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Highlights

The Coverage of Human Rights

Religion & Extent of Corruption

The Search for a New "Práxis"

A Qualitative Study in Bangladesh

Discovering Thoughts, Inventing Future

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The Coverage of Human Rights, Socio-Economic and Gender Relations in the Ayahs Revealed during the Meccan Period of Prophecy

By Farrukh Kushbayev

Abstract- Ensuring human rights, especially humane treatment of women, is one of the most pressing issues in the modern world. A historical fact, idea, or scientific conclusion that serves the interests of all mankind is of particular importance.

Today, a certain part of the world's population is made up of Muslims. It is no secret that Islamic culture and scientific heritage have a special place in human history. But, unfortunately, there are many conflicting views on the understanding and interpretation of Islamic teachings and procedures, and most importantly, on their implementation. As a result, misconceptions are emerging in the Muslim community itself, as well as in the minds of people of other faiths.

In this case, one of the best solutions is to first learn and know how it was and in what order it was used. This paper analyzes the situation of the first prophetic mission in the Meccan period on the basis of the verses of the Qur'an revealed at that time.

Keywords: *propheticism, risolat (mission), meccan period, qur'an, hadith, women's rights, sharia.*

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The Coverage of Human Rights, Socio-Economic and Gender Relations in the Ayahs Revealed during the Meccan Period of Prophecy

Farrukh Kushbayev

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In this case, one of the best solutions is to first learn and know how it was and in what order it was used. This paper analyzes the situation of the first prophetic mission in the Meccan period on the basis of the verses of the Qur'an revealed at that time. There are also verses on proposing solutions to economic problems. Most importantly, this article provides objective insights into the attitude towards women, their participation in social events, and the portrayal of women in the Qur'an in the prophetic mission of Meccan period.

Keywords: propheticism, risolat (mission), meccan period, qur'an, hadith, women's rights, sharia.

I. Main Body

Human rights and dignity are the highest universal values today. Nowadays, it has become customary to measure the level of development of a nation by its level of human rights, along with the development of its application of technology in various fields of science, industry and life.

From the above considerations, it can be concluded that human rights are one of the most important features of our time. For this reason, its importance becomes apparent when every goal, every action is measured by the same criteria. The position of the prophetic risolat (mission) in this regard is undoubtedly important.

As a result of a narrow understanding or misunderstanding of Islamic teachings, cases of misinterpretation of its main idea and its intended purpose are common among both Muslims and non-Muslims.

The mission of the prophecy is based on the idea of monotheism and aims to ensure the equality and justice between people prevails in society. It is based on the principle of equality between people in terms of protection of life, property, honor, intellect and religion. Societies that did not ensure the observance of the rights and freedoms of every individual were not to be commended. It should be noted here that according to Islamic teaching, when people are given responsibility, they are guided not by the measure of equality, but by the principle of justice, and those who are able were given the task.

The mission of prophecy is known to consist of two periods, one in Mecca and the other in Medina. In these two eras, views on human rights and freedoms were, of course, very different. The Meccan period was a unique high point in human history in terms of glorifying human dignity. During this period, human rights and freedoms and values can be considered in several ways:

1. Personal rights (right of residence).
2. Moral rights (freedom of religion and conscience, freedom of expression).
3. Social and economic rights (property rights, right to work).

It will be possible to continue research on each of the above rights and freedoms. It is known that on the eve of the beginning of the prophetic mission, tribalism prevailed in the Meccan society. Naturally, there were constant disagreements between the tribes, and as a result, the wars continued. Such wars harmed not only the people of Mecca but all the Arabs. When the Prophet (pbuh) came with his message, the first issue that came to the fore was monotheism as well as the well-being of human. Because, the right of residence serves as a source for all other rights. Therefore, the lives of men ascended to the most sacred status. Indeed, the Qur'an says: "Do not kill the soul which Allah has forbidden." The commentators who interpreted this verse said that in the teachings of Islam, the soul of every human being is highly valued, and that it is a grave sin to to murder the soul given by Allah. However, they considered the punishment imposed by the government on the *muharribs*, that is, those who organized in armed groups, disturbed the peace of the country and the people, and engaged in looting, to be an exception. There is a similar verse in Surat al-An'am.

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This idea is further strengthened when it is announced that the killing of one person in the time of Medina will be valued at the same rate as the death of all people in the world. It was even considered a mistake for a person to commit suicide, and the Muslims were repulsed.

In the field of moral rights, the extent to which freedom of religion and conscience played a role in the Meccan period is examined. These rights have a special place in human life and are the absolute right of every person. Because everyone has the right to choose or not to choose a religion. In our day and age, it is the most serious crime to discriminate, ridicule, or oppress people because of their beliefs.

The verses revealed during the time of Mecca clearly state this issue. In particular, the verses in Surat al-Yunus: "Had your Lord so willed "O Prophet", all "people" on earth would have certainly believed, every single one of them! Would you then force people to become believers?", or in Surat al-Kahf: "And say, (O, Mohammad), The truth is from your Lord. Now, whoever so wills may believe and whoever so wills may deny.", determine the position of the prophetic mission on freedom of religion and belief. As a result, during their stay in Mecca, the Muslims did not even try to force their beliefs on them or to respond to oppression with oppression, despite all the pressure from the polytheists on them. Perhaps the following verses can be found in the Qur'an that call for more goodness. The verse in Surat al-Saba: "We have sent you [Prophet] only to bring good news and warning to all people, but most of them do not understand." and the verse in Surat al-Anbiya: "We have not sent you but a mercy to the worlds," are a reminder to the various extremists and groups that use the religion as a means today.

Regarding faith, it is possible to cite the verse of Surat al-Kafirun as an important and ideological tool: "For you is your faith, and for me, my faith." Indeed, it can be said that one of the features of the Meccan period was to continue to convey the message of the mission to the people in their own direction without going into conflict with the followers of other faiths in any case.

Superiority and virtue are among the moral principles of man. Indeed, whoever is able to observe the rights of Allah and His slaves will undoubtedly be valued as superior and virtuous.

One of the biggest problems in Mecca was social inequality and economic injustice. The issue that the prophetic mission focused on and took seriously was the elimination of the same inequality and injustice.

A careful study of the history of Islam suggests that Islam is based on a number of principles in establishing strong ties between members of society. The most important principle in this regard is social justice. It should be noted that the issue of justice is one of the universal values and is highly valued by humanity, but its implementation in practice has not been observed in all societies. "Justice" is, in fact, the notion that people are equal in the exercise of a right or the performance of an action, and that no one should be subjected to violence or humiliation on the basis of human-scale reasons.

At the same time, the term "social justice" varies radically depending on its economic and legal application. In the former, the equal distribution of material resources and opportunities for their use among members of the economic community is considered fair. In the second case, it is understood as a set of rights related to the right or provided by the state to each of its citizens. Islam, on the other hand, was able to unite the two fronts in its solution of a common problem with its moral teachings.

Islam originated in Mecca, a city where wealth and poverty were overdeveloped. From the above, it is clear that Mecca had become a center of aristocracy in the pre-Islamic period, which was enriched by trade and sought to control all the products of society. According to sources, these nobles also had their own lands in Yasrib and Taif. The suras of the Qur'an and the hadiths of the Meccan period, which are directly related to the subject of the study, contain indisputable evidence of the sharp contrast between the lower classes and the upper classes. The following verse of the Qur'an informs us that the nobles of Mecca amassed great wealth: "Leave Me with him whom I alone have created, (74:12) whom I have endowed with abundant riches, (74:13) and who still greedily desires that I should bestow upon him more" (74:16). According to the tafsirs, this verse refers to Walid ibn Mughirah, a Meccan merchant who was famous for his wealth at that time. Surat at-Takasur also mentions the extent to which the people of Mecca in the early days of Islam loved wealth and luxury. For this reason, in the verses revealed during the Meccan period, one can witness many calls and assertions about the application of social justice among the population.

The main goal of the Prophet Muhammad (pbuh) was undoubtedly to build a society based on moral and social justice, in accordance with the teachings of monotheism. If its activities are studied, it can be seen that it is more based on ethical norms than on legal ones in solving economic problems. One of the main reasons for this is that when he was in Mecca, the Prophet Muhammad had no economic or political power and was able to unite his followers around the idea of monotheism with his beautiful manners and morals. In the Qur'an, however, the issue of "feeding the poor" is repeated. In particular, Surat al-Ma'un once again addresses this issue. It reads, in part: "Do you recognise the one who rejects the requital on the Day of Judgement? It is the one who harshly turns away the orphan when in need. He does not encourage himself nor others in feeding the poor." Although the Islamic scholar knows that the attributes described in these

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verses belong to the greedy rich of Mecca, such as A's ibn Wa'il al-Walid ibn al-Mughirah, the ruling of the verses is general and emphasizes that all Muslims should beware of such negative vices.

Elsewhere, the Qur'an criticizes people's hatred of poverty and their greed for wealth, saying, "My Lord has honored me" or "My Lord has humiliated me." "On the contrary, you do not honor the orphan; You don't encourage each other to feed the poor; And you own inheritance by adding (others to your share); You love the world with a lot of love, knowing that they are all temporary." The Qur'an also discourages people from accumulating huge investments and criticizes those who do not spend the money they have for the benefit of the poor. From the earliest times, the Qur'an sought to ensure social justice in society by criticizing usury, the accumulation of wealth, and the exploitation of the poor. But there is a point that should not be overlooked, that is, it is clear that Islam did not aim to create a "layer of beggars and vagrants" with the above action. In this regard, the hadiths of the Prophet Muhammad (pbuh) call on people not to take begging as a profession. On the contrary, the Qur'an calls for equal opportunities for every member of the Muslim community to own property according to their ability and need. These all mean that Muslims must create a model of society that guarantees the well-being of each of its members.

The Qur'an calls for the belief that both wealth and misery among people can only come by the grace of the Creator. Here are some verses on the same subject:

1. "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him".
2. "And if Allah were to enlarge the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Truly! He is in respect of His servants the Well-Aware, the All-Seer."
3. "Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world".

At the root of these verses is the phenomenon of the application of the idea of monotheism. Although human beings possess all material possessions, in fact, their sole and absolute owner is Allah, and He alone is the distributor of the property of the slaves. At the same time, according to the verses of the Qur'an, Islam does not deny the fundamental rights of people to material possessions. In particular, according to Ghazali, known in the Islamic world as "Hujjat ul-Islam", Islamic law pays special attention to the protection of the fundamental rights of members of society, such as religion, life, thought, property. In general, the Qur'an emphasizes that in a Muslim society founded in Mecca, the essential needs of every member for life must have been met.

Let us analyze the teachings of the Prophet Muhammad (pbuh) and his practical experience with the Companions. The Prophet (pbuh) solved the economic problems facing the emerging Muslim community through the institution of brotherhood (mu'ākhāt). This order was introduced twice: during the Meccan period and during the first period of migration to Medina.

The Prophet (pbuh) relied firmly on the rules of morality in propagating the issues of social equality and justice among his Companions. After all, it is difficult to find a movement that was done under the pressure of violence and/or violence during His lifetime, on the contrary, they had a personal moral example. At the same time, great progress has been made not by applying legal sanctions, but by referring to the dictates of conscience. The society founded by Muhammad (pbuh) is characterized by the principles of freedom, equality and community. It is noteworthy that in France, after the Great Revolution of 1789, the above principles became the main research topic for the West, and these rules were implemented from the first days. It should be noted that the Companions of the first period, who followed the Prophet, had a strong sense of support and took every rule of their society seriously.

As a symbol of solidarity in society, the honorable Muslims of the Quraysh were united in brotherhood with the Muslims who had recently been freed from slavery. Zayd ibn Haritha and Hamza ibn Abdulmuttalib, the freed Mawlas of the Prophet (peace and blessings of Allaah be upon him), Salim and Abu Ubayda ibn Jarrah, the freed Mawla of Abu Hudhayfah, and Bilal ibn Rabah, freed by Abu Bakr, and Ubayda ibn Harith were taken as brothers. Of course, this practice continued in Medina in the following period. Basically, such ties were established between the emigrants who migrated from Mecca to Medina and the Ansar of Medina.

When it comes to human rights and freedoms in the Meccan period, it is especially important to focus on the rights of women and children.

The mission brought by the Prophet (pbuh) was based on moral standards, as in other areas, in resolving these issues. The depiction of a woman (image) in the verses of the Qur'an, such as Maryam, who possessed a high quality of morality, was a rare phenomenon never seen before in a society that in its time regarded women as inferior.

It is known that the verses of the Qur'an were revealed from time to time, piece by piece. When we look at the content of the surahs and ayahs (verses), we see that they have a hierarchical order, such as faith, morality, prayer, and behavior, respectively. One of the issues resolved during the Meccan period was the issue of women's dignity. Indeed, the Qur'an also focuses on the root of the problem before addressing the problem

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itself. Because the Arabs, first of all, did not like having a girl child. In this regard, in Surat an-Nahl pre-Islamic situation is described: "When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?" Interestingly, the Arabs believed that Allah had daughters, and named their idols, such as Lot, Uzza, and Monot after women, but they did not refrain from burying their daughters alive. The reason for the above was that they knew women in their imagination as an incomprehensible creature and did not value them as human beings. Umar ibn al-Khattab (may Allah be pleased with him) described his attitude towards women in his pre-Islamic life as follows: "In our ignorant life, we had no respect for women. When Islam came, when verses about them were revealed in the Book of Allah, we realized that they also had their rights." From these words of Umar, one can understand the perception of the whole society about women.

When studying the suras of the Qur'an, especially the Makkan verses, one can witness reports of several cases of the woman. In particular, the status of the girl, the status of the spouse, and the status of the mother.

In the Qur'an, there are messages about the sister of Moses (pbuh) and the aforementioned Maryam bint Imran in the form of a girl. It is noteworthy that both of them are depicted in a positive light. The woman praised in the Qur'an is Bilqis, the queen of Sheba, who lived in the time of Solomon (pbuh) and had an affair with him. The princess, who at first did not know Allah and worshiped idols, believed in the one and only Creator at the call of the prophet Solomon and accepted his religion. In this case, too, the image of a woman is positively portrayed.

The Qur'an also gives direct or indirect information about the wives of Ibrahim (pbuh), Zechariah (pbuh), Ayyub (pbuh) and Moses (pbuh) and praises their righteousness and fidelity.

To make the study objective, it should be noted that the Qur'an also contains verses about women of negative qualities, such as the wife of Lut (pbuh) or the wife of Aziz mentioned in the story of Yusuf (pbuh). But to be fair, the positive opinions about women in the Qur'an are an absolute majority.

When studying the history of the Prophethood, it is also true that the first person to convert to Islam was Khadijah bint Huwaylid, the wife of the Prophet (pbuh).

The first person to achieve martyrdom in Islam was Sumayya bint Habbati, a woman.

Umar ibn Khattab came to Islam through a woman, his sister Fatima bint Khattab.

Umm Habiba, the daughter of Abu Sufyan, who was fiercely opposed to the message of Islam in Mecca, was one of the earlier believers who converted to Islam without fear of her father's wrath. Of course, such a list could go on and on. The main purpose of this is to prove the idea that in the Islamic mission, all praiseworthy deeds are attributed to both men and women.

When the activities of the Prophet (peace and blessings of Allaah be upon him) are observed during the time of Mecca, it is possible to witness that everything was done by the will of Allah, on the basis of a clear Qur'anic instruction. Indeed, as the Muslim community expanded sufficiently during the time of Madinah, and as Muhammad (pbuh) himself increased his knowledge of the message of Islam, in some cases, duty was done without waiting for a divine command, but on the basis of circumstances and situations. There are a number of examples of this, such as the change of the place where the army first landed on the day of Badr, and the beginning of the digging of the trench in the Battle of the Trench.

The Meccan stage was the complete opposite. In small matters, even in the form of questions and answers with non-believers, from the question of how to deal with people, instructions are given through the verses of the Qur'an.

Sources on the science of the Qur'an contain a great deal of information about the revelation of Qur'anic verses in Mecca or Medina.

II. Conclusion

From the above information, it is clear that the verses of Mecca differ significantly not only in form but also in content and essence, as well as in the way they cover the problems of social life.

In the verses revealed in Medina, the rulings and denials on the issue of governing the community and prayers took center stage. In the verses of Mecca, however, special emphasis is placed on man's faith in the one God who created all the worlds, and his attention to the whole being around him, and, most importantly, on the fact that human beings are at the level of moral norms in their relationships.

A special feature of the Meccan period is, of course, the revelation of verses about slaves, the poor, and women in the Middle Ages that no culture, religion, or society had yet to offer, urging efforts to establish positive regimes regardless of their body color or beliefs. It is not known whether such a view had been observed before.

