in Nigeria,

Question Two: What is your perception of the phenomenon of kidnapping?

All the respondents were unanimous in their response about the phenomenon, which they described as one of the greatest threats to the nation's quest for sustainable economic development. The respondents asserted that hostage-taking is not only a threat to life but also has attracted for Nigeria, a very negative international image as well as serve as a disincentive to foreign direct investment in the country. According to one of the respondents:

Kidnapping is a threat to the country as a whole, and if it is not checked, it may lead to degeneration in the life of the society both internally and externally (*Male/IDI/49 years/Anyigba*).

Another of the respondents added:

Kidnapping has not just become a serious problem but a very lucrative crime fetching the perpetrators huge quick returns. Daily, the number of kidnappers and their victims is on the increase, while it appears security operatives are short of ideas to tame it (*Male/ IDI/ 50 years/Anyigba*).

Another respondent posited that:

It is the most deadly social problem of our time, which appears to be fast spreading to every state of the Federation. If stakeholders do not take proper and timely actions, kidnapping has the potential to destroy our unity, peace, and development (*Male/IDI/47 years/ Anyigba*).

The positions canvassed by the above respondents about the menace of kidnapping in Nigeria cohere with views expressed in the literature. For instance, Odoma (2011) noted that given the strategic position of Nigeria on the African continent, repeated cases of kidnapping as well as other heinous crimes in the country will no doubt have a negative spin-off effect on other countries looking unto a secure Nigeria to fast track their economic growth and accelerate the pace of their development.

Question Three: In your opinion, what are the factors for the rising incidence of kidnapping in Nigeria?

The respondents advanced a variety of reasons for the prevalence of kidnapping in the country. However, the prominent reasons which ran through the entire gamut of the submissions of all the respondents are grinding poverty, youth unemployment, greed, and police complicity. One of the respondents put the factors for the rising kidnapping cases this way:

To me, several factors could be responsible. They range from unemployment of employable youth, widespread poverty in the land, connivance of security operatives with kidnappers, erosion of our cultural values of hard work, and respect for the sanctity of human life. A combination of two or more of these factors has caused this daunting problem (*Male/IDI/50/Anyigba*).

Another kidnap victim had this to say:

I think unemployment is a key contributor. But from my experience as a victim, it is not unlikely that the police are either directly involved or provide kidnappers training and weapons with which they operate. Again, that we drove on the express road for several kilometers where there are known police checkpoints, and they did not stop or arrest those boys, shows that they (police) have prior knowledge of the act (*Male/IDI/47years/ Anyigba*).

For those familiar with the situation in Nigeria, such factors as mentioned above, are well known. Despite great natural and human resources, Nigeria is poverty-stricken and "the level of social development limited: 6 out of every 10 Nigerians live on less than $1 a day" (National Economic Empowerment and Development Strategy, NEEDS, 2005). This figure falls far short of the world average of $6,500 (Igwe, 2010). The depth of the nation's poverty and associated crisis reflects in the massive youth unemployment and absence of opportunities for economic growth, poor living standards and a seeming failure of the state to meet the health, food, and security needs of the majority of Nigerians. Such an atmosphere of uncertainty breeds frustration, which, as argued by proponents of the frustration/aggression theory pushes some people, especially the youth into crimes like kidnapping, hostage taking, armed robbery, etc. Evidence in the literature also supports this thesis. Chidi (2014) asserted that

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kidnappers who engage in such criminality do so for reasons associated with unemployment, loss of societal value, idleness, vengeance, rituals, monetary gains, and political considerations.

Question Four: What are your experiences in the hands of your abductors?

All the kidnap victims painted horrific, gory, traumatic, and terrifying pictures of their experiences in the hands of their kidnappers while in captivity. The experiences range from torture, being masked, having to trek long distances on foot for hours into thick forests, going without food for several days to threat of rape. Others included demand for huge ransom ranging from N850, 000, N10m, N30m to N60m with the threat of being killed should they fail to pay such amounts. One of the respondents recalled his ordeal with tearful eyes thus:

It was horrific; I don't want to remember it. As I am talking to you now, mere reflection about the incidence gives me trauma. It is not a thing you think about and be happy. For the rest of my life, I doubt if the pain will go away. To travel a long distance in my car all alone is now a problem for me because I have had to contend with the fearful thought that someone will come out of the bush and kidnap me. I am presently suffering from what psychologists refer to as Post-traumatic stress disorder (PTSD) (*Male/IDI/52 years/Anyigba*).

Another respondent told of how a gang of kidnappers dressed in police fatigue uniform in a Volkswagen Gulf car stopped by where he was and greeted him familiarly only for them to open the door and ordered him in. He recalled that at the point of his being picked up, one of his assailants brandished an AK 47 gun and when he tried to call his bluff, others in the car with their riffle subdued him, and in the process, blindfolded him and drove off.