Undoubtedly, the role of the Prophet (pbuh) in such a revolutionary change is incomparable. It was his hard work, patience and perseverance that became the vehicle for carrying out such a large-scale work.

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Business Activity and Market: The Search for a New "Práxis" through Sustainability

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Abstract- The State and the Business Activity have a relationship of Interdependence. That holds the punitive and regulatory power, this, the economic. The achievement of the global Sustainability goal implies harmony between the actors for joint policies. In view of this, it aims to demonstrate the participation of the business sector to achieve this objective, through socio-environmental management - with the organization or business financially viable, fair to the Company and endowed with environmental responsibility. To do so, the relationship between the human being and the environment is first analyzed in order to identify the consequences of human performance over time. Subsequently, the application of Sustainability as a concept to the application of management policies for the business sector is studied, considering the awareness developed about the existence of a Risk Society, as well as, the possibility of benefits arising from this management model. The method used was inductive.

Keywords: sustainability; environmental, business strategy; ecoefficiency; environmental law; risk society.

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Business Activity and Market: The Search for a New "Práxis" through Sustainability

Clovis Demarchi [α] & Tainá Fernanda Pedrini [σ]

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Introduction

The end of the twentieth century - due to the adoption of more radical social criteria, such as consumerism[1], and state attitudes beyond ethical[2] principles of environmental preservation, brought the need to debate and implement mechanisms to preserve the environment[3] [4] [5]. The unsustainability of the misuse of what the natural world offers motivates research, as well as the recurrent discourse about the impossibility of making a company's[6] management compatible with the demands of ecological integrality of nature and social needs (TRENNEPOHL, 2011, p. 19).

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[1] "In a different way from consumption, which is basically a characteristic and an occupation of human beings as individuals, consumerism is the attribute of society. For a society to acquire this attribute, the profoundly individual capacity to want, desire, and aim must be, like work capacity in the society of producers, detached ("alienated") from individuals and recycled / reified in an external force that places the 'consumer society' in motion and keeps it going as a specific form of human conviviality, while at the same time setting specific parameters for individual life strategies that are effective and manipulating the probabilities of choice and individual conduct" "*De maneira distinta do consumo, que é basicamente uma característica e uma ocupação dos seres humanos como indivíduos, o consumismo é atributo da sociedade. Para que uma sociedade adquira esse atributo, a capacidade profundamente individual de querer, desejar, e almejar deve ser, tal como a capacidade de trabalho na sociedade de produtores, destacada ("alienada") dos indivíduos e reciclada/reificada numa forca externa que coloca a "sociedade de consumidores" em movimento e a mantem em curso como uma forma especifica de convívio humano, enquanto ao mesmo tempo estabelece parâmetros específicos para as estratégias individuais de vida que são eficazes e manipula as probabilidades de escolha e condutas individuais*". (BAUMAN, 2008, p. 41)

[2] "[...] Ethics is not the place of the arbitrary feeling of each one. Ethics is formulated from universal principles, from common rules, from shared referents that form the solid and collective basis of evaluations and judgments". "[...] *A ética não é o lugar do sentimento arbitrário de cada um. A ética formula-se a partir de princípios universais, de regras comuns, de referenciais compartilhados que formam a base sólida e coletiva das avaliações e julgamentos*". (CANTO-SPERBER; OGIEN, 2004, pp. 15-16)

[3] Operational Concept: "[...] a set of conditions, laws, influences and interactions of a physical, chemical and biological order that allows, shelters and governs life in all its forms". *Conceito Operacional: "[...] conjunto de condições, leis, influências e interações de ordem física, química e biológica, que permite, abriga e rege a vida em todas as suas formas*" (BRASIL, 1981).

[4] In a broad view, the Environment, "may include not only what is natural and pristine, but what has been buil into the environment over time or uses in some way the air, water, and soil, including pipelines, dams, electrical transmission wires, boreholes, and so on" *Em uma visão ampla, o Meio Ambiente, "[…] pode incluir não apenas o que é natural e primitivo, mas o que foi construído no meio ambiente ao longo do tempo ou utiliza de alguma forma o ar, a água e o solo, incluindo oleodutos, barragens, fios de transmissão elétrica, furos e muito mais*" (MAY; DALY, 2015, p. 94). Moreover, "According to the majority view, the environment has been understood as the interaction of natural, artificial and cultural elements that propitiate the balanced development of man's life". *E mais, "De acordo com a visão majoritária, meio ambiente tem sido entendido como a interação de elementos naturais, artificiais e culturais que propiciam o desenvolvimento equilibrado da vida do homem"* (SANTOS; SOUZA, 2017, p. 17).

[5] "The term Environment as Category was adopted in this research report because of its recurrent legal use. Semantically, however, "the expression" meio "and" ambiente "have similar meanings, and their joint use represents a pleonasm". *Adotou-se a expressão Meio Ambiente como Categoria no presente relatório de pesquisa em razão de sua recorrente utilização jurídica. Semanticamente, no entanto, "a expressão "meio" e "ambiente" tem significado semelhantes, e sua utilização conjunta representa um pleonasmo*" (SANTOS; SOUZA, 2017, p. 17).

[6] Dynamic entity, which can have its scope of action divided into two: internal and external. This refers to its performance before the State and the Society, while that to the internal organization of the activity. *Ente dinâmico, que pode ter seu âmbito de atuação dividido em dois: interno e externo. Este refere-se à sua atuação perante o Estado e a Sociedade, enquanto aquele à organização interna corporis da atividade* (ANGARITA, 2013, pp. 28-29).

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In contrast to this thinking, it is intended, as a general objective of this study, to demonstrate the benefits of socio-environmental management - with the organization or business financially viable, fair to the Society and endowed with environmental responsibility[7]. This question arises, corroborating the idea of Ulrich Beck[8], that the same Society that produces Risks is affected by them at a certain time, including those who benefited most from them. Unpredictable and invisible risk becomes real destruction (PEDRINI, 2018) without being able to often identify who causes the greatest damage and the intensity of its global diffusion. One can say, for example, the effects of climate change.

Specific objectives are: a) to evaluate how the conditions of interaction between humans and non-humans in the Environment occur; b) determine whether Sustainability can be used as a criterion for action to transform the current corporate image.

From these conditions, concrete cases are presented in order to illustrate the research, as well as the application of Sustainability[9] as a strategy of competition and improvement of the Company's image based on the new Consumer[10] model because "[...] the stakeholders themselves in the market ... they must observe the collective aspirations of consumers, so that they integrate this new world order" (TRENNEPOHL, 2017, p.32).

The relevance of the theme is justified in accelerating environmental degradation and in the invisibility of social strains[11] resulting from a retrograde view of business management and the inefficiency of joint policies to the public sector[12].

As a research problem we have: There is compatibility between management and the lucrative pretensions of the sector? The provisional hypothesis for this question indicates that another strategy is needed beyond the simple attainment of profit. To the extent that companies focus on the criterion of sustainability, another type of consumer emerges without a social ideology of consumerism. The new corporate image requires a permanent commitment to suit human well-being and not human well-being. In this case, the transnational corporate legacy, for example, is constituted by the image of maintaining ecological integrality for present and future generations.

Regarding the Methodology used, it is recorded that in the Investigation Phase[13] the Inductive Method[14] will be used, in the Data Processing Phase the Cartesian

[7] Such a Utopia "of a more just Society and a better life can only thrive with the insertion of democratic principles into capitalist practices; an idea that, being utopia, it is as necessary as capitalism itself". Tal Utopia "*de uma Sociedade mais justa e uma vida melhor somente poderá prosperar com a inserção dos princípios democráticos nas práticas capitalistas; uma ideia de que, sendo utopia, é tão necessária quanto o próprio capitalismo*" (CRUZ; BODNAR, 2012, p. 26).

[8] "In a decisive sense, they are both real and unreal. On the one hand, many threats and destructions are already real: polluted or dead rivers, forest destruction, new diseases, etc. On the other hand, the real social strength of the risk argument lies in the projected threats in the future. They are, in this case, risks which, whenever they arise, represent such destructions that any action in response to them becomes impossible […]". "*Num sentido decisivo, eles são simultaneamente reais e irreais. De um lado, muitas ameaças e destruições já são reais: rios poluídos ou mortos, destruição florestal, novas doenças etc. De outro lado, a verdadeira força social do argumento do risco reside nas ameaças projetadas no futuro. São, nesse caso, riscos que, quando quer que surjam, representam destruições de tal proporção que qualquer ação em resposta a elas se torna impossível* [...]". (BECK, 2010, p.40).

[9] The author will use the following Operational Concept for the Category mentioned: It is the ecosophic understanding about the capacity of resilience between beings and the environment to determine - in a synchronic and / or diachronic way - which are the attitudes that favor survival, prosperity, the adaptation and maintenance of a balanced life. *A autora utilizará o seguinte Conceito Operacional para a Categoria mencionada: É a compreensão ecosófica acerca da capacidade de resiliência entre os seres e o ambiente para se determinar - de modo sincrônico e/ou diacrônico - quais são as atitudes que favorecem a sobrevivência, a prosperidade, a adaptação e a manutenção da vida equilibrada.*

[10] "Consumer is any natural or legal person who purchases or uses a product or service as final recipient". "*Consumidor é toda pessoa física ou jurídica que adquire ou utiliza produto ou serviço como destinatário final*" (BRASIL, 1990).

[11] "The risk, despite reaching society as a whole, is unevenly distributed, as is the possibility of reaction to the destruction caused by it. The poorest sections of society are generally the most affected because of the location of their homes, the difficulty in changing these situations of risk and lack of protection at the time after the environmental destruction occurred". "*O risco, apesar de atingir a sociedade em sua totalidade, é distribuído desigualmente, assim como a possibilidade de reação a destruição por ele causada As camadas mais pobres da sociedade geralmente são as mais afetadas, em razão da localização de sua moradia, dificuldades de contornar essas situações de risco e ausência de amparo no momento posterior à destruição ambiental ocorrida*". (PEDRINI, 2018). "Deprived societies highly dependent on natural resources are particularly susceptible. A flood, a hurricane, a drought or a social conflict are often enough to completely disorganize them". "*Sociedades empobrecidas altamente dependentes de recursos naturais são particularmente suscetíveis. Uma enchente, um furacão, uma seca ou um conflito social costumam ser suficientes para que se desestruturem por completo* [...]". (MERICO, 2009, p.16).

[12] "[…] trade liberalization and the protection of the environment seem antagonistic, when in fact they are not. Both are aimed at protecting the development of the human being, seeking to foster multilateral cooperation (companies and states) to achieve this goal, due to the growing interdependence between them". "[...] *a liberalização comercial e a proteção do meio ambiente parecerem antagônicas, quando, na verdade, não o são. Ambas visam a proteção do desenvolvimento do ser humano, buscando fomentar a cooperação multilateral (empresas e Estados) para atingir esse objetivo, em razão da crescente interdependência entre eles*". (TRENNEPOHL, 2017, p.92).

[13] "[...] at which time the Researcher seeks and collects the data, under the frame of the established Referent [...]" "[...] *momento no qual o Pesquisador busca e recolhe os dados, sob a moldura do Referente estabelecido* [...]". (PASOLD, 2008. p. 83).

[14] "[...] to research and identify the parts of a phenomenon and to collect them in order to have a general perception or conclusión […]". "[...] *pesquisar e identificar as partes de um fenômeno e colecioná-las de modo a ter uma percepção ou conclusão geral* [...]". (PASOLD, 2008, p. 86).

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Method[15], and, in the Results Report, the Inductive Logic base. In the various phases of the Research, the Referent Techniques[16], Category[17], Operational Concept[18] and Bibliographic Research[19] will be activated.

I. The Interaction between beings: Human and the Environment

The human capacity to inhabit, manage and modify the environment in which he lives, that is, the planet, has, with the experience of the years, triggered discussions about the conciliation between the human being and the lived environment. The dialogue resulting from this interaction aims at finding socially desirable results, as well as avoiding gross mistakes made during history, aiming at harmony with the Environment. In other words, "[...] guarantee levels of environmental quality that allow man to perpetuate himself, as well as other species" (GRANZIERA, 2009, p. 6).

According to Silva (SILVA, 2002, pp. 27-28), this is harmony for Sustainable Development, "which consists in the balanced exploration of natural resources within the limits of meeting the needs and well-being of the present generation, as well as their conservation in the interest of future generations".

This need must be a permanent goal in the human attitude because, although endowed with autonomy, rationality and peculiar aptitudes that, added, do not exist in other beings that inhabit the planet, the human being is not independent of the environment in which he lives. In fact, "[...] man must be attentive and open to his natural environment, since it depends ontologically, existentially and functionally of the environment that provides him with the means for his subsistence" (MONTEIRO, 2014, p.3).

For this reason, and since the ecosological[20] alterity of this relational dimension between humans and nonhumans is often ignored, Environmental Law, understood by the position of "broad anthropocentrism"[21], does not always become the best instrument to ensure the "right to existence" of Nature as "being-own". The New Latin American Constitutionalism, due to the experience of the Andean indigenous peoples, has already begun a different movement on this aspect and that, now, it takes a global course.

This inexorable dependence on human beings for the environment demonstrates the "reason why most of the major challenges of society today, in one way or another, are related to ecological problems [and] [...] incite the prudence of human conduct towards their natural environment" (MONTEiRO, 2014, p.3).

In the Anthropocene[22] era, therefore, to seek alternatives to encourage and mitigate human practices that disagree with sustainable goals and harm the present and future of the collectivity is imperative. Law, in its normative sense, must also understand the systemic character of the ecological dynamics[23], since

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[15] On the four rules of the Cartesian Method (evidence, divide, order and evaluate). *Sobre as quatro regras do Método Cartesiano (evidência, dividir, ordenar e avaliar)* (LEITE, 2001. p. 22-26).

[16] "[...] prior specification of the objective (s), target (s) and desired product, delimiting the thematic scope and approach for intellectual activity, especially for research". "[...] *explicitação prévia do(s) motivo(s), do(s) objetivo(s) e do produto desejado, delimitando o alcance temático e de abordagem para a atividade intelectual, especialmente para uma pesquisa*" (PASOLD, 2008, p. 54).

[17] "[...] word or strategic expression to the elaboration and / or expression of an idea". "[...] *palavra ou expressão estratégica à elaboração e/ou à expressão de uma idéia*" (PASOLD, 2008, p. 25).

[18] "[...] a definition for a word or expression, with the desire that such a definition be accepted for the purposes of the ideas we set forth […]". "[...] *uma definição para uma palavra ou expressão, com o desejo de que tal definição seja aceita para os efeitos das idéias que expomos* [...]". (PASOLD, 2008, p. 37).

[19] ""Research technique in books, jurisprudential repertoires and legal collections". "*Técnica de investigação em livros, repertórios jurisprudenciais e coletâneas legais*" (PASOLD, 2008, p. 209).

[20] "*[…] considero que la filosofía andina no es solamente una sunto etno-folclórico, ninetamente histórico, sino una necesidad epistemológica para poder "develar" los puntos ciegos de una tradición enclaustrada e nun solipsismo civilizatorio, fuera éstel lamado "eurocentrismo", "occidentocentrismo" o "helenocentrismo". El tema de la alteridad (u "otredad"), planteado por el filósofo judío lituano "marginado" respecto al mainstream occidental, Emmanuel Lévinas, y recuperado por la analéctica de la Filosofía de la Liberación latinoamericana, me parece fundamental a la hora de tocar el tema de la Naturaleza. Y esto sería ya una amplia acción del tema de laalteridad desde las tradiciones indígenas, saliendo del andro- y antropocentrismos todavía vigentes en Lévinas y parte de la filosofía liberacionista, incluyendo en las reflexiones también al otro y la otra no-humanos, es decir la alteridad ecosófica. Me parece que uno de los puntos "ciegos" de la tradición dominante de Occidente, al menos desde el Renacimiento, ha sido justamente el tema de la alteridad "ecosófica". Aunque la tradición semita (judeocristiana) haya introducido al discurso ontológico determinista y cerrado de la racionalidad helénico-romana las perspectivas de la "trascendencia", "contingencia" y "relacionalidad", es decir: la no-conmensurabilidad entre el uno y el otro, entre el egocentrismo humano y la resistencia de la trascendencia cósmica, religiosa y espiritual, la racionalidad occidental moderna se ha vuelto nueva mente un logos de la "mismidad", del encerramiento ontológico subjetivo, de la fatalidad que tiene nombres como "la mano invisible del Mercado", "coacción fáctica" (Sachzwang), "crecimiento ilimitado" o "fin de la historia".* (ESTERMANN, 2013, p. 1-2).

[21] Against this position, it is worth reading Hayward: [...] it is reasonable to suppose that the more that humans come to understand about the interconnectedness of their health and well-being with that nonhuman nature, the more inseparable appear their interests with the 'good' of nature"). *É razoável supor que quanto maior for a compreensão dos seres humanos sobre essa interdependência entre a sua saúde e bem-estar junto a outros seres não humanos, maior será a inseparabilidade de seus interesses quanto à preservação da natureza* (HAYWARD, 2005, p. 34).

[22] "The Anthropocene is characterized by the capacity of destruction of the human being, accelerating the natural disappearance of the species". "O Antropoceno se caracteriza pela capacidade de destruição do ser humano, acelerando o desaparecimento natural das espécies" (BOFF, 2015, p. 21).

[23] "Ecolaw is just such a legal system, capable of considering human laws as part of new laws on behalf of nature and nonhuman interests". "*A lei ecológica é semelhante ao ordenamento jurídico, ou seja, é capaz de identificar as leis humanas como parte de novas leis que cuidam dos interesses da Natureza e de seres não humanos*" (MATTEI, 2015, p. 162).

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Sustainability, in its legal meaning[24], has as its premise for action this understanding.

The twentieth century had great relevance for the evolution of the concept of Sustainability[25]. In the course of that time up to the present time, the need to balance the use of natural resources with economic growth has been analyzed and discussed, so that socially acceptable means of development[26] can be found.

The fomenting of these concerns, however, occurred in the Late Middle Age[27], owing to the rise of international trade and economic expansion. That time, The concern about the dichotomy between the protectionism of state sovereignty and the need for and viability of international trade as a source of wealth - and therefore the discussion on sustainable issues was still embryonic[28].

The twentieth century as a milestone is justified by the expansion and narrowing of these inter-state relations[29], which was called Globalization, as well as

[24] Utiliza-se o seguinte Conceito Operacional para a Categoria Sustentabilidade na dimensão jurídica: *É a interação entre os diferentes níveis de articulação, organização, linguagem e estrutura das fontes normativas para assegurar os modos de desenvolvimento das vidas e sua dignidade.*

[25] According to Leonardo Boff, Sustainability "is, in ecological terms, everything that the Earth does so that an ecosystem does not fall and ruin itself. This diligence implies that Earth and biomes have conditions not only to preserve themselves as they are, but also that they can thrive, strengthen and coevolve. [...] sustainability represents procedures that we take to enable the Earth and its biomes to remain alive, protected, fed on nutrients to the point that they are always well maintained and at the height of the risks that may arise". *Segundo Leonardo Boff, a Sustentabilidade "é, em termos ecológicos, tudo o que a Terra faz para que um ecossistema não caia e se arruíne. Essa diligência implica que a Terra e os biomas tenham condições não apenas para conservar-se assim como são, mas também que possam prosperar, fortalecer-se e coevoluir. […] sustentabilidade representa procedimentos que tomamos para permitir que a Terra e seus biomas se mantenham vivos, protegidos, alimentados de nutrientes a ponto de estarem sempre bem conservados e à altura dos riscos que possa advir*" (BOFF, 2015, p. 31-32). Despite this, it is known that Sustainability, in a broad way, does not only affect environmental issues, but also economic and social aspects. "It is the ecosophic understanding about resilience in the relationship between beings and the environment to determine - in a synchronic and / or diachronic way - which are the attitudes that favor the recognition of Nature as "self", survival, prosperity, adaptation, and maintenance of balanced life, whether human or non-human, through the integration and interdependence of biological, chemical, physical, informational (genetic), ethical, territorial, cultural, legal, political, technological, scientific, environmental , historical and economic". *Apesar disso, sabe-se que a Sustentabilidade, de forma ampla, não atinge somente questões ambientais, mas também aspectos econômicos e sociais. "É a compreensão ecosófica acerca da resiliência na relação entre os seres e o ambiente para se determinar - de modo sincrônico e/ou diacrônico - quais são as atitudes que favorecem o reconhecimento da Natureza como "ser próprio", a sobrevivência, a prosperidade, a adaptação e a manutenção da vida equilibrada, seja humana ou não humana, por meio da integração e interdependência entre os critérios biológicos, químicos, físicos, informacionais (genéticos), éticos, territoriais, culturais, jurídicos, políticos, tecnológicos, científicos, ambientais, históricos e econômicos* (AQUINO, 2017, p. 81).

[26] "[...] the development is meant as improvement, growth and expansion of conditions and material and spiritual dimensions of social life which are built on the relationship between the state and the nation and they prepare the proper conditions of security, personal freedom, political participation, economic growth and financial prosperity". *"[...] o desenvolvimento é designado como melhoria, crescimento, e expansão das condições e dimensões materiais e espirituais da vida social que se constroem na relação entre o Estado e a nação e eles preparam as próprias condições de segurança, liberdade pessoal, participação política, crescimento econômico e prosperidade financeira"* (RAFAT, 2016, p. 01)..

[27] The Low Middle Ages is used as a final mark in the 15th century. Until that moment the "[...] niche from which the concept of sustainability was born and elaborated is forestry and forest management. Throughout the ancient world and until the dawn of the Modern Age wood was the principal raw material [...]. It was widely used to smelt metals and to build ships, which at the time of the "discoveries/conquests" of the sixteenth century were sailing the oceans". *Utiliza-se a Baixa Idade Média como marco final ao século XV. Até esse momento o "[...] nicho a partir do qual nasceu e se elaborou o conceito de sustentabilidade é a silvicultura, o manejo das florestas. Em todo o mundo antigo e até o alvorecer da Idade Moderna a madeira era matéria-prima principal […]. Foi amplamente usada para fundir metais e na construção de barcos, que na época das "descobertas/conquistas" do século XVI singravam oceanos*" (BOFF, 2015, p. 32).

[28] It was in Germany in 1560 that, for the first time, there was concern about the rational use of forests so that they regenerate and remain healthy. Despite this appearance, only almost two centuries later, in 1713, the German Captain Hans Carl von Carlowitz, transformed the concept of sustainability into strategy. "He emphatically proposed the sustainable use of wood. His slogan was "we must treat the wood with care" [...], otherwise the business will end and profit will cease. More directly: "cut only that much wood that the forest can support and that allows the continuity of its growth". From this awareness the local authorities began to encourage the replanting of trees in the deforested regions. The considerations of yesterday remain valid until today, because the current ecological discourse uses practically the same terms of time". *Foi na Alemanha, em 1560, em que se teve, pela primeira vez, a preocupação com o uso racional das florestas, a fim de que elas se regenerem e permaneçam saudáveis. Apesar desse aparecimento, somente quase dois séculos depois, em 1713, o alemão Capitão Hans Carl von Carlowitz, transformou o conceito de Sustentabilidade em estratégia. "Propunha enfaticamente o uso sustentável da madeira. Seu lema era: "devemos tratar a madeira com cuidado" […], caso contrário, acabar-se-á o negócio e cessará o lucro. Mais diretamente: "corte somente aquele tanto de lenha que a floresta pode suportar e que permite a continuidade de seu crescimento". A partir desta consciência os poderes locais começaram a incentivar o replantio das árvores nas regiões desflorestadas. As ponderações de ontem conservam validade até os dias de hoje, pois o discurso ecológico atual usa praticamente os mesmos termos de então*" (BOFF, 2015, p. 32-33).

[29] "The twentieth century, as the century of the consolidation of globalization, would not have begun in 1914, with the outbreak of the so-called World War I, nor in 1901, if considered the merely chronological-mathematical aspect; the process of economic globalization - the mark of the 20th century - began in Arrighi in the seventeenth century in the structuring of the Italian city-state system. From that point on, the capitalist system developed in the search for its universalization (or globalization), which would have been achieved a few hundred years later, when the Soviet-state socialist model was overcome". *"O século XX, como século da consolidação da globalização, não teria se iniciado em 1914, com a eclosão da denominada Primeira Guerra Mundial, nem tampouco em 1901, se considerado o aspecto meramente cronológico-matemático; o processo de globalização econômica – marca do século XX – teve seu início para Arrighi, no século XVII, na estruturação do sistema da cidades-Estados italiana […]. A partir daí, o sistema capitalista desenvolveu-se na busca da sua universalização (ou globalização), o que teria conseguido algumas centenas de anos mais tarde, quando*

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the closing of the period doctrinally established as Industrial Revolution. This new panorama, in which there is a society experiencing accelerated stages of transition to new forms of organization, refers not only to the market and the economy, but also to political and democratic discussion (CRUZ; BODNAR, 2012, p.24), which will be improved according to the problems caused precisely by this new scenario and by the management of these world relations - inciting the discovery of new strategies.

With the advent of Globalization, the impacts of previously regional or national problems have transcended the imaginary geographical lines attributed to countries on the globe. According to Demarchi (2019, p. 42) environmental, climatic, technological and other issues become transnational, that surpasses the control of the state", they become global.

In this sense, it has been observed that, although there has always been human exploitation of nature, the capacity for recovery of the Environment before the Industrial Revolution and Globalization[30] was realized by it - self-recovery, that is, excessive use of available natural resources has prevented the regression of these effects carried out naturally in previous periods (GIMÉNEZ, 2002, pp. 23-25).

The Global Footprint Network conducts annual surveys to measure the ecological balance in the world - called "Earth Overshoot Day" (UNITED STATES OF AMERICA, 2018), in a free translation, "Earth Overload Day" in order to measure when we end the possibility of self-reconstruction and harmony with the environment. In 2018, this ecological footprint[31] will occur on August 1 - that is, when a planet will no longer be sufficient for the pollution[32] produced.

Put another way, "the Earth has been in the overdraft for a long time. It is in red. It takes more than a year and a half to restore what we have taken away from it for a year" (BOFF, 2015, p. 25-26). Legislative measures at the national and international levels to date do not appear to be sufficient or clear to reduce this situation.

The justifications for this scenario are many. May and Daly (MAY; DALY; 2015, p. 27) believe that, at the international level, although many countries have ratified Treaties and Conventions, therefore, human rights[33] forecasts in environmental matters, some of them do so based on image and politics that is, without any real intention of implementing the provisions set out. The adoption of this position only reinforces the understanding that Sustainability would be just an ideology[34] to reinvent old ways of domination and exploitation, whether of the people or the Earth's ecosystems.

In addition to these factors, these international documents, according to these authors (MAY; DALY, 2015, p.28), were created in times when there was no current awareness about the relevance of environmental preservation and, with other recognized rights, since environmental law, in itself, is not a cause for complaint. "For example, the ECHR considered that a State's failure to control excessive noise pollution [...] may not impact environmental rights per se, but privacy and protected family rights" in the European Convention. This lack of support, or legal reasoning to develop it, in a way that

vencido o modelo socialista-soviético de Estado" (FERNANDES, 2005, p. 38-39).

[30] Over the years, this situation has been aggravated by the use of mass technology and the consumption of more and more unrestrained and little designed to mitigate environmental impacts. *Com o passar dos anos, tal situação foi agravada em razão da utilização de tecnologia em massa e o consumo cada vez mais desenfreado e pouco projetado no sentido de mitigar impactos ambientais.*

[31] The Operational Concept of the "Ecological Footprint" Category, by adoption, according to Leonardo Boff, "ie, soil, nutrients, water, forests, pastures, sea, plankton, fishing, etc. does the planet need to replace what was withdrawn from it by human consumption?". *O Conceito Operacional da Categoria "Pegada Ecológica", por adoção, segundo Leonardo Boff, "quer dizer, quanto do solo, de nutrientes, de água, de florestas, de pastagens, de mar, de plâncton, de pesca, de energia etc. o planeta precisa para repor aquilo que lhe foi retirado pelo consumo humano?*" (BOFF, 2015, p. 25).

[32] "Pollution can be defined as a voluntary or fortuitous modification of the composition of a liquid, gaseous or solid medium. According to IPPC Directive 96/61 on Integrated Pollution Prevention and Control, pollution is the indirect introduction through human activities of substances, vibrations, heat or noise into the atmosphere, water or soil that may have effects harmful to human health or the quality of the environment, or which may cause damage to property or impair or impair the enjoyment and other legitimate uses of the environment". "*A poluição pode ser definida como modificação, voluntária ou fortuita, da composição de um meio líquido, gasoso ou sólido. De acordo com a Diretiva 96/61 IPPC da Prevenção e Controle Integrados da Poluição, a poluição é a introdução indireta, através das atividades humanas, de substâncias, vibrações, calor ou ruído na atmosfera, na água ou no solo, que possam ter efeitos prejudiciais para a saúde humana ou para a qualidade do meio ambiente, ou que possam causar danos aos bens materiais ou deteriorar ou prejudicar a fruição e outras utilizações legítimas do meio ambiente*" (MONTERO, 2014, p. 40-41).

[33] The concept "would be related to the documents of international law, because it refers to those legal positions which are recognized as such by the human being, regardless of their connection with a particular constitutional order, and which therefore aspire to universal validity for all peoples and times, in such a way that they reveal an unequivocal supranational (international) character". *O conceito "guardaria relação com os documentos de direito internacional, por referir-se àquelas posições jurídicas que se reconhecem ao ser humano como tal, independentemente de sua vinculação com determinada ordem constitucional, e que, portanto, aspiram à validade universal, para todos os povos e tempos, de tal sorte que revelam um inequívoco caráter supranacional (internacional)*" (SARLET, 2012, p. 18). Category removed from the book. *Categoria retirada do livro*: (PEDRINI, 2017, p. xi)

[34] "[…] ideologies are situationally transcendent ideas that can never actually achieve their intended content. [...] Although they often become well-intentioned motives for the subjective conduct of the individual, their meanings, when actually incorporated into practice, are, in most cases, deformed". "[...] *ideologias são ideias situacionalmente transcendentes que jamais conseguem de facto a realização de seus conteúdos pretendidos. [...] Embora se tornem com frequência motivos bem-intencionados para a conduta subjetiva do individuo, seus significados, quando incorporados efetivamente à pratica, são, na maior parte dos casos, deformados*" (MANNHEIM, 1982, p. 218).

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gives strength to the environmental pretensions, is also a reason for the state today.

Finally, they attribute the inefficiency of environmental rights, internationally, to the absence of institutional mechanisms or, where they exist, are insufficient, as well as the fact that, in most of the countries, they do not include in their Constitutions the right to a quality environment[35], even if they support or promote it internationally (MAY; DALY, 2015, p.28).

It is observed that, at the international level, legislative inefficiency or the absence of sufficient and strong mechanisms to achieve norms or curb actions and behaviors that confront its provisions is fundamental to the current scenario. Regarding the organization at the national level, Paulo Marcio Cruz and Bodnar (CRUZ; BODNAR, 2009, p.3), "the State can no longer give consistent answers to the Society in the face of the complexity of transnational demands that continually increase". Because of this scenario, it is believed "[...] that the main factor of these cyclical crises is located exactly in the modern Constitutional State itself."

This is an argument that can be identified from the limits of a jurisdiction, even if constitutional, in order to solve the demands of the common goods. In a society of global risk, the effects of providing environmental judicial protection, for example, can not achieve the desired effectiveness due to the complexity of interaction among global actors that contribute to the greater diffusion and intensity of damages that affect the ecological integrity of the Planet.

There are many researches in order to find solutions to the problems presented by this new globalized form of world organization and its ills. In this research report, in order to reach and assign responsibility to those who contribute most and operate in the production of new risks, we analyze the possibility of new consumer requirements and, consequently, new forms of transnational corporate management with a view to sustainability. The epistemological cut carried out in this study removes the State as a direct participant in possible solutions in search of Sustainability[36].

II. The Application of Sustainability in the Environmental Bias to the Corporate Image

In adopting the idea of a risk-producing society, according to Ulrich Beck (BECK, 2015, p. 28), in addition to accepting that the industrial society produces threat situations, it is believed that socially recognized risk, as well as the idea of its potential existence, even abstractly, in everyday social reflection, implies relevant "explosive political ingredient".

This scenario occurs because "[...] what until recently was considered apolitical becomes political - the fight against 'causes' in the very process of industrialization" (BECK, 2015, p. 28). In this area, therefore, Sustainability becomes a variable for good business management, since there is a "[...] definitive dispute about risks: not only of the resulting health problems for nature and the human being, but of the social, economic and political side effects of these side effects" (BECK, 2015, p. 28).

These reflections should therefore be included in the agenda for private sector management, as they are present in the "[...] market losses, capital depreciation, bureaucratic controls of business decisions, opening of new markets, astronomical costs judicial procedures, loss of prestige" (BECK, 2015, p. 28), among others.