Another kidnap victim narrated his experience as follows:

As I attempted to enter my car at the end of my visit to a friend, two stern-looking young men in their twenties accosted me with guns. They fell me down flat on the ground and quickly blindfolded me. They attempted to drive us away in the car belonging to my host, but the key to the car was with the husband who was not at home at the time. They then led me to my car and ordered me to open it. It was in my car that they whisked us away to an unknown destination that fateful night (*Male/IDI/50 years/Anyigba*)

His friend, a female, also kidnapped with him, described her ordeal in the following words:

I went without food or water for four nights. We were at the mercy of those godless and heartless young men who subjected us to all manner of inhuman treatment and made ridiculous demands. Our experience was a bitter and painful one (Female/IDI/41 years/Anyigba).

Question Five: Why were academics the target of the kidnappers?

All the respondents acknowledged that the kidnappers being familiar with the economic profile of Anyigba see academics and many staff of Kogi State University, as possessing kidnap ransom value (KRV) thus ostensibly accounting for their focus on such targets. This assertion is coterminous with the views of Okoli and Agada, (2014) and Mutum, (2016), to the effect that kidnaps victims must be seen by kidnappers to possess kidnap value which is the main target of kidnappers. One of the respondents asserted that:

There seem to be insiders giving information about the economic potentials of academics. From the way the kidnappers questioned me, it was clear that they knew how much my capital was in the Co-operative thrift society operated by Academic staff of the University. Our colleagues in the University community are my suspects. They could have told the kidnappers details of members' contribution to the Co-operative Society (*Male/IDI/50 years/Anyigba*).

Another respondent equally corroborated the above position thus:

I don't know if it was a coincidence, but it looked like they knew I had money on me. I had just made a withdrawal from the bank when they kidnapped me. Furthermore, the kidnap came only a day after the Staff Co-operative Society granted me a loan of one million Naira and they collected seven hundred Naira that I had not spent before my abduction (*Male/IDI/49years/ Anyigba*).

Question Six: What sanctions would you suggest be imposed on kidnappers when apprehended?

All the respondents recommended the death penalty for kidnappers. They opined that capital punishment would have a deterrent effect on potential kidnappers. One of the kidnap victims had this to say:

When apprehended, kidnappers should be killed because they would not spare the lives of victims who cannot afford to pay the enormous ransom they usually demand (*Male/IDI/44 years/Anyigba*).

Another victim said:

The national assembly has spoken in favor of the death penalty. I will go for the maximum punishment, which is the death penalty (*Male/IDI/51years/Anyigba*).

VIII. Conclusion

This study interrogated the phenomenon of kidnapping as a heinous but lucrative crime in 21st century Nigeria. The study noted that kidnapping is not only a threat to life but a big disincentive to Nigeria's foreign direct investment drive. It also sought to ascertain the factors responsible for the persistence of the phenomenon. The study posed a number of questions, among them were; what is the level of public

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awareness of the menace of abduction in 21st century Nigeria, what are the factors responsible for the rising incidence of kidnapping in 21st century Nigeria and what are the experiences of kidnap victims in the hands of their abductors?

The study established poverty, grinding unemployment, the quest for criminal acquisition and weak security architecture as some of the major push factors for kidnapping. The study also discovered that kidnap victims suffer untold hardships while in captivity. The following recommendations are made to stem the tide:

1. Part of the motivation for kidnapping is the specter of poverty and youth unemployment. Federal and state governments should initiate and implement sustainable pro-poor poverty eradication programs since it appears that the National Directorate of Employment, the NAPEP and N-Power interventions which constitute the central pillars of governments' poverty eradication programmes have hardly contributed to poverty reduction in Nigeria. The training of youth in ICT and other skill acquisition programs should be scaled up to make them IT-compliant and self-reliant;
2. Given the weakness of the nation's security apparatus to comprehensively and decisively deal with the menace of kidnapping, governments should enact laws to prosecute kidnappers while security agencies should synergize and scale up inter-agency intelligence gathering mechanisms.
3. Given the ordeal that kidnaps victims suffer, there is the urgent need to impose harsher and more severe punishment on kidnappers. The death penalty adopted by both the national assembly and the Lagos state government and also recommended by some of the interviewed kidnaps victims is the surest antidote to the menace.

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The Commodification of Domesticity and Scopophiliac Consumerism through Youtube Vlogs

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Abstract- The world is now experiencing a boom time of global capitalism that entirely is rooted in large-scale investments worldwide. The word, capital, however, is no more confined to the material or monetary category; instead, it has started analyzing cultural as well as social realities to find out new forms of profit-making investment sources. Interestingly, capitalism is nowadays devoted to dig out human interests and to present commodities according to those desires. To understand this matter more clearly, here few contents from YouTube are going to be analyzed to show how social scopophilia (a pleasure principle) has been targeted as a space for investment. These contents are uploads of some women who share their daily life with the world around on which this study has launched a thorough qualitative analysis. In order to find an answer to the question why the selected YouTubers have made their everyday life public and, on the other hand, why viewers get interested in others' life, this study has mainly focused on commodity culture of contemporary world that, resultantly, has brought into view how everything irrespective of their materiality and immateriality gets commodified. To conclude, the most determining factor behind the commodification of everyday domestic life has been a sort of scopophiliac consumerism that this particular study has earnestly attempted to establish.

Keywords: *commodification, consumer culture, scopophilia, domesticity, youtube vlogs.*

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The Commodification of Domesticity and Scopophiliac Consumerism through Youtube Vlogs

MD Saiful Alam Chowdhury [α] & Barnali Talukder [σ]

Abstract- The world is now experiencing a boom time of global capitalism that entirely is rooted in large-scale investments worldwide. The word, capital, however, is no more confined to the material or monetary category; instead, it has started analyzing cultural as well as social realities to find out new forms of profit-making investment sources. Interestingly, capitalism is nowadays devoted to dig out human interests and to present commodities according to those desires. To understand this matter more clearly, here few contents from YouTube are going to be analyzed to show how social scopophilia (a pleasure principle) has been targeted as a space for investment. These contents are uploads of some women who share their daily life with the world around on which this study has launched a thorough qualitative analysis. In order to find an answer to the question why the selected YouTubers have made their everyday life public and, on the other hand, why viewers get interested in others' life, this study has mainly focused on commodity culture of contemporary world that, resultantly, has brought into view how everything irrespective of their materiality and immateriality gets commodified. To conclude, the most determining factor behind the commodification of everyday domestic life has been a sort of scopophiliac consumerism that this particular study has earnestly attempted to establish.

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I. Introduction

If only Mrs Seton and her mother and her mother before her had learned the great of making money and had left their money, like their fathers and their grandfathers before them, to found fellowships and lectureships and prizes and scholarships appropriated to the use of their own sex, we might have dined very tolerably up here alone off a bird and a bottle of wine… we might have been exploring or writing; mooning about the venerable places of the earth; sitting contemplatively on the steps of the Parthenon, or going at ten to an office and coming home comfortably at half-past four to write a little poetry. (Woolf, 1929, p. 19)

What Virginia Woolf is regretting here under the veil of a wishful celebration is the disgraceful confinement of women within four walls. Domestic life has always prevented women to participate in external economic activities. Therefore, the role of a woman resembles that of a house servant who, in the language of classical political economist Adam Smith (2017), performs unproductive labor: *the labor of the menial servant … does not fix or realize itself in any particular subject or vendible commodity* (p. 258). However, it seems, this phase of female subjugation has come to an end because the domesticity of female life has turned into a way of earning. This opportunity, therefore, comes from a widespread existence of capitalism and the reason behind the expansion of capitalist production is a widespread interaction between consumption and production that has been increasing ever since its inception (Fulcher, 2004, p. 16). The production and consumption relationship that capitalism is embedded in gets also expressed in other spaces besides markets as no longer market-places only inspire buyers and sellers to make their exchanges but nowadays, some electronic space takes on the responsibility of fixing prices as well as confirming deals (Fulcher, 2004, 16). Therefore, in today's age of technological advancement, where there are several virtual platforms for exposure, a number of women from different corners of the world are sharing their household life with the world because digital media are formulated in a way to accommodate people's everyday lives, and such accommodation has also become more ubiquitous (Schroeder, 2018, p.149). Depending on the views these vlogs (video blogs) become able to collect, the vloggers earn money proportionately that one of the reports published in *The Guardian* states in the following manner: *Video makers can earn money from advertising via the site's partner program, a scheme aimed at regular uploaders with a big audience* (Ratcliffe, 2012). It, therefore, becomes logical to conclude that a process of commodification is what transforms domestic life into a product to sell to the virtual media users.

The study here is not concerned about the ethical ground of such sharing, or about whether such action violates the perpetual definition of personal life. Instead, the matter of investigation here has been decided to determine how outspread capitalism has taken hold of everything to transform into a commodity. Therefore, if there is a commodity on sale, there is

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certainly consumerism going on. To give a critical thought on consumerism is equally important as it has to be made clear from the outset that consumption is an active form of relationship (not only to object but also to society and to the world), a mode of activity and global response which founds our entire cultural system (Baudrillard, 1998, p. ix). Therefore, scopophilia, a socio-culturally rooted phenomenon, will better explain such consumer psychology that inspires them to purchase commodified domestic life. To bring out how a large group of consumers find interest in others' life and buy looks at others' life virtually, the term 'scopophiliac consumerism' has not been a misnomer. It has been equally enthralling to understand how capitalism is encroaching on everyday life creating a buyer-seller relationship everywhere.

II. The Objective of the Study

YouTube has now become a popular medium of income. In a study published in *Fortune.com*, it has been said that children born after YouTube was created in 2005 have grown up surrounded by videos churned out by performers…whose clips about their daily lives, video gaming, and fashion, respectively, have turned YouTuber into a popular career goal (Bloomberg, 2018). The concerned channel owners who are earning money through YouTube, to some extent, play a participatory role in the market economy, but they get double-prisoned in the commodity-consumer culture of capitalism. The study here has reflected on such a growing tendency in today's technologized culture. In the precise claim, the objective of the study can be deciphered through a search for answers to the following questions:

1. How is capitalism commodifying everything irrespective of their materiality or immateriality?
2. How are social media like YouTube promoting such commodification?
3. What is the psychological perspective driving the consumers to purchase such commodities?

III. Literature Review

In today's world, commodity and consumer relationships effectively help build social relationships. It, therefore, gets difficult to identify what becomes a commodity and what retains consumption potential in the market as nowadays money has acquired the omnipotence to buy anything. As the commodification is not a new phenomenon, people on different corners of the world have tried to investigate the wider implication of it in diverse sectors. However, the recent tendency to showcase household activities in order to sell has not yet been treated with much importance.