It is noted that attention to the needs imposed by the Sustainable vision, especially in its environmental aspect, does not only subsist as an ethical[37] justification, around a concern with human well-being, but precisely becomes a condition for the survival of the company in the business game. In other words, the success and permanence of entrepreneurial activity depends exclusively on its understanding and *praxis*[38] of this new categorical global imperative.

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[35] "As a Fundamental Right to the Environment balanced. The Operational Concept of Fundamental Rights is used for the necessary differentiation of Human Rights. Fundamental Rights, therefore, are "those human rights recognized and affirmed in the sphere of the positive constitutional law of a particular State". *Como um Direito Fundamental ao Meio Ambiente equilibrado. Utiliza-se o Conceito Operacional de Direitos Fundamentais para a necessária diferenciação dos Direitos Humanos. Os Direitos Fundamentais, portanto, são "aqueles direitos do ser humano reconhecidos e positivados na esfera do direito constitucional positivo de determinado Estado"* (SARLET, 2012, p. 18). Category removed from the book. *Categoria retirada do livro*: (PEDRINI, 2017, p. x).

[36] Fundamenta-se tal objetivo na literatura de Roger Scruton: "I defend local initiatives against global schemes, civil association against political activism, and small-scale institutions of friendship against large-scale and purpose-driven campaigns. Hence my argument runs counter to much of the environmental literature today, and may be greeted with scepticism by readers who nevertheless share my central concerns" […] "The solution is to adjust our demands, so as to bear the costs of them ourselves, and to find the way to put pressure on businesses to do likewise. And we can correct ourselves in this way only if we have motives to do so – motives strong enough to restrain our appetites" (SCRUTON, 2012, p. 3;17). "*Eu defendo iniciativas locais contra esquemas globais, associação civil contra o ativismo político e instituições de pequena escala de amizade contra campanhas de larga escala e orientadas por objetivos. Portanto, meu argumento contraria grande parte da literatura ambiental de hoje e pode ser recebido com ceticismo por leitores que, no entanto, compartilham minhas preocupações centrais" [...] "A solução é ajustar nossas demandas, de modo a arcar com os custos delas mesmas, e encontrar a maneira de pressionar as empresas a fazer o mesmo. E só podemos nos corrigir dessa maneira se tivermos motivos para fazê-lo - motivos suficientemente fortes para restringir nossos apetites*".

[37] "[...] is the theory or science of the moral behavior of men in society. That is, it is the science of a specific form of human behavior". "[...] *é a teoria ou ciência do comportamento moral dos homens em sociedade. Ou seja, é a ciência de uma forma específica de comportamento humano*" (VÁZQUEZ, 2006, p. 23).

[38] "Praxis presents the feeling of urgency, the desire for change, nonconformity with domination. The ideals of ethics and justice are

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The ideology of economic and business progress always understood as a measure of infinite growth has already proved to be a failed way of life. The 21st century demands other economic criteria in order to ensure this interdependence between human and non-human in a harmonious way. It does not mean that we need to adopt an "economic zero mark", but to identify how it is possible to generate profit without destroying the world around us. For this reason, the expression "ecological completeness" becomes a key part of this understanding.

The introduction of sustainable perspectives is also a paradigm shift, since what "[...] a long time ago could be understood as a mere modism or specific tendency of sectors and activities with potentially polluting potential to occur irreversibly" (SANTOS; SOUZA, 2017, p. 91).

As a result, the "new competitive paradigm requires the organization to turn environmental strategies into a top management issue, to incorporate environmental impact into the broader issue of increasing productivity and competitiveness" (BÁNKUTI, 2014, p.174) directs "the decision-making process by the resource productivity model and not by the pollution control model. Under this approach, economic competitiveness and environmental enhancement" (BÁNKUTI, 2014, p. 184) are intertwined, since "innovation is capable of improving quality while simultaneously promoting cost reduction" (BÁNKUTI, 2014, p. 184).

Therefore, there was a change in the concept of corporate responsibility in order to "emphasize the impact of business activities on with which it interacts (stakeholders): employees, suppliers, customers, consumers, employees, investors, competitors" (TACHIZAWA, 2006, p. 86), among others.

In view of the existence of these actors, the new conception of Enterprise does not only consider profit *per se*, but also because, faced with new demands for environmental management, it would be impaired, but it requires the introduction of ethical values responsible for the valorization of integrated and sustainable development, able to improve quality and efficiency in business management, with due social reflexes.

Almeida (ALMEIDA, 2009, p.14-15) argues that "[...] planning and implementing an adaptation strategy can generate tangible and short-term benefits for companies". These include: "Competitive advantages, resource savings, control of investor pressure, management of state regulation, stimulation of the resilience of surrounding communities and management of company accountability".

As an example, research on business impacts of climate change by the World Business Council for Sustainable Development may be used. The report identified that 19% of the risks to companies are exposed to extreme weather conditions and 17% to regulations, 13% show a break in the supply of raw materials and 12% in the supply chain and infrastructure, 14% are due to reputational problems, 10% are due to slow climate change and 9% are subject to civil liability (WORLD BUSINESS COUNCIL FOR SUSTAINABLE DEVELOPMENT, 2008).

The main stakeholders in business sector development encounter difficulties when there are no adequacy strategies, as investment analysts may require, for example, effective demonstration and demand disclosure of existing mechanisms in companies, as well as investors themselves can move away from companies with high risk or contributing to its occurrence (WORLD BUSINESS COUNCIL FOR SUSTAINABLE DEVELOPMENT, 2008). It should not be forgotten that business activities carried out with weak or no concern with environmental protection instruments are to a greater degree subject to the imposition of fines and other administrative or judicial sanctions[39].

On the other hand, the ideals of Sustainability, analyzed for the moment in the environmental bias, can also increase to the profitability of Companies. The World Business Council for Sustainable Development considered that, on a large scale, they provide new products and services, as well as create new markets. In addition, they make the Company's regulatory framework more simplified and facilitate access to the raw material (WORLD BUSINESS COUNCIL FOR SUSTAINABLE DEVELOPMENT, 2008).

It is called Eco-efficient the philosophy developed in the companies that aims at environmental improvements that, in parallel, enhance the economic benefits. "It focuses on business opportunities and enables companies to become more environmentally responsible and more profitable. It encourages innovation and therefore growth and competitiveness" (WORLD BUSINESS COUNCIL FOR SUSTAINABLE DEVELOPMENT, 2001, p. 8).

associated with the attitude of indignation towards what is unethical and unfair. It is for this reason that praxis distances itself from a utilitarian and positivist practice, which treats, for example, the problem of poverty as a necessary evil with which one must coexist in conformity". "*A práxis apresenta o sentimento de urgência, o desejo de mudança, a inconformidade com a dominação. Associam-se, então, os ideários da ética e da justiça com a atitude de indignação face ao que não é ético e não é justo. É por esta razão que a práxis se distancia de uma prática utilitária e positivista, que trata, por exemplo, o problema da pobreza como um mal necessário com o qual se deve conviver, conformadamente*" (PIRES, 2016, p. 32).

[39] It is explained: "The Environmental Law is appropriate to the society of risk, as it has, as a scope the prevention and preservation of the environment, which is directly related to environmental civil liability, considering that both damage can be punishable, as the future damage". *Explica-se: "O Direito Ambiental é adequado à sociedade de risco, pois, tem, como escopo a prevenção e preservação do meio ambiente, o que está diretamente relacionado à responsabilidade civil ambiental, tendo em vista serem passíveis de punição tanto o dano consumado, como o dano futuro*" (SANTOS; SOUZA, 2017, p. 38).

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Eco-efficient companies use mechanisms to implement sustainable visions. The starting point is "dealing with pollution problems through Compliance Management. Then, [...] proactively avoid pollution through Cleaner Production" (WORLD BUSINESS COUNCIL FOR SUSTAINABLE DEVELOPMENT, 2001, p.10)[40]. The third point is the "Responsible Entrepreneurship, through which the private sector aims to balance the three pillars of sustainability (social justice, economic prosperity and ecological balance)" (WORLD BUSINESS COUNCIL FOR SUSTAINABLE DEVELOPMENT, 2001, p.10) [41].

In this other report produced by the World Business Council for Sustainable Development, it was found that Companies such as: Volkswagen, Lura, Parmalat and Carvajal have already adhered to Eco-efficiency (WORLD BUSINESS COUNCIL FOR SUSTAINABLE DEVELOPMENT, 2001, p. 19-21). In addition, "initiatives such as the Responsible Action program, the World Business Council for Sustainable Development, the Global Compact, the adoption of sustainability indicators" (SANTOS; SOUZA, 2017, p.91) in the business sector, "The growth of the number of companies with environmental certification (ISSO 140001, Emas, FSC, etc.), demonstrates this scenario, demonstrating that environmental management has come to stay" (SANTOS; SOUZA, 2017, p. 91).

In Brazil, companies such as 3M do Brasil, Alcoa Alumínio, Amanco Brasil, Anhanguera Educacional, Banco Real, Basf, Carrefour, Coca-Cola Brazil, EDP - Energias do Brasil, HSBC, Natura, Petrobras, Philips do Brasil and Suzano, in one way or another, sustainable measures in their business activities[42].

However, despite these adoptions, business activity must be clear that the challenge of adopting Sustainability as an ethical and economic criterion demands an increasingly complex response that is not exhausted by financially rhetorical ideologies, that is, each business achievement must reflect a new and effective attitude towards Sustainability related to the Consumer. The ecological dynamics of sustainability in the environmental, economic, philosophical and social dimensions, for example, favor the proximity between human beings and the natural world and provides care attitudes not because this conduct allows the survival of the species, but because there is a new take of consciousness of the human being as part of the web of life.

Linked to these structural and material conditions, "[...] green or environmental marketing should aim to create a differentiated image of the company, including a greater environmental sensitivity regarding product attributes and positioning" (GUIMARÃES, 2006, p. 78), directed to the environmental concern of the Company. This conduct "allows the company itself to signal to the market and its stakeholders the competitive advantage derived from environmental management" (GUIMARÃES, 2006, p. 78).

[40] "The notion of compliance, however, goes beyond the meaning of the word. It is the institutionalized acceptance of a preventive model to combat the acts considered to be indeterous through the management of decision-making acts in the business sphere". "*A noção de compliance, contudo, ultrapassa o significado da palavra. Trata-se da aceitação institucionalizada de um modelo preventivo de combate aos atos de considerados inidôneos por meio da gestão de atos decisórios no âmbito empresarial*" (PEDRINI; PRIESS, 2018, p. 13). "[…] each company has - in addition to the legal responsibility due to the new legislation - the social responsibility to implement compliance programs" to consolidate these values and principles, making clear its ethical, integrity and anti-corruption stance towards different segments, such as employees, suppliers , shareholders, competitors, etc". *"[…]cada empresa tem – além da responsabilidade legal devido à nova legislação – responsabilidade social de implementar programas de compliance "para a consolidação desses valores e princípios, tornando clara sua postura ética, íntegra e anticorrupção perante diversos segmentos, como funcionários, fornecedores, acionistas, concorrentes etc."* (BRASIL, 2015). Excerpt from the article. *Trecho retirado do artigo*: (PEDRINI; PRIESS, 2018, p. 14).

[41] . In this same bias, we mean the leveling of business strategies in order to reach sustainable levels: "In an initial stage, for business survival, the company must seek legal compliance, which corresponds to meeting legal requirements. A second stage, of normative compliance, concerns the voluntary attendance to environmental technical standards of management and process, with eventual certifications, important for the competitive positioning of the market. In the third stage, the company can adopt a proactive management approach and approach the environmental issue in an integrated manner, considering the environmental impact assessment, environmental cost measurement and the principle of continuous improvement, seeking eco-efficiency through, for example, the adoption of cleaner technologies. Finally, the business corresponds to the fourth stage of environmental compliance, in which the company seeks to enter into environmentally responsible markets, with research, generation and supply of sustainable products developed from technological advances significant for environmental preservation, whose purpose is stimulate, intensify or expand environmentally responsible businesses". *Nesse mesmo viés, entende-se o nivelamento de estratégias empresariais a fim de atingir patamares Sustentáveis: "Em um estágio inicial, para sobrevivência empresarial, a empresa deve buscar conformidade legal, que corresponde ao atendimento às exigências legais. Um segundo estágio, de conformidade normativa, diz respeito ao atendimento voluntário a normas técnicas ambientais de gestão e de processo, com eventuais certificações, importante para o posicionamento competitivo do mercado. Em terceiro estágio, a empresa pode adotar postura gerencial proativa e abordar a questão ambiental de maneira integrada, considerando a avaliação dos impactos no meio ambiente, a mensuração dos custos ambientais e o princípio da melhoria contínua, buscando a ecoeficiência por meio, por exemplo, da adoção de tecnologias mais limpas. Por fim, o econegócio corresponde ao quarto estágio de conformidade ambiental, em que a empresa busca inserir-se em mercados ambientalmente responsáveis, com pesquisa, geração e fornecimento de produtos sustentáveis desenvolvidos a partir de avanços tecnológicos significativos para a preservação ambiental, cujo intuito é estimular, intensificar ou expandir os negócios ambientalmente responsáveis*" (BÁNKUTI; BÁNKUTI, 2014, pp. 174-175).

[42] See study of the companies carried out in the work. *Ver estudo das empresas realizado na obra*: (ALMEIDA, 2009).

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In this case, environmental management, associated to green marketing[43], allows companies adhering to this new vision to externalize it to stakeholders[44] who obtain a broad tool for the acquisition of products and the requirement of new conduits of the sector, constituting a relevant and indispensable factor for the evolution and expansion of the application of Sustainable mechanisms.

According to a survey carried out for the Exame Sustainability Guide, 40% of Brazilian companies "[...] affirm that they are in the process of reviewing the business in view of their socio-environmental impacts and identifying externalities linked to products and processes" of most of the company (EXAME AWARDS THE COMPANIES THAT MOST STAND OUT IN SUSTAINABILITY, 2017).

In addition to these factors, he found that "[...] seven out of ten companies formally enter into commitments linked to socio-environmental goals - and present them publicly. Last year [2017], about 56% of the companies had this type of document" (EXAME AWARDS THE COMPANIES THAT MOST STAND OUT IN SUSTAINABILITY, 2017) [45].

This fact demonstrates that, in addition to state impositions, the new business strategy based on the dynamics of Sustainability is a strong reflection of the analysis of the evolution of the consumerist consciousness about eco-efficient products and services. The Akatu and Ethos Institutes conducted research on consumer expectations in this scenario. As a result, they obtained the high concern of the Consumer by involving the Sustainable Slopes, among them the Environment - the rational use of water and energy (BRAZIL, AKATU INSTITUTE, ETHOS INSTITUTE, 2018).

Another relevant data in a new research is constituted by the awareness of the power of influence of the Brazilian citizen in order to reach goals that are sought by them. "In 2007, 75% of the population agrees that" as a consumer, I can interfere in the way a company acts responsibly". In 2002, 77% agreed (totally or partially) with this phrase, and in 2004 this percentage was 76%" (BRAZIL, AKATU INSTITUTE, ETHOS INSTITUTE, 2018).

In view of all these arguments, business practice, under the ethical angle of Sustainability, can not ignore scenarios of high social, economic and environmental complexity in order to prevail in the simple attainment of profit and perpetuate a Global Risk Society. By insisting on this "time of catastrophes", the entrepreneur confuses Sustainability as a simple moral value. This misconception can not be committed. In this case, the entrepreneur must relearn that Sustainability is a requirement that must be both in the perspective of the attitude and in the structure of the business, after all and as Stengers points out (STENGERS, 2015, p. 59): "It is not', but of the business with which the Entrepreneur demands that we do not go".

III. Final Considerations

It was observed with the development of the research that the use of Sustainability not only helps reduce costs for the provision of services or business, but also improves exponentially the Company's image before the Company.

Most companies see social and environmental responsibility as good business, suggesting that Eco-Friendly Companies are in line with corporate morality and ethics. This has also been the growing view of Consumers on this scenario, which also affects the choice of the private sector to invest in mechanisms that effect this demand.

Therefore, it is important to emphasize the importance of a different posture of the population by assuming the role of Conscious Consumer, so that Business Activity, in order to sustain itself in the face of competition, needs to adapt its products and services to the new requirements of the Market.

At the same time, the implementation of an effective compliance program, in relation to Eco-efficient mechanisms in the exercise of business activity, makes negotiation more secure and transparent - between companies or between Consumers and companies, as well as, brings more confidence and attractiveness of investors and financiers. Such a vision, moreover, avoids the cost of capital and increases the market value of the organization, directly benefiting the company and hence its partners, not counting on the social benefits of a harmonious relationship between all these actors.

[43] Understood as a "business response to the green consumer". *Entendido como "resposta empresarial ao consumidor verde"* (KINLAW, 1997, p. 70).