In the beginning, it is important to shed light on the popularity of YouTube regarding which Margaret Holland (2016) remarks that YouTube has changed from a content-sharing website to a platform for user-generated contents. The author exemplifies the proposition through the presentation of three YouTube channels that share similar types of contents but ultimately develop personal brands. This, therefore, becomes possible only for the space YouTube has created for the users.

Davis (2003) argues how self-identification relies on the quality of purchases as well as the relations with the market economy. His study also reiterates the fact that today's world demands a self-branding human being conforming to the requirements determined by contemporary market commodity culture.

Zoe Glatt (2017) shows how YouTube vloggers are commodifying their selves in order to embrace the neoliberal market economy strengthened by techno-capitalist platforms like YouTube. Complex rational interests like beauty or fitness contents draw attention to a good number of audiences who break down the traditional definition of commercialization and help to expand neoliberal economic tradition on virtual media. The author concludes on a hopeful note that such unrestricted existence of YouTube content production and consumption will be reduced shortly.

James Arvanitakis (2007) explores how abstract qualities like trust and hope are also commodified in this age of capitalism. This shows the pervasiveness of commodification culture of capitalism where abstract qualities also get the opportunity to get commodified and what justifies the proposition of the study that has tried to show the commodification of domestic life and pleasure principled consumer culture.

Scopophilia, therefore, until now, is limited to the definitions provided by Laura Mulvey (1999). The definition, however, is oriented in a sexual principle derived through the act of looking at. He explores scopophilia as an instinct to derive a sort of sexual pleasure through at looking at the female body in cinema. It becomes a matter of concern in her essay how active male gaze stereotypes female body even on screen.

However, this study has considered this scopophiliac drive from a different perspective. Disorienting sexuality from the pleasure principle theory, here, this principle of pleasure has been connected to a consumerism-on-rise.

Although commodification process is not a new arrival in the procession of the capitalistic market economy, commodifying one's internal household is a new tendency and consumers' interest in such commodities makes it essential to look for the root of this phenomenon. The existence of a widespread virtual reality that is used as a substitute for the marketplace, equally deserves a keen observation as new modes of productions and consumptions are held here considerably. The study hopefully would satisfy many inquiries regarding this situation.

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IV. Theoretical Framework

In a world where virtual media play a distinguished role and value of things is determined in terms of market price, it is difficult to ignore capitalism. Therefore, if capitalism exists, there are other mechanisms around that help capitalism exist. Whether capitalism controls its consumers or consumers hold the rein of it, this is disputable. However, the present study has taken commodification and consumerism as focal points of discussion to demonstrate a virtual reality that primarily is caused by it. At the same time, this study is interested in articulating a psychological aspect triggering this consumer culture.

V. Commodification and Consumerism

What is a commodity? Karl Marx (2017, p. 669) answers the question: as a general rule, articles of utility become commodities, only because they are products of the labor of private individuals who carry on their work independently of each other. The definition of utility, however, is much more extended than it seems to be. It is Marx (1890) again who reflects on this issue in the following manner:

> *The commodity is at first an exterior object, a thing, which by its properties satisfies human wants of one sort or another. The nature of such wants, whether they arise, for instance, from the stomach or from imagination, makes no difference. Nor does it matter here how the object satisfies this human wants, whether directly as an object of consumption or indirectly as a means of production. (p. 3)*

In consequence, the idea of human needs can be multifariously interpreted. To satisfy such diverse sets of needs, the process of commodification continues. In accordance with this process, people nowadays transform many inconsequential realities of their world into commodities. The nature of commodification changes with the change of time and it is inevitable on which Karl Marx reflects that the relations of production result in the social relations, and, therefore, a society at a specific stage of historical development assumes a distinctive character (2017, p. 662). As capitalism remains busy with searching for new scopes of investment (Harvey, 2015) the commodification process also gets newer dimensions from time to time. Fulcher, in another respect, comments on the money-making tendency of capitalism that can never be satisfied with its present state: capital is money that is invested in order to make more money (Fulcher, 2004, p. 14).

However, besides the Marxist reasons behind commodification culture, many other theories have presented significant explanations for the emergence, survival, and accretion of it on such a large scale. For instance, in defining commodity Igor Kopytoff (1986, p. 64) says: Commodities must be not only produced materially as things but also culturally marked as being a certain kind of thing … the same thing, at the same time, is seen as a commodity by one person and as something else by the other. Therefore, on virtual media, commodities transcend the cultural boundary and respond to diverse human needs which this study particularly has emphasized.

Coming to consumerism, it is relevant to take an excerpt from *The Consumer Society*:

> *The basic problem of contemporary capitalism is no longer the contradiction between 'profit maximization' and 'rationalization of production'… but that between potentially unlimited productivity (at the level of the technostructure) and the need to dispose of the product. It becomes vital for the system in this phase to control not just the apparatuses of production, but consumer demand; to control not just prices, but what will be demanded at those prices (Baudrillard, 1998, p. 71).*

Therefore, what a consumer demand does not always fall in the group of material needs, some objects also entertain the consumers or give them aimless pleasure. This particular aspect of commodification prevalent in capitalism is of special interest in this study.