[44] ""[...] are the" intervenients "in the process of operating a company, business or industry, always aiming at optimizing the necessary activities". *"[...] são os "intervenientes" no processo de funcionamento de uma empresa, negócio ou indústria, sempre visando a otimização das atividades necessárias"* (PERUSSI; PAIVA, 2018, p. 530).

[45] "It is necessary to emphasize the accuracy of the formally, because although it is defended the viability of Eco-efficient business management, it is known that there are cases of mere formal adhesion, that is, without the actual implementation or real concern with the use of socio-environmental mechanisms. In this bias, it is only concerned with the profit from green marketing - which hurts several constitutional principles, among them, the good faith and duty of information to the Consumer that ends up being deceived when thinking that it acquires product or service environmentally viable". *É preciso salientar a precisão do formalmente, pois embora defenda-se a viabilidade de gestão empresarial Ecoeficiente, sabe-se que há casos de mera adesão formal, isto é, sem a implementação efetiva ou preocupação real com a utilização de mecanismos socioambientais. Nesse viés, preocupa-se somente com o lucro advindo do marketing verde – o que fere diversos princípios constitucionais, dentre eles, a boa-fé e dever de informação ao Consumidor que acaba sendo ludibriado ao pensar que adquire produto ou serviço ambientalmente viável.*

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Socio-Cultures Perspectives in the Influence of Entertainment to the Fashion Industry

By Laura Alejandra Cañadulce Rangel & Luis David Rodríguez Romero

Abstract- This research article presents the various sociocultural perspectives generated as a result of the influence of major entertainment figures such as J Balvin, Rihanna, Beyonce and the kpop group of the moment, BTS, through case studies on the aforementioned characters, it is possible to conclude the various sociocultural scenarios. It also presents the massive diffusion of fashion trends, through the digital world, and how the use of different web platforms to acquire the various products has grown due to the current health situation of the Covid-19 pandemic, impacting the fashion industries and their economic growth.

Keywords: *communication, digital consumption, entertainment, fashion, influence.*

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Socio-Cultures Perspectives in the Influence of Entertainment to the Fashion Industry

Perspectivas Socioculturales En La Influencia Del Entretenimiento A La Industria De La Moda

Laura Alejandra Cañadulce Rangel [α] & Luis David Rodríguez Romero [σ]

Resumen- **Este artículo de investigación presenta las diversas perspectivas socioculturales generadas como consecuencia de la influencia de grandes figuras del entretenimiento como lo son J Balvin, Rihanna, Beyoncé y el grupo de kpop del momento, BTS, a través de estudios de caso sobre los personajes anteriormente mencionados, se logra concluir los diversos panoramas socioculturales. También se presenta la difusión masiva de las tendencias de la moda, a través del mundo digital, y como ha crecido el uso de las diferentes plataformas web para adquirir los diversos productos debido a la situación sanitaria actual de la pandemia de la Covid-19, impactando en las industrias de la moda y su crecimiento económico.**

Palabras clave: comunicación, consumo digital, entretenimiento, influencia, moda.

Abstract- **This research article presents the various sociocultural perspectives generated as a result of the influence of major entertainment figures such as J Balvin, Rihanna, Beyonce and the kpop group of the moment, BTS, through case studies on the aforementioned characters, it is possible to conclude the various sociocultural scenarios. It also presents the massive diffusion of fashion trends, through the digital world, and how the use of different web platforms to acquire the various products has grown due to the current health situation of the Covid-19 pandemic, impacting the fashion industries and their economic growth.**

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I. Introducción

La industria de la moda es uno de los sectores de las industrias culturales y creativas que tiene gran influencia en el estilo de vida de los consumidores, debido a su capacidad de impactar en las tendencias, gustos y estilos que se van desarrollando en pro de satisfacer las exigencias de su respectivo nicho y además de expresar a través de estos bienes, la cultura, las emociones y las vivencias que acercan la industria a un nivel sociológico. Es así como analizar la industria desde un enfoque, únicamente, económico sería un gran error, ya que su aporte multidisciplinario es amplio y de bastante importancia, pues permite además vincular e interconectar diferentes sectores que influyen en mejorar las condiciones de vida de quienes pertenecen a la cadena de valor y además dinamiza la economía en pro de mejorar el desarrollo y crecimiento económico de los distintos países.

Sin embargo, la emergencia sanitaria por la COVID-19 que aún se está combatiendo a nivel mundial, ha impactado negativamente en estas industrias, pues si bien, su crecimiento en 2019 no fue muy alto, las medidas de bioseguridad, el cierre de comercios y las restricciones a la movilidad, generaron que en el 2020, las empresas de la moda presentaran una disminución del 90% en las ganancias económicas según informe titulado "The State of Fashion 2021" (Business of Fashion (BoF) y McKinsey & Company, 2020). Igualmente, se puede catalogar que la moda no ha tenido cambios significativos desde estos eventos de pandemia, pues la incertidumbre que genera las actuales condiciones económicas, laborales y gubernamentales, impide a los directivos y creadores tener mayores posibilidades de invertir dinero en nuevas colecciones. Aun así, en virtud del avance en la vacunación, se percibe una oportunidad de reactivar con precisión estas empresas, teniendo presente las enseñanzas que ha traído la emergencia sanitaria y los cambios que requiere para lograr contrarrestar los desafíos coyunturales que sobresalieron a partir de marzo de 2020 hasta la actualidad.

Uno de estos desafíos, es la necesidad de potencializar el mercado digital, quien ha sido el protagonista en la resistencia de las empresas, durante esta afectación mundial. Pues si bien, la industria ha venido trabajando en lograr transferir sus ventas de las tiendas físicas a las tiendas online, los comportamientos de compra del consumidor antes de la pandemia en términos de prendas de vestir y demás pertenecientes a la industria, le impedía confiar en realizar las compras a través del e-commerce. Esto debido a que existe la costumbre de ver la prende en físico y tener la oportunidad de evaluarla completamente, para tener la confianza de comprarla. Sin embargo, las tiendas digitales, únicamente permiten tomar la decisión en base a una imagen y esto genera incertidumbre en los compradores de estos bienes.

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En ese sentido, el trabajo hacia la oferta digital por parte de las compañías debe estar de la mano de lograr impactar a través de la comunicación, pues este último factor ha sido una herramienta clave para lograr llegar a los diferentes consumidores de la moda, e igualmente impactar con los estilos no solo a nivel regional, sino internacional. Es por ello, que el presente artículo, pretende analizar a detalle, la relación estrecha que existe y se puede fortalecer entre la industria de la moda y la industria del entretenimiento, que ha permitido aprovechar el nivel de alcance e influencia que tienen esta industria en las decisiones de compra de los consumidores. Así, se revisará algunos estudios de casos, que permitan determinar aquellos aspectos socioculturales que se desarrollan a partir de la estrategia de difusión de la industria de la moda a través de personajes del entretenimiento, logrando que por parte del grupo investigador se presente las respectivas perspectivas socioculturales que se ven relacionadas allí, con el fin de evaluar el alcance cultural y de las ciencias humanas en estas alianzas comerciales y económicas.

II. Metodología

Teniendo en cuenta el trabajo documental que se realiza con el presente artículo, se establece que la metodología es de tipo cualitativo, en base a la documentación y estudios de casos. Lo anterior teniendo presente que el grupo investigador se basa en la información de fuentes secundarias recolectada de forma digital, con la cual permita que se realice el análisis que concluya con las perspectivas socioculturales que resaltan de esta influencia de la industria del entretenimiento a la industria de la moda.

Adicionalmente, es importante resaltar que los estudios de caso seleccionados fueron en base al impacto social que obtuvieron y que permiten identificar aquellas nociones que se requiere para la presente investigación. Igualmente, que fueron identificados por su reciente integración y que permiten evaluar los aspectos, aun teniendo en cuenta la variable del COVID-19.

III. Resultados

a) Importancia de la comunicación y el consumo digital en la industria de la moda

Para entender mejor la relación de las industrias del entretenimiento y la moda, así como su nivel de influencia, es imprescindible analizar desde el enfoque general, como es que la comunicación ha permitido los efectos positivos de esta industria, al ser el factor de éxito que conlleva un mensaje, una tendencia o una colección más allá de solo prendas, sino que involucra una ampliación y divulgación de aspectos sociales y culturales dirigido a los compradores potenciales, lo cual es una tarea clave que realizan los diseñadores para lograr definir sus colecciones de la próxima temporada. En este sentido, se ha reconocido que desde la industria de la moda "también configura una forma en la que, a partir de los contextos de cada sociedad, las personas logran comunicar algo. Por ello, se puede hablar de moda como industria, así como fenómeno social y cultural" (Comunicación UP, 2020, Online). Esto último, es un aporte interesante, en el sentido que se evidencia el alcance multidisciplinar de esta industria en análisis, puesto que no solo se logra entender este sector desde su aporte al PIB de los países, al empleo o la contribución tributaria, sino que además se evalúa su aporte en el comportamiento de consumo, las definiciones de tendencia y la modificación o redefinición de estilos de vida.

Por otro lado, el mercado digital, siendo el protagonista como respuesta ante la crisis y distanciamiento social generado por la pandemia del COVID-19, requiere de una correcta comunicación para permitir superar los obstáculos que se le presentan en su desarrollo por parte de esta industria. Es decir, "como el consumo digital continúa su dominio y crecimiento en 2021, las empresas deben desarrollar más experiencias sociales y atractivas para alentar a los consumidores a conectarse" (Business of Fashion (BoF) y McKinsey & Company, 2020, p.11). Aun así, es necesario mencionar que aún es imprescindible trabajar en lograr incrementar las ventas online de la moda, tomando decisiones en torno a inversión que permita experiencias más reales. Por ello, a continuación, se relaciona el gráfico en el que se evidencia el porcentaje de participación de las ventas actuales en las tiendas físicas y en línea.

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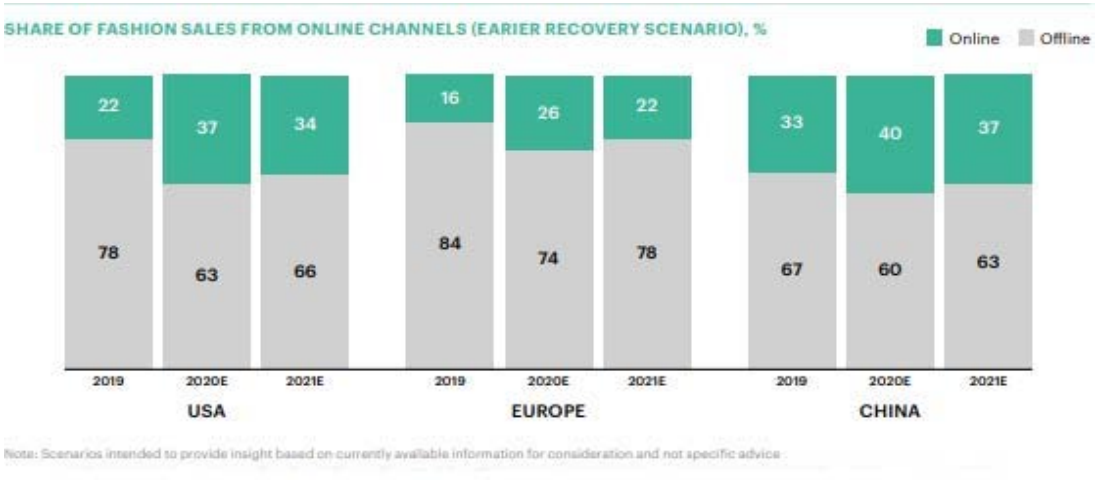
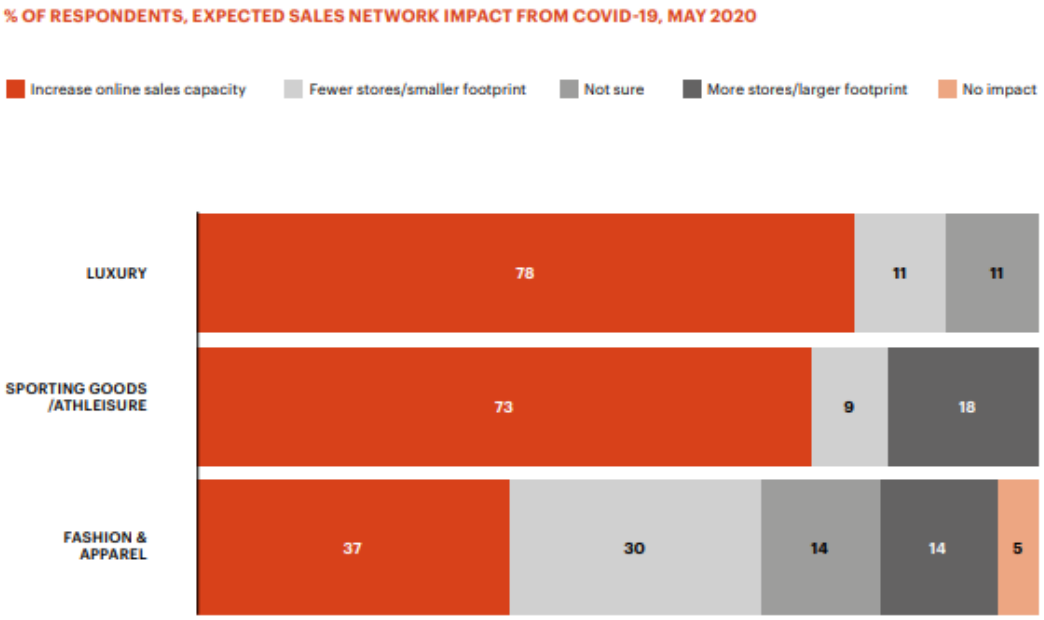


Source: Mckinsey Analysis; Expert Interviews; Euromonitor International Limited, Apparel 2020 Edition And Luxury Goods 2019 Edition, Share If E-Commerce Sales (For 2019)

Figure 1

En base a la información expuesta en el anterior gráfico, se identifica que actualmente la participación de las ventas en línea, son inferiores a comparación de las ventas en tiendas físicas, y esto se puede explicar a partir de la desconfianza que se genera al comprar los bienes de la industria de la moda desde el hogar, sin tener la posibilidad de apreciar las características físicas y reales de estos. Para ello, es imprescindible que las empresas recurran a invertir en inteligencia artificial que les brinde a los clientes la oportunidad de vivir la experiencia de una compra en tienda física, para realizar pruebas virtuales impulsadas por la realidad aumentada.

Sin embargo, como se ha mencionado anteriormente, es evidente que, por efectos de la pandemia, los directivos de las empresas pertenecientes a la industria de la moda están completamente conscientes de la necesidad de fortalecer las ventas en línea, lo cual se puede evidenciar a partir de la siguiente figura, realizada a partir de la encuesta efectuada a las compañías y startups en Asia-Pacific.



Source: CBRE APAC Retail Flash Survey, May 2020

Figure 2

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La anterior información es una revisión inicial que da lugar a expresar como desde la relación y las alianzas estratégicas que hacen las empresas de la industria de la moda con los artistas de la industria del entretenimiento, se evidencia que es la forma actual que estas empresas están desarrollando para lograr comunicar sus productos a través del mercado digital y aprovechando la cantidad de seguidores y el uso de las redes sociales, para incentivar las compras online en pro de asegurar el necesario crecimiento de este sector para el beneficio económico, social, cultural, entre otros, de los partícipes de esta industria.

b) Relación Interindustrial (Moda-Entretenimiento)

Los artistas del entretenimiento son, sin duda alguna, aliados importantes para difundir visualmente los bienes que se producen desde la industria de la moda. Esto se debe a que los ejecutivos de esta industria entendieron ya hace varios años, que una gran estrategia de visibilización de sus prendas o accesorios, son a partir del uso de estas por parte de artistas, ya sean músicos, actores, deportistas, entre otros. Esto teniendo presente que, por un lado, cada personaje del entretenimiento tiene su cantidad de seguidores en las diferentes redes sociales, las cuales se han convertido en un catalizador de publicidad para estos bienes; y, por otro lado, porque es de costumbre que ellos participen de los diferentes eventos, portando estos tipos de vestuarios y accesorios que son percibidos por muchas personas alrededor del mundo. Igualmente, en el caso de los videos de las canciones, se ha evidenciado que hay una estrategia de marketing clara, en la que se pretende impulsar una moda a partir de estos videos que son visualizados por diferentes segmentos de mercados y que permite una amplia divulgación indirecta.