VI. Scopophiliac Consumerism

Such a pleasure instinct of a consumer can better be explained in the terms of Scopophilia. However, the idea of 'gaze' is not new to cultural analysis what gets delineated in Foucauldian analysis of the history of medicine as 'medical gaze' separating doctors from patients, in Urry's notion of 'tourist gaze' to gain a phenomenal experience of nature and culture and in Frankin's 'zoological gaze' dealing with confined animals as subjects of analysis (Paterson, 2017, pp. 117-119). According to cultural significance, scopophilia is a way of deriving sexual pleasure by looking at (Mulvey, 1999). But etymologically the word suggests 'looking at' that has been derived from a Greek root (Oxford). Therefore, it would be appropriate if the word is used in its original sense that, however, still demands a modification as such looking at is much closely connected with consumer psychology. The entire situation can be better explained if analyzed under the term 'Scopophiliac Consumerism.' Laura Mulvey (1999) once comments on a study regarding male gaze in a cinema culture that there are circumstances in which looking itself is a source of pleasure. If this reflection gets an un-contextualized treatment that is bereft of sexual orientation, it objectively suggests that looking can be a source of pleasure. Such looking, however, is not impartial in character; rather it takes socio-cultural curiosity into context. When consumers watch the above mentioned YouTube contents, they undergo a process of connection, comparison, and contrast with their own realities. Therefore in this age of pervasive virtual reality,

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human desire to know about others' lives is satisfied through the commodification of some others' everyday life. The pleasure of looking at as well as curiosity is manipulated as a way of consumption.

VII. Vloggers

As this study has been conducted on two YouTube vlogging channels, it becomes important to address a new community and their space, respectively which are called vloggers and vlogs. Gao, Tian, Huang, & Yang (2010) defined that by combining the grassroots blogging with the richness of expression available in video, video blogs (vlogs for short) will be a powerful new media.

John Warmbrodt (2007) substantially describes the nature of such virtual video posts: video blogs (or vlogs) are blogs where each post is a video. Although the posts may also include text, providing context for the video, the focus of each post is a video.

The study here has been entirely focused on two vlogs that along with maintaining a regular presence virtually, broadcast videos disclosing their personal lives to the world around. It is definitely a matter of interest how such vloggers make a space in the market and create consumers to sell their products.

VIII. Research Methodology

This study is mainly based on content analysis formula. Here qualitative research methodology has mainly been applied, but the quantitative method can also be found to some extent regarding data collection. The vlogs that have been selected here for analysis demonstrate Indian subcontinental domestic life of two women. There exist a number of similarities in their choice of content as well as presentation. At first, representing episodes from selected two YouTube Channels have been categorized depending on the nature of contents. Based on the collected contents, an analytical approach corresponding to abovementioned theories has been launched. The contents, collected following a quantitative approach, require a qualitative analysis in order to communicate with the theories that this study is grounded on. The number of views that the selected episodes have been able to gain has been presented here in the study so that the acceptance ratio can be measured. In other words, it is a way of estimating the number of consumers. Reversely, how the contents of those videos can attract such a wide number of consumers has also been discussed from a psychological perspective. Therefore, it is certain that relating all these findings to a commodification reality has been essential as all these transactions can only be held if there is a capital-based market economy no matter it exists physically or virtually.

IX. Sampling Procedure

In this study, two YouTube content uploading channels have been examined along with the distinguished patterns these YouTube vlogs entail. By title, the first channel is *Indian Vlogger Soumali* (Adhikary, 2017) and the second one is named *Indian Youtuber Priyanka* (2017). These vlogs deserve attention as both have claimed 174000 and 111930 (up to 06-06-2018) subscriptions respectively. Selected videos spanning from 12 July 2017 to 16 May 2018 have been examined in the case of the first YouTube vlogger and for the second one selected videos from 21 July to 26, May 2018 have been brought under a microscope. In order to sustain the ease of analysis, their video posts have been stratified into three categories – Instructional, Daily Life and Personal Life. Each of these categories contains three sample video posts from the selected vlogs. These video samples have therefore been analyzed in the light of the commodification theory of Karl Marx and a consumer culture intrigued by scopophilia.

X. Data Presentation & Analysis

Here the videos along with the number of their views have been presented below. Although the number of views is not of much importance, it implicitly demonstrates how widely consumers on YouTube navigate such posts. This brings out the acceptance ratio of the video blogs that occupy considerable space on YouTube.

Table 1: Instructional category

Name of channel	Title of uploaded videos	Views
Indian Vlogger Soumali	How to store vegetable in Fridge (2017)	362,165
	How To Meal Plan For The Week (2017)	354,166
	Indian Monthly Grocery Shopping (2017)	215,930
Indian Youtuber Priyanka	Family New Haircut Vlog (2017)	96,396
	Yellow (2018)	71,386
	My Makeup Collection (2018)	57,881

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Table 2: Daily life

Name of channel	Title of uploaded videos	Views
Indian Vlogger Soumali	How Do I Manage My Daily Responsibilities – House Chores, YouTube Work, Kid's Study (2017)	1,489,265
	An Indian Family Evening FUN Time Vlog (2018)	97,567
	How I Spend my SUNDAY with Family ~ Morning to Evening Vlog (2018)	324744
Indian Youtuber Priyanka	How do I clean my House (2018)	47,863
	Sunday Yummy and Delicious Lunch (2018)	83329
	A DAY IN MY LIFE – INDIAN DAILY ROUTINE (2017)	190,542

Table-3: Personal life

Name of channel	Title of uploaded videos	Views
Indian Vlogger Soumali	My First Pregnancy Experience (Hindi) || Why I'm not Planning For 2nd Baby? (2017)	264,705
	Our love story II What Special I'm Preparing For Today's Lunch (Saturday) (2017)	376,967
	How Hubby can Swing My Mood (2018)	91,947
Indian Youtuber Priyanka	HUSBAND GAVE ME AN AWESOME GIFT (2018)	60,727
	His First Girlfriend!!! (2018)	56,072
	I WANT A BABY (2018)	78,327

All these contents, in the process of analysis, make one thing certain that these are not created based on any standard conforming to acclaimed systems of household, certified skills, and distinct impact factors. The vloggers have shared their day-to-day life in a much ordinary way, with the help of everyday language and without any dramatic effect. Each of these episodes unfolds everyday fragments of an ongoing real-life story. Most importantly, these videos are so customized that they are formulated based on one's individual way of handling the household. Therefore, what is there to sell to the world – certainly their personal domestic capabilities, experiences and life events are on sale. The commodity which is not satisfying one's hunger or giving the dress to put on rather is giving an opportunity to peep into other's house as well as life events. Here there is a resemblance to Marx's claim that capitalism commodifies not only human necessities but also human desires. Therefore, what desire is being fulfilled in this virtual buyer-seller culture? Not any practical desire, but a desire that is born out of curiosity is at work. In consequence, the question cannot be ignored that if there is a seller in the market of virtual commodities, there is certainly a consumer as well. What is the consumer attracted to –definitely, as it has already been stated, there is no solid thing to take in the house, rather there is a satisfaction that is acquired through gazes at someone else's life activity. There is a pleasure of looking at someone's life while the person living the life is completely unknown, and most importantly nothing effective can be achieved through such looking at. What can go on under the veil of looking at is an unconscious tendency to connect to other's life or to compare with other's life or to acquaint with other's very personal truths.

XI. Commodification of Domesticity

An emerging virtual market

No more domesticity is a private matter, nor are householders ashamed of exposing the inner activities to the outside world. Domestic life can be an object of dignity and income at the same time. It would be better now if the data of those YouTube uploads are analyzed to find out the justification of the claim this article has already enunciated. To begin with *Indian Vlogger Soumali*, it would be interesting to search for the types of videos she uploads for her audience. Under this caption, she posts videos that explore different aspects of domestic as well as female life. Under Instructional category, there are some uploads to be mentioned, for example, "How to store vegetable in Fridge (12 July 2017)," "How To Meal Plan For The Week (6 Dec 2017)," "Indian Monthly Grocery Shopping (2 Aug 2017)." Therefore, the Daily Life section is of special importance that is comprised of some video posts like "How Do I Manage My Daily Responsibilities – House Chores, YouTube Work, Kid's Study… (1 Dec 2017)," "An Indian Family Evening FUN Time Vlog (16 May 2018)," "How I Spend my SUNDAY with Family ~ Morning to Evening Vlog (26 Feb 2018)." There is another dimension to her sharing experiences with the audience across the world that is the inclusion of a Personal Life category like "My First Pregnancy Experience (Hindi) || Why I'm not Planning For 2nd Baby (22 Nov 2017)," "Our love story II What Special I'm Preparing For Todays (26 Nov 2017)," "How Hubby can Swing My Mood (18 April 2018)."

The second YouTube Channel that goes under the title *Indian Youtuber Priyanka* also uploads lots of daily life videos. She posts a number of videos corresponding to her lifestyle which can be grouped under Instructional category "Family New Haircut Vlog

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(28 Dec 2017)," "Yellow (21 April 2018)," "My Makeup Collection (28 April 2018)." Her daily life has equally been exposed to the world under the titles "How do I clean my House (13 May 2018)," "Sunday Yummy and Delicious Lunch (4 Feb 2018)," "A DAY IN MY LIFE – INDIAN DAILY ROUTINE (21 July 2017)." The Vlogger also shares anecdotal incidences of her life which can be analyzed under Personal Life category: "HUSBAND GAVE ME AN AWESOME GIFT (26 May 2018)," "His First Girlfriend!!! (14 May 2018)," "I WANT A BABY (27 Mar 2018)."