En este sentido, se puede catalogar que existe una estrecha relación interindustrial entre la moda y el entretenimiento, ya que, los mismos artistas se han ido involucrando no solo como imagen de las prendas y accesorios, sino también como generadores de bienes en base a la moda que desean influir, creando empresa y por ende vinculándose directamente a la industria de la moda. Además, es resaltante que "los artistas entregan sensación e identidad a las prendas que poco a poco van formando parte de una historia de moda, música y cultura" (Veintimilla, 2014, Online). Esta identidad que se menciona es la base cultural y sociológica que permite esta alianza o unión entre las industrias y que ha beneficiado al sector, apoyándose de los avances tecnológicos y la cuarta revolución industrial.

Adicionalmente, las industrias culturales, como lo indica su nombre, son industrias que, aunque los servicios y bienes son de distinto enfoque y dirigido a distintos gustos y necesidades, tienen en su centro el aspecto cultural. Es, por ende, que por ejemplo la industria musical (perteneciente al entretenimiento) ha forjado una relación estrecha con la industria de la moda, siendo proyectores de tendencias, en base a que son sectores afines a la cultura que desean expresar a partir de sus bienes, por ende; "estas dos ramas del mundo artístico afloran y tienen más sentido cuando se las combina"(Veintimilla, 2014, Online).

c) Nivel de influencia de la moda-entretenimiento

La influencia de la moda y el entretenimiento se puede analizar desde dos perspectivas: la primera es en cuanto a cómo el entretenimiento, y en especial la industria musical, es capaz de influir en las tendencias de moda, pues estos se convierten en inspiración para desarrollar estilos, prendas y accesorios que vaya en línea con la coyuntura de los gustos que se desenvuelven en base a la injerencia de los artistas. Es aquí, donde es posible evidenciar que ambos sectores se complementan para lograr impactar a nivel social con el aporte y la adición de aspectos culturales en base a lo que resalta de la época. Por ello, es evidente que la forma de vestir va alineada en gran medida con el desarrollo de la industria del entretenimiento.

Por otro lado, la segunda perspectiva está en base a la gran conexión que genera los artistas con sus seguidores y que ha sido potencializado gracias a las redes sociales, esto "ha propiciado que el contacto entre artistas y su público sea más cercano y ha conllevado a que se tengan más informaciones de los primeros y a que los segundos quieren imitarles" (Gomera Noticias, 2017, Online). Por ello, es que es evidente que los artistas del entretenimiento logran influir en la decisión de compra y en el establecimiento de tendencias de moda, puesto que, el sentimiento hacia sus artistas hace que la conciencia de los consumidores se enfoque en querer vestir las mismas prendas o accesorios en pro de lograr sentirse más próximo a ellos.

En ese sentido, se puede argumentar que la relación del entretenimiento y la moda tiene un nivel de influencia alto, que vincula a las dos industrias desde un punto de vista de inspiración y que amplía el espectro hasta los consumidores finales de ambas industrias, involucrando por ende esta influencia sociocultural y que va enmarcada en el reconocimiento y aprovechamiento óptimo por parte de las compañías de la industria de la moda.

d) Estudio de Casos

POP ART: En la época del Pop Art, los artistas y músicos de este género no solo fueron proyectores de la moda de ese momento, sino que también contribuyeron a inspirar a los diseñadores a realizar prendas en base a esta línea de arte. "Algunos ejemplos de este cruce se reflejan en los vestidos con latas de sopa Campbell de Warhol o, en Australia, los vestidos que Ken Reinhard diseñó para las modelos"

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(i-D Team, 2015, Online). En este caso se evidencia una estrecha relación entre estas industrias pertenecientes a las industrias culturales y en lo cual da alusión a la interconexión que existen entre estas para lograr sobresalir y aportar desde los distintos enfoques.

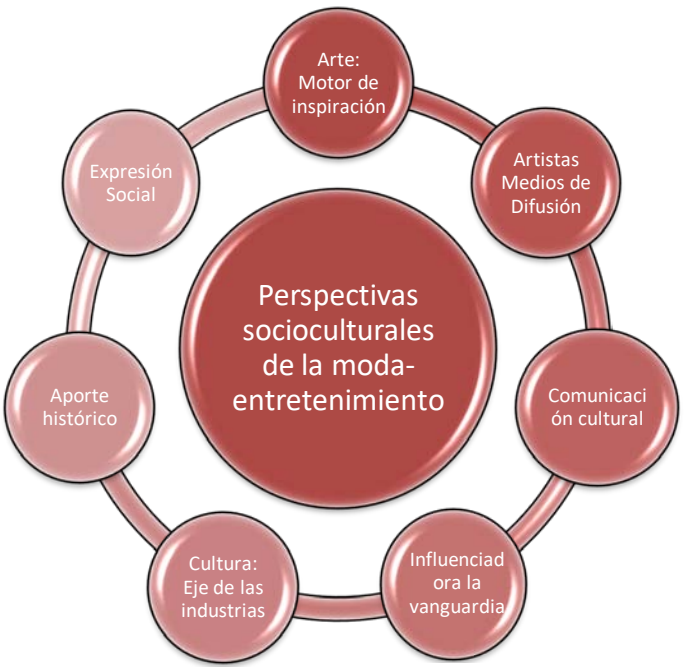
BTS - LOUIS VUITTON: Esta alianza comercial entre el grupo de artistas de k-pop, BTS y la famosa marca de moda Louis Vuitton, ha sido una de las alianzas que más ha llamado la atención durante este año en el mundo de la moda-entretenimiento. Lo anterior, debido a que ambas partes son mundialmente reconocidas en sus sectores y, por ende, presenta una influencia alta en varios consumidores a nivel mundial. Con este ejemplo, se reconoce que la empresa escoge a este grupo gracias al reconocimiento mundial que han logrado y que benefician en gran medida a la empresa debido a que es una estrategia de publicidad que le permite vincularse a un movimiento medianamente joven, a partir de uno de sus principales exponentes para lograr visibilizar sus prendas y accesorios, con intención de incentivar el consumo de sus bienes desde diferentes culturas. Por ejemplo, "el maknae de BTS volvió a demostrar su influencia global luego de que la lujosa chaqueta Luois Vuitton que usó se agotara en las tiendas virtuales de 29 países en poco tiempo" (La República, 2021, Online).

JORDAN-J BALVIN, ADIDAS-BEYONCÉ, PUMA-RIHANNA: Finalmente, el tercer caso en relación con las industrias del entretenimiento y la moda son la tendencia a la unión de las empresas de fabricación de zapatillas con artistas del sector musical, deportivo y del cine. Esto ha generado que los artistas en base a su reconocimiento e influencia con sus seguidores logren implantar tendencias de las zapatillas que en conjunto diseñan para que no solo sea una prenda de vestir como publicidad, sino, que sea propio de la identidad del artista, el cual tiene mayor inferencia en la decisión de compra por parte de los seguidores. Adicionalmente, logran con esta alianza que estos artistas se posicionan aún con mayor fuerza en el mercado, logrando ampliar su nivel de influencia y en definitiva "todas estas celebrities del deporte, el cine y la industria musical que han hecho de las zapatillas algo más que un calzado, han provocado que su popularidad se perpetúe a lo largo de los años" (Marca, 2020, Online).

El nivel alto de influencia de los artistas hacia sus seguidores que motiva el consumo es evidente, ya que en el caso específico de los tenis Air Jordan 1 x J Balvin los cuales llamaban la atención por su costo, logró ventas sorprendentes, llegando a agotarse en un par de horas del lanzamiento en diciembre del 2020. Por eso, se atribuye el éxito de estas zapatillas a la relación que existe del diseño de estas con el éxito del último álbum del artista denominado "Colores".

IV. Conclusiones

En conclusión, la colaboración participativa entre la industria de la moda y el entretenimiento da lugar a resaltar diferentes perspectivas socioculturales para entender el acercamiento que estas dos industrias de manera conjunta han logrado impactar a través del tiempo. En ese sentido, en virtud de lo trabajado en el transcurso de este documento a continuación se relaciona la figura creada por los investigadores para entender visualmente dichas perspectivas.



Fuente: Elaboración propia

Figure 3

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De acuerdo con lo resaltado en la figura anterior, la moda es una forma de comunicación de la sociedad en la cual a partir de los diseños que se realizan, logra plasmar la cultura, la tendencia y la expresión de la humanidad. Adicionalmente, puede proyectar el arte a través de estos bienes logrando llegar a los gustos y tendencias vanguardistas que se desarrollan en el tiempo y generando por ende que no solo sea una moda pasajera, sino que marca historia que se adiciona a los hechos culturales de las sociedades. Por ello, los artistas y personajes del entretenimiento también han sido incorporados como influenciadores de la moda, debido a su capacidad de lograr impactar en los estilos de vida de sus seguidores y por ende se puede catalogar como comunicadores e inspiradores de la moda.

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Women's Empowerment through F-Commerce during the COVID-19 Pandemic: A Qualitative Study in Bangladesh

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Abstract- Mobile penetration is remarkably high in Bangladesh due to low tariffs for mobile services, inaccessibility on the landline in remote areas and better network coverage by mobile operators. Owing to easy accessibility to the internet, social media like Facebook is prevalent among the vast majority. Women constitute approximately half of the population. Operating business on the Facebook platform, known as F-commerce (Facebook commerce), is the recent business trend. With the opportunity of browsing through thousands of products from the comfort of their places in flexible times, consumers are becoming tempted to shop via Facebook. This particular consumer behaviour is triggering thousands of women to become independent entrepreneurs using F-commerce. The positive consequence is the unforeseen thrive in F-commerce during the COVID-19 pandemic period when consumers are in fear of contracting the coronavirus in public, and retailing stores are staying closed due to lockdown.

Keywords: women's empowerment, f-commerce, women entrepreneurs, covid-19 pandemic.

GJHSS-C Classification: FOR Code: 370105

WOMENSEMPOWERMENTTHROUGHFCOMMERCEDURINGTHECOVID19PANDEMICAQUALITATIVESTUDYINBANGLADESH

Strictly as per the compliance and regulations of:

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Research | Diversity | Ethics

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Women's Empowerment through F-Commerce during the COVID-19 Pandemic: A Qualitative Study in Bangladesh

Halima Haque

Abstract- Mobile penetration is remarkably high in Bangladesh due to low tariffs for mobile services, inaccessibility on the landline in remote areas and better network coverage by mobile operators. Owing to easy accessibility to the internet, social media like Facebook is prevalent among the vast majority. Women constitute approximately half of the population. Operating business on the Facebook platform, known as F-commerce (Facebook commerce), is the recent business trend. With the opportunity of browsing through thousands of products from the comfort of their places in flexible times, consumers are becoming tempted to shop via Facebook. This particular consumer behaviour is triggering thousands of women to become independent entrepreneurs using F-commerce. The positive consequence is the unforeseen thrive in F-commerce during the COVID-19 pandemic period when consumers are in fear of contracting the coronavirus in public, and retailing stores are staying closed due to lockdown. Furthermore, Bangladeshi women entrepreneurs take the opportunity to the next level by empowering themselves with the right approach and effort. Based on in-depth semi-structured interviews of women entrepreneurs in Bangladesh, this article discusses the entrepreneurship experiences of women who are operating businesses through Facebook. Thematic analysis of the qualitative data exposed three broad themes: reasons to emerge as entrepreneurs in F-commerce, perceived empowerment, finally, perceived constraints and challenges in the Facebook-based business arena. The significant findings reveal how women entrepreneurs are relishing their entrepreneurship status, economic empowerment and new found self-reliance; however, facing some concomitant challenges.

Keywords: women's empowerment, f-commerce, women entrepreneurs, covid-19 pandemic.

I. Introduction

Considering the total population, women account for almost half of the world population. Again, when considering the number of poor people globally, women are the majority, with around 70 per cent [1]. The women are the poorest of the poor to any extent. Women are deprived and underprivileged economically, socially, politically and psychologically. Moreover, women are exposed to significant discrimination in education, healthcare and social services. Women are more likely than men globally to strive in the complexities of surviving in extreme situations. Their possession of properties and access to resources is very minimal, especially in developing countries. Gender development index across the globe reflect that inequalities are persisting between men and women. In many countries, women's real contribution to the national level is neither yet considered nor counted in GDP. In addition, there are increasing cases of public and domestic violence is being seen against women due to inexplicably high and increasing levels of poverty amongst women around the world. Like most other humanitarian crises, the COVID-19 pandemic also amplified the existing inequalities, including gender inequality worldwide. Undoubtedly, the pandemic has a more severe impact on women than it has on men. The pandemic has driven a large number of women out of the workforce. Women are disproportionately affected by job loss. In addition, the cases of domestic violence against women at all levels are much elevated. All these incidents and implications appear almost similar in Bangladesh as well.

Projects, policies and their execution without concerning the female position and their empowerment in the society hurt development globally. On top of that, women's empowerment is considered one of the most substantial approaches to development. Over the last four decades, women and empowerment debates are being immersed worldwide. In a nutshell, women's empowerment is a complex process, having multiple dimensions. The phenomenon of women's empowerment is in constant change due to the unstable global atmosphere.

Numerous women in Bangladesh launched their online businesses on the Facebook platform to financially support their families and establish their own identities as entrepreneurs. F-commerce, a new business form of E-commerce (Electronic-commerce), thus has become a buzzword nowadays. The term 'F-Commerce' has been coined by combining two terms, E-commerce and Facebook. Here it is necessary to note that social commerce is considered to be a sub-element of e-commerce that uses social networking sites to enable online business. So, F- commerce is a form of social commerce that aims to create a platform to continue trade as well as promotional and branding activities via Facebook [3].

By offering opportunities to operate a business on or through Facebook, F-commerce has become

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popular among consumers who find shopping on Facebook pages much more convenient. Furthermore, the significance and efficacy of F-commerce have been widely acknowledged by people during the days of social distancing after the coronavirus outbreak. Women-owned Facebook-based businesses have multiplied during the pandemic period because starting a business by creating a Facebook page is more straightforward and less formal. The user base of Facebook in Bangladesh is, according to Statista, 43 million in the current year [4]. Therefore, the popularity of Facebook has made it easy for women entrepreneurs to attract a wide range of customers in a limited time. Despite some obstacles and challenges, F-commerce is playing an influential role in women's empowerment. Also, the prospect of F-commerce in Bangladesh is better among the top 10 Facebook-using countries.

This paper conceptualises women's empowerment based on a framework developed by Professor Naila Kabeer, a British Bangladeshi social economist. She defines women's empowerment as the process through which women develop the ability to make strategic life choices in the context where this ability was previously unrecognised [5]. Professor Kabeer explained that exercising women's ability to decide depends on three interrelated elements– resources, agency, and achievements. Resources refer to material, human, and social expectations and allocations. Agency is the ability or sense of ability to define one's goals, act upon them, and decide on their strategic life outcomes. Achievements include various outcomes ranging from improved well-being to achieving equal representation of women in broader fields. In this perspective, women's empowerment is the process of having and using resources to reach specific achievements [8]. So, women's empowerment is a dynamic process in which women acquire resources that enable them to develop their capacity to articulate their choices. At the same time, the agency can make appropriate decisions to fulfil women's desires or goals. In this study, resource refers to Facebook or F-commerce, which is a social resource. Agency here refers to both women's objective and subjective capacities such as cognitive capacity, capacity to analyse and setting goals to perform for achieving the goals. Here, the personal capability reflects how women see themselves and how others in society apprise them. So, Women are joining F-commerce to achieve their goals. When they are becoming empowered, then the implications might be termed as their achievements.

This research aimed to explore and describe the experiences of women entrepreneurs conducting Facebook-based businesses in Bangladesh during the COVID-19 pandemic period.

To reach the aim, the study deployed a qualitative method. It conducted in-depth interviews to collect data about women's engagement and experiences in F-commerce.

Finally, this article presents the findings on women entrepreneurs' experiences and attainments in F-commerce during the unprecedented COVID-19 pandemic crisis in Bangladesh.

II. The Impact of the Covid-19 Pandemic on the Women in Bangladesh

In Bangladesh, the first three confirmed coronavirus cases were reported on 8 March 2020 by the country's epidemiology institute, IEDCR [6]. Since the COVID-19 pandemic riveted Bangladesh, a complete lockdown was imposed from 26 March 2020 throughout the nation to control the spread of the virus. The impact of the COVID-19 pandemic on women is disproportionate. A good number of women who were working in the formal sector lost their jobs. Many women entrepreneurs in small and medium enterprises have faced huge losses, and due to lack of capital, it has been challenging to run their businesses. Along with the accompanying economic depression, the pandemic has left thousands of women artisans, low-income workers just down on their knees. It is worth mentioning here that many women faced difficulties in re-entering the job market during the potential recovery in winter last year. Male earning members of many families lost their jobs, many have had their salaries reduced at the onset of the pandemic. In that circumstance, women of those families were confronted with the uncomfortable situation due to financial hardship and were forced to spend their savings and even their own resources on household expenses. Besides, a surge in domestic violence during the pandemic crisis is evident. For example, at least 4,249 women were victims of domestic violence in 27 out of 64 districts of Bangladesh in April 2020, according to a survey by *Manusher Jonno Foundation* (MJF), a local human rights organisation. At the same time, 1,672 women blamed the lockdown for being tortured at home for the first time in their lives [7].