If the first YouTube channel is taken into consideration, it can be discerned that her instructional videos are not results of any prior training or learning. After maintaining a household for a long time, she has discovered a disciplined and individualized way of conducting it. Giving a look at her treatment to harmonize daily life, it is observable – she is boiling carrots, cutting cauliflower and capsicum ("How to Store Vegetable in Fridge") – and it can be concluded that she is doing all these keeping some certain dishes in mind to prepare in upcoming days and that certainly is a much-individualized way of keeping household. The YouTube vlogger states that on a distinct way she plans her week preparing all vegetables, fishes, meats to use in a week ("How to Meal Plan for the Week"). On "Indian Monthly Grocery Shopping" post, the YouTuber exhibits lots of lentils, cholesterol-free oil, Glucon D and some other daily necessities. Here it is noticeable that she is consuming products in accordance with her affordability. Therefore, the way the channel user is doing her monthly shopping will not match with others' necessity list because of the difference in income, taste and social context. However, her uploaded video post is reaching every audience irrespective of class and income. Now, under the same umbrella, that is instructional video posts, the second YouTube user posts several other videos that are much more personalized. Video posts titled "Family New Haircut Vlog," "Yellow," "My Makeup Collection" consecutively explore some new hairstyles of the user and her close people, tips on cloth washing as well as hair massage and some of her favorite makeup items that effectively beautify her. Cutting hair or wearing a yellow dress is entirely a personal choice that, on the aforementioned video posts, comes with much-personalized fashion tricks. On the last video, however, the content owner exhibits all her makeup belongings that certainly suit her skin and state. Accordingly, her opinions during video-play as well as her usage of such makeup items reveal the advantages and disadvantages of those to some extent.

Daily Life category, in this article, is of immense importance. As the vloggers are sharing their daily lives with the world outside, their entire arrangements are culminating in ordinary language use, shedding light on inconsequential daily activities and individualized domesticity. The matter of interest is how such real-life ordinariness attracts such a huge number of viewers. Before detail discussion on the question unleashed here, it would be helpful to visit the virtual world of real-life householders. *Indian Vlogger Soumali* shares her morning-to-night routine on her video posts "How Do I Manage My Daily Responsibilities – House Chores, YouTube Work, Kid's Study…". This video explores her everyday activities like cleaning the house, preparing food along with maintaining self-fitness. Not prioritizing on any special or important segment of life, the video unfolds an ordinary, simple everyday life. On her next video "An Indian Family Evening FUN Time Vlog" she accumulates several portions of daily life including cleaning, beauty tips and speaking to the audience. Therefore what the video contains does not philosophize or make any rhetorical speech; rather the way one speaks inside the house without any definite purpose or distinct remarks, the video also is assembled maintaining such spontaneity. And the final video post "How I Spend my SUNDAY with Family ~ Morning to Evening Vlog" that has been included in this article under Daily Life category shows how the YouTuber's family spends a weekend. Such weekend is not grounded on any unusual, unexpected or super-exciting happening of life, but a very ordinary way of cooking something well as well as managing leisure. The second YouTube vlogger *Indian Youtuber Priyanka* also uploads videos based on her daily life activities. The first video post that has been taken for analysis is titled "How Do I Clean My House" and details her daily cleaning activities starting from the purchase of some cleaning stuff and cleaning every corner of the house. The entire video is revolved around the way she deep-cleans her house. Her next video "Sunday Yummy and Delicious Lunch" has been recorded on a Sunday proceeding from morning to noon and particularly focuses on a lunch item very easily prepared and claimed to be delicious. The final daily life video that has been selected from her uploads A DAY IN MY LIFE – INDIAN DAILY ROUTINE delineates her life from morning to 4 in the evening and casts light on how she manages her day with cooking, cleaning, and other daily activities. As both of the channels have been derived from Indian circumstances, they particularly broadcast the way an Indian house is maintained. Therefore, it can be assumed that most of the Indian women who are on the consumer list of these video uploads can connect to their household maintenance strategies with those of the vloggers have exposed. Viewers from other parts of the world can certainly enjoy an Indian way of house-holding but these can certainly not be grouped under educational category. Therefore, the question hangs on why consumers purchase such trivial everyday life.

Both of the vloggers examined above also disclose some of the very personal issues of their life. If *Indian Vlogger Soumali* is observed, her video titled "My

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First Pregnancy Experience (Hindi) || Why I'm not Planning For 2nd Baby (22 Nov 2017)," explains her experience during the first pregnancy and reflects on her fear about the conception of the second one. On her first pregnancy she was expecting twins, but unfortunately one of the children died. The fear, however, she has not been able to get over. This is why even after 10 years after the birth of her first child she dares not conceive another one. In the next video "Our love story ll What Special I'm Preparing for Todays (26 Nov 2017)" shares weekend lunch dishes with the audience and also unveils their love-story as well as conjugal life experience. Her love story starts from the time of proposal and ends with a happy ending through marriage. Regarding conjugal life, her virtual storytelling confirms it as comforting and loving. The final video "How Hubby can Swing My Mood" that this article is going to deal with adumbrates a day with shopping that the vlogger believes to be highly elating. It comes into view in the course of the video-playing that the vlogger gets elevated at the utterance of shopping. The next YouTube Vlogger Indian YouTuber Priyanka on the post titled "HUSBAND GAVE ME AN AWESOME GIFT (26 May 2018)" shares her anniversary day with the world that actually ends up with a gift from her husband. On her video, she expresses her utter satisfaction with the gift. The next video "His First Girlfriend !!!" airs a daily life chit-chat between husband and wife that is sort of time-spending without any definite purpose. The third video, on the selection list, "I WANT A BABY" revolves around an epiphanic realization of the vlogger that she wants a baby. Passing a good time with a little boy from her in-law's, all of a sudden she feels that she needs a baby to be accompanied by. The video at the same time explores her daily life activities.