III. Conceptualising Women's Empowerment

According to women's empowerment literature, the concept of 'women's empowerment' first emerged in 1980. The meaning of the term 'empowerment' varies according to different socio-cultural and political contexts. In general, empowerment refers to gaining power, having control over decisions, and access to resources, which is vital in determining an individual's life quality. On the other hand, some scholars focus on structural inequalities that affect the entire social structure rather than simply emphasising individuals'

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livelihood. From an individual perspective, empowerment includes self-reliance, own choice, self-esteem following an individual's capability to strive for own rights, independence, decision-making authority, freedom of choice and other similar factors.

However, researchers have not yet reached the straightway characterisation of women's empowerment as such presence of a range of internal and external factors. Empowerment, bearing in mind all the diverse aspects, is generally defined as access to enhanced options, managing life as per desires and gaining authority over an individual's life. Above mentioned definitions suggest empowerment as a vigorous and dynamic process of transformation where those individuals ultimately obtain such an ability that had been denied to develop options [5].

Women's empowerment is a complex and multidimensional concept that contains many aspects of life, including social status, family relations, emotional and physical conditions, and the financial situation in different communities.

Generally, women's empowerment is a multidimensional process having a considerable impact on women's life. It contains many aspects of life, including social status, family relations, emotional, psychological and physical conditions, the financial situation of women. Women's empowerment is mainly the process of enriching economic, social and political status and the psychological deliverance of women, the traditionally underprivileged segment in society. Therefore, women's empowerment is a process through which women achieve the ability to control, take ownership over resources and make strategies of life choices [8]

A significant definition by Alsop et al. (2006) reveals that empowerment is the ability of an individual or a group to have better selections, that is, to convert the developed choices into preferred actions and results. This definition contains two main components: the first one referred to the concept 'agency', and the other pertains to the formal environment by which the 'agency' can successfully be operated by the people [9].

It goes without saying that women's empowerment is vital in a developing country like Bangladesh to improve the quality of womens' life by promoting equality and fundamental rights for all. Consequently, the implementation of women's empowerment can foster the country's overall development.

IV. Theoretical Framework

This study followed the framework of empowerment developed by Professor Naila Kabeer, one of the leading and frequently cited conceptual thinkers on women empowerment. According to Prf. Kabeer's definition, empowerment enhances the capacity of an individual or a group to make choices independently and transform those choices into desired actions and outcomes.

Further, Professor Kabeer describes that some choices have a more significant impact on consequences than other choices and distinguish between first- and second-order choices. First-order choices are strategic life choices that are critical to how people want their lives, for instance, the choice of livelihood. On the other hand, second-order choices are often framed by first-order choices and are less consequential. They are essential for improving life quality but do not define life's parameters. In addition, Prf. Kabeer explains that exercising strategic choices should allow developing one's ability to make future decisions.

In her article "Gender equality and women's empowerment: a critical analysis of the third Millennium Development Goal", Prof. Kabeer pointed out three interrelated dimensions that illustrate the concept of women's empowerment. She named these three dimensions agency, resources, and achievements. The concept of empowerment can be understood through these three interrelated dimensions. According to Prof. Kabeer, 'agency' is defined as the processes by which choices are made and put into result. It is thus central to the concept of empowerment. Resources can be understood as the conditions of choices, describes as pre-conditions. So, resources indicate how 'agency' is exercised, and lastly, achievements indicate the outcomes of the agency, more clearly, the consequences of the choices made [8].

The three dimensions formulate the concept of empowerment and are considered the pathways through which empowerment can occur. Again, Prof. Kabeer claims that changes in any one dimension can lead to changes in others. The following indicators have been used to examine and describe the perceived empowerment of women entrepreneurs in this research.

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Table 1: Three dimensions of women's empowerment and their indicators.

Dimensions	Indicators
Agency	• The way how women see themselves, • Women's sense of self-worth, • The way how women are seen by people around them and by their society,
Resources	• Women's form of access to resources. (Whether the form is active or passive) • The form on which resources are made available, • The way in which resources are distributed.
Achievements	• The extent to which the capability is recognised or fails to be recognised, • The outcome of their effort.

Elaborated from Kabeer (2005) [8]

V. Methodology

This study required a descriptive-interpretive approach to collect data from a limited number of participants. So, semi-structured in-depth interviews were preferred to conduct this research. The descriptive-interpretive method allowed pretending open-ended, exploratory research questions, which then helped define the study domains and recognise these basic understandings into clusters of similar experiences such as different categories, themes, codes, and so forth [10]. Additionally, in-depth interviews provided rich and detailed data and are appropriate for an interpretive approach. Hence, it allowed the participants to share their feelings, experiences, observations, realities and opinions in their words through interpretations.

a) The Participants

Ten women entrepreneurs were selected based on the purposive sampling method for conducting in-depth semi-structured interviews. All the participents are Dhaka based. It is understood that these participants are not representative of all Bangladeshi women entrepreneurs. However, the depth and detail of the interview data are likely to be prevalent in the population. Participants were obtained using the personal connections of the researcher.

Almost all the participants were highly educated and had complete their bachelor's degree and above. The majority among the participants (07) were not engaged in any other employment than online-based business, while two were engaged in formal employment, and one was a student.

Table 2: Socio-demographic characteristics of participants

Participants	Age	Education	Marital Status	Family Members	Products
Ayesha	37	Masters	Married	Husband and two children	Clothing
Roshni	38	Masters	Married	Parents and one brother.	Clothing
Sharmin	35	Masters	Married	Husband, two children, and mother-in-law	Clothing
Sarojini	35	Masters	Married	Husband and a daughter	Clothing
Rebecca	30	Masters	Married	Husband and parents-in-law, brother-in-law	Dry food, coconut oil
Shikha	31	Masters	Married	Husband and son	Bakery items
Adrita	24	Bachelor	Unmarried	Parents and brother	Customised cakes, clothing
Afroza	42	Masters	Married	Husband, children, and mother	Catering service
Banani	33	Masters	Single	Parents and brother	Jamdani Sarees
Nazneen	40	Bachelor	Single	Mother, sisters, Brother and a daughter	Catering service

Pseudonyms of the participants have been used to protect their confidentiality

b) Data Collection and Analysis

All the interviews were conducted over phone calls with the participants in April 2021. The length of the interviews ranged from 60 to 90 minutes, and the language of communication was Bengali. Data analysis was conducted thematically by following several steps; at first, all interviews were recorded in a handwritten format. The recorded interviews were transcribed precisely in English. Then, written interviews were read several times, which allowed proceeding preliminary enciphering. Then, the codes were analysed to find out patterns and develop primary themes, and after comparing all the primary themes, those were finally organised under three umbrella themes.

Both primary and secondary data have been used for conducting this study. Secondary sources included journal articles, newspaper articles on e-commerce and related academic papers.

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VI. Study Findings

This research was started with the objective to investigate how women have become empowered by F-commerce during the COVID-19 pandemic. During the interview sessions with selected women entrepreneurs, issues relating to Facebook-based business have been explored under three umbrella themes: reasons that inclined women to start their business initiatives, secondly, perceived benefits of online-based business and how they are becoming empowered through their ventures, and finally, the challenges and constraints those are hindering them from continuing business smoothly and effectively.

All these themes depict participant's experiences, feelings and concerns about F-commerce. The themes are discussed below using pseudonyms of the participants for the confidentiality issue.

a) *Theam One: Reasons for Starting a Facebook-based business*

The participants were asked about the reasons for emerging as entrepreneurs by using Facebook as a resource. They mentioned different perspectives, including their financial needs, the desire for self-reliance, a hidden dream to establish an identity as an entrepreneur and similar issues motivated them to start their Facebook-based business initiatives.

i. *Developing Financial Stability*

Most of the respondents mentioned the urge to provide financial support to their families as a significant reason to start their online ventures. Since the pandemic began in full swing, many people lost their jobs, and salary has been cut down for some. In this circumstance, some participants also faced similar experiences and felt the need to contribute to their family incomes. Most importantly, those women, among the participants, who started their business initiatives during the pandemic crisis, wanted to do anything income-generating to cope up with the changed situation.

Some participants mentioned financial reasons by sharing their financial crisis for starting their online businesses. Such as, Sarojini stated:

> "My husband is involved in the jewellery business, and he owns two jewellery showrooms at two different shopping malls in Dhaka. We had seen such an unprecedented downturn in business during this pandemic. The drop in footfall in the stores was quite frustrating though it was due to the dire financial condition of people. There was no chance of our business bouncing back soon. When the lockdown was declared in the country, our stores were closed like other retail jewellery stores and no delivery was allowed. Our purchasing power was decreasing day by day, and we had to think about something alternative to rebuild our livelihoods. Then, I decided to start a business using the internet, and I found Facebook to be the most suitable social media to start with."

ii. *Supporting their Lifestyle Needs*

Almost all participants of this study are highly educated, among whom only Roshni is involved in the formal job sector. Sharmin, Sarojini and Shikha, three of the respondents, did not join formal sector jobs since they wanted to stay at home full time to look after their children. On the other hand, Ayesha, who was working in a private sector organisation, left her job for the sake of taking care of two toddlers when she could not manage to hire reliable governance at home. Rebecca was getting prepared for appearing in job tests after completing her graduation. In the meantime, she was providing tuition to a couple of students for bearing her living expenses. During the pandemic period, she lost her work and then started her online business.

The case of Adrita is a little different since she is still a graduate student. Due to the shutdown of her university and social distancing, Adrita was suffering from depression. Besides, she wanted to utilise her time while staying at home. She stated:

> "I have a fascination for baking, and additionally, I am fond of paintings. So, I opted to convert my passion into a business and had started learning some more skills related to baking and decorating cakes like professionals. Then, inspired by friends and family, I begun to sell my cakes to them. Subsequently, I wanted to expand my cake business and reach more people. Therefore, I found it easier and less expensive to run a business by creating a Facebook page."

iii. *Achieving Self-reliance*

Achieving economic empowerment and self-reliance was another essential consideration in women entrepreneur's decision to start their online businesses. Respondents noted the importance of being self-reliant and argued that it is impossible to be self-reliant without being economically empowered. Since they were dependent on husbands or male family members for money, they can rarely enjoy financial freedom. Again, they were not confident enough. So they wanted to have their earnings so that they could become self-confident and self-reliant. Sharmin described her experience, saying,

> "I got married immediately after completing my graduation…cared about my family, and later, I had a child. So, I didn't join a job anymore. But I often felt neglected by my mother-in-law, sister-in-law and even by my husband. My in-laws used to say that I don't earn any more, so my opinion about any household decisions is not always important. I used to suffer these types of daily insults. I was so inferior in my mind thinking that I am tolerating so much disgrace just because I don't earn any money even after studying so much. So, I felt the need to initiate my venture."

Despite going through a slightly different experience, Nazneen also entered F-commerce with the conviction of becoming self-reliant. In her words,

> "After the sudden death of my husband abroad, I returned to the country with my daughter. The family and relatives were creating pressure on me to remarry. But I wanted to spend the rest of my life with my daughter and memories of

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my late husband. So it was essential for me to become financially solvent and personally strong and independent. At that time, obtaining a formal job was difficult for me and getting prepared for the job was also time-consuming. So I decided to start a catering service at home using my cooking skills. And it seems easy and effective to increase the network through Facebook."

iv. *Creating own identity*

In the patriarchal society of Bangladesh, typically, the identities of women are suppressed behind the identities of established and dignified men of their families. But these days, when women are more aware of achieving their rights, empowerment and respect, they are eager to establish their own identities. Some of the informants also mentioned their desire to create self-identification by starting their businesses on the digital platform. For example, if we consider the case of Banani, who is from a wealthy family, not for economic reasons but to establishing her own identity, launched her Facebook page to sell *Jamdani sarees* (a traditional Bangladeshi handloom-woven women's attire). As she described:

"I divorced my abusive husband and came back to my parents' place. For various reasons, I was going through traumatic experiences. So, I wanted to keep myself busy with any work to get back to normal life. It was vital for me to create my own identity to boost my confidence as an independent person."

b) Theam Two: Perceived Experience

i. *Resources*

The gender gap among internet users in Bangladesh is 52 percent, according to a report by the Groupe Speciale Mobile Association (GSMA) published in 2020 [11]. When it comes to accessing internet services in Bangladesh, only 16 percent of women have access to the internet. Yet Facebook is undoubtedly the most popular social media with 48 800 000 users in June 2021[12].

Most of the participants said that they have an active form of access to the internet. The respondents mentioned that though women have less access to the internet than men, the women who use the internet mostly are active on Facebook. So, there is a large group of women who act as both buyers and sellers. Besides, they found it easier to set up their businesses through digital services while staying at home. As a result, they can operate their online business pages without asking for assistance from their spouses or other male family members. Sharmin, for example, noted:

"…one need not be highly educated or trained with advanced technological skills to operate a business on Facebook. These days, most women use Facebook for social networking. So, they have the basic skills, and one does not require to be as smart as women working in the corporate world."

The exception is in the case of Nazneen, who is operating a catering services business. She explained:

"I don't get much time to check my business page on Facebook regularly due to a big workload in the kitchen. Since I am directly involved in catering menu planning, grocery shopping, cooking, quality control, supervision of packaging and delivery etc., my 23 years-old brother manages and maintains the business page activity for me".

But taking support from her brother does not affect her control of decision making or strategic choices. Nazneen added.

ii. *Agency*

Most of the participants said that they surprisingly discovered their 'own' agencies while initiating their businesses. For example, Ayesha shared her experience as:

"Going live as a live promotional event by using the Facebook live streaming feature for the first time was a bit daunting for me. Nevertheless, gradually, I have become impulsive, and now I am too confident that I can even have fun with it."

All the respondents pointed out that their business initiatives helped to increase their confidence and mobility.

In this context, Banani was saying:

"I discovered a new me when I started interacting with more people via Facebook for my business purpose. I gained confidence, at which point I perceived that 'I can do it !'. Consequently, my promotional capacity has been improved during promoting my page and planning for publicity strategies."

Regarding the subjective capacities of women, which reflect their view of themselves and their position in their family and society, participants shared their experiences. Sharmin stated as:

"My family members now value my financial contribution to the family. However, I still feel undervalued in some cases as my income is not significant enough as my husband's salary comes from his job. I want to mention one instance. Once my sister-in-law insolently expressed what type of earning it is when one does not need to go out! In contrast, my contribution is fully valued in my parent's place as my father is no more, and I do not have any brothers. Interestingly, when working from home has turned out to be inevitable during the pandemic period, my in-laws also started appreciating my online-based business effort."

Rebecca narrated the opposite experience:

"I love my work, but my parents are not happy with it. They used to say that I should not produce and sell coconut oil when I have a graduation degree from a reputed public university. However, I received appreciation from many, including my teachers, friends, and the people who understand the value of entrepreneurship. Therefore, I am happy that my husband and in-laws support my work. In addition, it is worth mentioning that my parents did not require spending money for my marriage; rather, I bore the expenses from my income a few months ago."

iii. *Self-reliance*

The respondents opined that they feel empowered by achieving the ability to depend on

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themselves to meet their own needs. It gives them immense pleaser to get things done without depending on their husbands and other family members. Achieving economic self-reliance is the key to attaining self-reliance in a true sense, according to them. Shikha told:

> "I can now invest money from my earnings to grow the business, which allows me not to ask for financial assistance from my husband. Besides, I can buy presents for my son and other family members with my own money, which gives me the pleasure of doing something of my own accord."

> "The newfound self-reliance is the most significant attainment for me so far.", says Adrita, revealing her sense of ownership and economic solvency, which has strengthened her decision making power.

iv. *Decision making*

> "Previously, when the situation demanded making a quick decision regarding options or providing opinions relating to children's education or healthcare or purchasing any household essentials, or issues related to our tenants, my husband advised me to tell people that 'my husband will talk to you in this regard.' But, these days, after observing me taking effective decisions concerning my business, he sometimes creates a space in which I can make decisions as well."

The above quote is from Afroza, who stated her experience of gaining the power of making decisions independently. Not only Afroza but also the other women entrepreneurs talked about an almost similar experience. As Sharmin said:

> "Nowadays, my mother-in-law frequently asks me to participate in the household decision making process, which was almost absent before… I feel valued when she appreciates my income-generating activities instead of doing a full-time job.

v. *Achievements*

As Prof. Kabeer said, achievements are obtained by exercising both the agency and resources. Moreover, achievements are interrelated with both agency and resources. So, changes either in agency and resources can lead to changes in achievements [8].