XII. Scopophiliac Consumerism

An underlying consumer psychology

Ellina Mironova (2016) exposes audience psychology that would be helpful to understand why such a large number of people consume YouTube-based videos. The author mainly analyzes the audiences' behavior on social media, but in the course of the study, the author reveals, as people can get acquainted with multiple cultures around the world as well as diverse points of views through YouTube that Television fails to provide them with, they get more addicted to YouTube contents. This analysis of Mironova (2016) justifies why such a large number of people, in spite of doing the same chores at home, become viewers of selected vlogs of this paper.

The audiences who are subscribing these channels or liking/disliking the videos are regarded as consumers. The instructional videos that the vloggers have shared with their audience deal with everyday life activities. The vloggers share their individual way of managing the household and the consumers relish those productions not because they are unacquainted with the ways to do it or before YouTube people failed to manage household chores properly, but because it facilitates a chance to look into another's unexposed ways cultivated inside the house.

The daily life activities again show morning-to-night things a householder is required to perform. The consumers here get known to others' plans for breakfast, lunch and dinner – and how other people manage time to systematically utilize it. It might happen that such exposition of daily life activities explores new ways of housekeeping. However, besides being acquainted with a new household environment, the consumers seek pleasure to look at dishes and utensils that the content owners deliberately upload on media.

The consumers also equally enjoy the video posts where personal life gets exposed. Why someone does not conceive the second child, what one is gifted with during wedding anniversary, what is the love story of one's life, why someone suddenly feels like to have a baby – all these issues are supposed not to matter much, but the consumers are interested in these revelations as there is a pleasure finding matter buried in the looks at others' lives.

It is noticeable that a reciprocal relationship is continuing in this virtual market economy. The YouTube channel holders upload their everyday life in order to make money and the consumers relish those productions out of satisfaction and pleasure. If such commodification of everyday life gets a close analysis, the consumer buys the gaze at other's life in order to get pleasure. Not only household activities, but the abovementioned vloggers also inform their consumers of their personal thoughts, plans and recent updates about their life. The consumers are even informed of almost all the details of the interior of the vloggers' house. Therefore, along with attaining a pleasure through gazes at others' households the consumers also undergo a process of connections, comparisons and contrasts with their own ones. This process, however, gets accomplished at the unconscious level camouflaged under pleasure principle. Analyzing the above-illustrated data and content, the following findings might seem relevant:

- YouTube has inaugurated such an income source for women that even accommodates the commodification of the trivialities of household and sale on virtual media.
- Virtual medium, YouTube, has become a marketplace where producers upload their contents and consumers purchase those out of pleasure, entertainment or necessity.
- The definition of commodity, however, has also undergone a change.

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- Female channel users are commodifying their own households.
- The consumers are purchasing those contents full of personal thoughts, ideas, and activities.
- A drive to have pleasure through looks into others' life is inspiring the consumers to buy on virtual media.
- The consumers are also undergoing a process of connection as well as comparison through this process.

The medium, YouTube, that helps emancipate women from the stigma of the economic inability for a long time in human history, has instrumented their households to be the route to freedom. The commodity-consumer culture that grows out of such emerging sources of economic liberation, is posing another question to determine what should be a commodity and what should be consumed.

XIII. Conclusion

In this world of ever expanding and extracting, virtual media create new opportunities, but at the same time, there is a divergence from age-old perceptions. The stronghold of media gets a new fervor due to the widespread influence of capitalism. The process of commodification resulting in the rise of a vast number of consumers inspires to look for new products to bring to the market. In consequence, many unsought places of commodification and consumerism are employed to extend the market economy. Here above, it has been attempted to show how domesticity becomes a product and the consumers buy it out of a self-satisfying principle.

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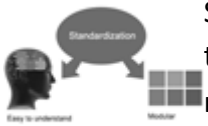

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- The Fellow can become member of Editorial Board Member after completing 3yrs.
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- Fellow can also join as paid peer reviewer and earn 15% remuneration of author charges and can also get an opportunity to join as member of the Editorial Board of Global Journals Incorporation (USA)
- • This individual has learned the basic methods of applying those concepts and techniques to common challenging situations. This individual has further demonstrated an in–depth understanding of the application of suitable techniques to a particular area of research practice.

Note :

"

- In future, if the board feels the necessity to change any board member, the same can be done with the consent of the chairperson along with anyone board member without our approval.
- In case, the chairperson needs to be replaced then consent of 2/3rd board members are required and they are also required to jointly pass the resolution copy of which should be sent to us. In such case, it will be compulsory to obtain our approval before replacement.
- In case of "Difference of Opinion [if any]" among the Board members, our decision will be final and binding to everyone.

"

Preferred Author Guidelines

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

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

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

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

Before and during Submission

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

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

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Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

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

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

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Appealing Decisions

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

Acknowledgments

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

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Preparing your Manuscript

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

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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



Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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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?
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Approach:

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