The respondents hailed gaining economic empowerment as their achievement. In addition, gaining self-reliance and self-confidence are other invaluable achievements. They believe that these achievements will help them produce new resources that will help, as a result, create employment opportunities for many people, and other women can be inspired to change their destiny. In this regard, they stated their plans to take their business initiative far and wide. Adrita said:

> "After receiving a positive response to my customised cake baking business and turning a little bit profit, I have recently started my online boutique. Now, I have a dream to open a coffee shop bookstore."

Similarly, Shikha also wants to launch a pastry shop in future which will allow creating job opportunities for few other people, she believes.

Banani was telling with exuberance about her dream to open a retail store for *Jamdani saree* in future. She has a plan to employ some skilled artisans to produce customised and exclusive *Jamdani sarees* for her store.

Rebecca's statement in this context was,

> "Initially, I sold my products within my networks. But now, I have many clients around the country and abroad who place orders based on other customer's reviews…which means a lot for me. So, I am planning to expand my business."

c) *Theam Three: Constraints and Challenges*

Entrepreneurship, once upon a time, was considered as man's domain. So, in the initial phase of the rise of woman entrepreneurs in Bangladesh, defying society's expectations was the biggest challenge. But, the scenario has already been changed. With time, different policies have been adopted to facilitate women entrepreneurs. Still, many social and operational constraints restrict women from starting and operating their enterprises. Complex social norms and rigid administrative systems continue creating obstacles in this regard.

This study reveals that the current COVID-19 situation has brought some significant obstacles in the operations of Facebook-based businesses. So, it is essential to improve the conditions that may support women's entrepreneurship development to increase their potential to foster their economic growth and empowerment. The participants identified some common obstacles indicating as the most challenging: relatively poor service quality from delivery agencies, increased delivery charge, heightened production cost, lack of trust from customers' side, massive competition, cyberbullying and so on.

Most of the entrepreneurs of F-commerce depend heavily on delivery agencies to deliver their products to customers. Almost all the participants reported that, in the wake of the pandemic, the delivery efficiency of delivery agencies dropped significantly, which made trouble for them.

Ayesha, who is carrying out an online business of imported clothing, said:

> "The carrying and shipment charge for items of clothing has grown up during the pandemic. I am facing some additional costs too. Moreover, shipment is taking more time than normal times."

In this regard, Rebecca said:

> "In general, customers expect fast and free delivery, which is quite difficult during the pandemic time as the delivery costs are growing across the country… I am not charging my clients any extra costs. So, I need to pay that additional charge from my pocket. Hence, this is curbing my minimum profit. Nonetheless, the production cost of my products is higher than normal times."

Another challenge during the pandemic outbreak is the increased production cost associated

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with sourcing raw materials. The entrepreneurs, who have their own production, are facing additional pressure due to price hikes of raw materials. Many online business owners rely on Facebook boosting and Facebook ads to promote their Facebook pages by improving post visibility and engagement of more people, such as post likes, comments, and shares, by paying a certain amount of money. In 2021, Facebook advertising prices have climbed by 30 percent over the previous year, according to a marketing agency data, which negatively impacted entrepreneurs. Sarojini, in a follow-up interview, stated her experience:

> "Facebook has recently received value-added tax (VAT) registration in Bangladesh and is now collecting 15 percent VAT along with their advertisement bills. A few days before, I noticed that Facebook had added 15 percent VAT while paying the bill for Facebook ads. After paying the bill, I saw that the card cost around $45 extra. After calling the bank, a representative informed me that the bank had deducted another 15 percent on the Facebook payment. Thus I had to pay double that is certainly a burden for entrepreneurs like me."

One of the pressing issues in F-commerce is the lack of trust that restricts consumers from shopping online. With the tremendous boom in online consumerism, there has been a considerable increase in problems related to fraud cases, low-quality products selling, fake business pages. Further, lack of customer service, relatively high prices, mismatch of products with photos, unusual delays, unprofessional behaviour towards the customers and so forth led to distrust in other businesses pages and owners. Moreover, these issues have surged during the pandemic outbreak. A research report unveils that the number of cheating cases by purchasing products online has increased gradually. According to the previous study report, the rate was 7. 44 percent which is 11.08 percent now. [12].

Roshni's apprehension was expressed as:

> "It is important to earn customer's trust again and again. Otherwise, there will be no other option but to accept the loss of sales and to lose customers in the long run."

i. *Massive Competition*

In the time of the COVID-19 pandemic, Facebook-based businesses are sprouting rapidly in Bangladesh. More than 300,000 ventures are operating through Facebook, according to the monthly business review (2019) of the Industrial Development Leasing Company of Bangladesh Limited [13]. The kind of competition is easily comprehensible. Sarojini explained her view:

> "Many people are starting up online businesses without any clear vision. They are buying finished products from suppliers and are selling to online shoppers at several times higher prices than the original price, and even the price is higher than that of competitors. On the other hand, some are pricing lower than others for fast penetration in the market. Both of these tendencies will have a detrimental impact on other entrepreneurs."

Afroza also opined, along the same way that Sarojini explicated, simply adding the importance of introducing innovations to grow their businesses steadily. In addition, she shared her experience:

> "When I started my catering business, there were already hundreds of catering businesses in Dhaka. So I was anxious about the existence of my business initiative. Later, during the initial stage of the coronavirus outbreak in Dhaka, I planned to diversify my business and decided to deliver food to hospitals for Covid-19 patients. I received incredible responses as many patients needed to have food in hospitals, and then I prepared need-based special menus for patients. The return is more than just receiving money for providing foods; that is the happiness and mental peace I receive for serving people in their crisis moments."

ii. *Cyberbullying*

Another hurdle that women entrepreneurs have to face is bullying on social media. Cyberbullying in Bangladesh is a high rate, and most of the victims are women. Sometimes women entrepreneurs are witnessing or being victims of bullying, harassment which has adverse effects. The number of cases of such victimisation is increasing during the pandemic. Some of the respondents had experienced bullying by both men and women on their Facebook pages. While talking about the implications of bullying, they mentioned the negative sequels such as stress, anxiety and depression. Adrita asserted:

> "I am experiencing serious depression due to being bullied by people. Sometimes the people are friends and relatives, which is more frustrating. Since, during the pandemic, people have plenty of time, and they are more active on Facebook, many are attacking women entrepreneurs by writing rude comments on their business-related posts on Facebook".

VII. Discussion

This study attempts to explore women's experiences and attainments in F-commerce. There is a dearth of researches about the impact of the COVID-19 pandemic on women entrepreneurs of F-commerce in Bangladesh. This research generates invaluable insights into the entrepreneurship experiences of women while they face challenges in running their businesses during the pandemic period. The findings disclose that most women entrepreneurs started their Facebook-based enterprises mainly intending to achieve economic empowerment and self-reliance. Among them, who started during the COVID-19 crisis, mentioned financial needs as the principal reason for becoming entrepreneurs. Starting up a business to contribute to their family income seems logical in the context of the pandemic catastrophe when they were going through a bad patch. However, one participant mentioned the urge to establish self-identity and boost her confidence for getting rid of depression and trauma. The respondents reported various reasons, including easy

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access, comprehensibility, ease of use, the tremendous popularity of Facebook and low-cost promotional activities to opt for Facebook as their business platform. A detailed study on F-commerce in Bangladesh also notes that women entrepreneurs have widely accepted F- commerce in Bangladesh due to the option of minimum investment for managing marketing and promotional activities through merely a Facebook page [3].

This research significantly contributes to the understanding of the perceived empowerment of women entrepreneurs. According to Prof. Kabeer, 'agency', which represents the processes by which choices are made and put into effect, is central to the concept of empowerment. She said that empowerment includes decision making control, a sense of agency. Hence, empowerment is embedded in the phenomena of how women see themselves and how people around them see them [8]. These points have been used as indicators in this study to examine the perceived empowerment of women businesspersons. This research provides some specific contributions to the fundamental knowledge concerning women's sense of agency, participation in decision-making, their perception of self-worth, and respect in the family and society. The influx of women into business has instigated some positive changes in their perceptions of themselves and their role in the decision-making process. The experiences of the women show that they discovered their own agency by starting the business process. For instance, when they communicated with so many people, interacted with consumers on Facebook Live streamings, handled business promotional activities, they became more confident in their cognitive capabilities. The feeling that 'I can also do' made them stronger.

Within the Bangladeshi patriarchal structure, women, in most contexts, are expected to accept and follow the decisions concerning family, finance, children, social life and other issues taken by men. Nevertheless, this attitude is gradually changing as women are earning money and shouldering responsibilities with men. One participant provided a prime example of how women's business effort increases the likelihood of their scope to participate in the household decision-making process. She mentioned that after perceiving the effectiveness of her decisions and strategic choices regarding business, her husband now creates the space so that she can make decisions. However, gaining control over decision-making depends on other factors like education, age, socio-cultural development, and other similar factors. Overall, women's participation in the decision-making process is still limited. Again, the decisions that women make often require to have approval from either their spouses or parents. Considering all the factors, the respondents indicated that since getting involved in the ventures, they have become quite aware of their self-esteem and decision-making authority, which, in turn, contributes to the improvement of their status in the family and society. They also feel good that they do not require to ask for approval from their spouses or parents in many cases.

Prof. Kabeer noted that both resources and agency construct the capabilities of an individual. So, the term 'achievements' refers to the extent to which one can realise or fails to realise this potential. Concerning empowerment, achievements are considered as to how the agency is exercised and what are the consequences. In addition, she argues that empowerment contributes to developing women's sense of independence rather than just fulfilling their survival needs [8]. In this study, the dimension 'achievements' have been consolidated as the outcomes of Facebook-based business efforts conducted by women entrepreneurs, which pave the basis for obtaining improvements in the future. In this regard, accomplishments of economic empowerment, newfound self-reliance and self-confidence are considered achievements. More specifically, the achievements are supposed to support the women with access to new 'resources' in future. Furthermore, the respondents of this study consider that, though the turnover rate is not always significantly high, the self-reliance they have achieved is precious.

Notably, this study contributes to the underlying knowledge regarding separate spheres and domestic–public dichotomy by exposing the recent changes initiated during the unique context of the COVID-19 pandemic. In the family systems, according to the Victorian age doctrine of two spheres, the men are considered the primarily paid earners while women are confined to domestic duties. Gradually over time, the concept of 'working women' came into reality. So, a working woman refers to a woman who works outside her home for wage or salary [14]. Thus, the concept of work indicates working outside of the home. Instinctively, for a long time, home-based work has not been recognised as a distinct form of employment in most countries, making homeworkers invisible to national statistics [15]. However, this form of work is becoming increasingly popular, especially among women, with the rapid spread of information and communications technology. The present study relates this particular issue on the ground of one respondent's experience of confronting a contempt comment regarding the worth of home-based work by a female member in her family, which indicated that it is not supposed to be work since the respondent is not going out like a working woman. However, hundreds of millions of people have suddenly shifted to working from home to maintain social distancing measures when the pandemic hit. Many have lost their jobs. Interestingly, in this circumstance, that female member, with a drastic

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change in her viewpoint, appreciated the internet-based business initiative.

In some cases, home-based work can be a positive choice for women and can be professional and well-paid. This form of work is a choice for integrating work and family responsibilities for women. For example, one respondent said that she earns more than what she used to earn by working in a private company previously. In addition, she can take full-time care of the children. Another respondent opined she felt guilty when she had to go office, leaving her children at home. Again, she was suffering from emotional distress after quitting the job. So, the option of operating a Facebook-based business offered her great relief making her less likely to sacrifice one for the other.

Regarding women's qualifications in online-based business, a study by Jethwa and Mishra (2016) stated that highly educated, technically sound and potentially qualified women avail themselves a potential business environment [16]. However, the present study provides a contrasting finding that without being highly qualified and having advanced technical know-how, most women can run a Facebook-based business successfully.

The research further contributes to the general knowledge by revealing the constraints and challenges women entrepreneurs confront in conducting businesses during the pandemic period. Whereas women business-owners' experiences relating to hurdles have been addressed in the literature [17] [18] [19]. This study extends the knowledge by revealing that the issues are more dreadful during the COVID-19 period. A wield speculation is the diminish of customer's trust due to increasing fraudulent incidents, consumer harassment, a gap in quality control and such reasons. Therefore, by considering these as pressing issues, necessary measures should be undertaken to improve the situation.

VIII. Policy Implications

This research's findings can help policymakers make appropriate policies for providing support to women-owned enterprises in F-commerce to manage the difficulties associated with the unprecedented situation of COVID-19 in Bangladesh. The thriving F-commerce in Bangladesh requires an appropriate economic definition and guidelines for both entrepreneurs and consumers in this sector. It is worth noting here, recently the Ministry of Commerce released operational guidelines to ensure transparency and accountability in digital commerce management. These regulatory measures should not be confined to papers only.

The respondents of this research expressed that F-commerce requires to be supported the way small and medium enterprises (SMEs) and e-commerce receive incentives. The government has undertaken some initiatives to provide loans and tax exemptions for women entrepreneurs [20]. However, it is pretty challenging to provide loans to Facebook-based women entrepreneurs since most of these women operate their businesses without a trade license. So, this study strongly recommends introducing a digital system to allow these businesswomen to register their business to get stimulus support and bank loans. Further, their access to the banking system needs to make easier.

This research further reveals some impediments that deserve attention from policy practitioners. For instance, the problems associated with the delivery service emerges as a significant hindrance in continuing businesses for women. This issue needs to be addressed by taking necessary measures in improving the delivery service.

Summerily, the policy practitioners of Bangladesh and other developing countries could make appropriate policies by considering the obstacles confronted by women entrepreneurs in F-commerce as disclosed by the respondents for effectively helping out women entrepreneurs affected by COVID-19.

IX. Conclusion

This study attempted to explore women's experiences and attainments in F-commerce in Bangladesh during the pandemic period. The findings reveal that being economically empowered through F-commerce is the most outstanding achievement of women entrepreneurs. While there is a minimal exploration of the impact of this pandemic in entrepreneurship in the Bangladesh context [17], this article reveals the experiences of women entrepreneurs in F-commerce during the COVID-19 pandemic period. The significant findings indicate the perceived empowerment of women while operating their businesses during the pandemic time. This article describes the factors that worked behind the decision to become entrepreneurs. Vital insights about women's role in both private and public spheres as well as home-based work have been generated. This study potentially contributes to understanding distinct and valuable insights regarding women's participation in the decision-making process, which could be a rich line of further study. It also discloses some aspects regarding the constraints and challenges. Besides, this study highlights measures that should be undertaken to help women to overcome the constraints. In future, an extensive study could be conducted in line with the findings of this article to have a comprehensive understanding of women's empowerment.

To recapitulate, these women entrepreneurs are overwhelmed with newfound self-reliance and independent identity besides their economic empowerment. Although there are several drawbacks

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associated with structural and policy-related loopholes in F-commerce, overcoming these will pave the way for the empowerment of so many women to contribute significantly to the country's development.

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Religion and the Extent of Corruption in Nigeria

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Abstract- Most religious tenets condemned corruption. It looks at it as a crime against humanity and divinity. The majority of Nigerians are religious adherent and their religions condemn corruption. Despite this fact, it is spreading geometrically in Nigerian society. This paper examines religion and the extent of corruption in Nigeria. It conceptualizes religion and corruption; examine the roots of corruption in Nigeria. The work used historical and descriptive methods in its analysis. The study discovered poor wages, high cost of living, greediness, bad leadership, and pressure from extended families, societal influence and attitude of recognizing only wealthy people, moral decadence, poverty and unemployment as roots of corruption in Nigeria. The paper is of the view that for corruption to decrease in Nigerian society, religious leaders and adherents should apply the religious tenets to their whole life. They should not limit it to religious pretense only.

Keywords: *religion, corruption, christianity, islam.*

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Religion and the Extent of Corruption in Nigeria

Aboh, Mbawaren Magdalyn [α], Apyewen, Utensati Ande [σ], Yusuf, Isa Sawaba [ρ] & Yusuf, Murjanatu [ω]

Abstract- Most religious tenets condemned corruption. It looks at it as a crime against humanity and divinity. The majority of Nigerians are religious adherent and their religions condemn corruption. Despite this fact, it is spreading geometrically in Nigerian society. This paper examines religion and the extent of corruption in Nigeria. It conceptualizes religion and corruption; examine the roots of corruption in Nigeria. The work used historical and descriptive methods in its analysis. The study discovered poor wages, high cost of living, greediness, bad leadership, and pressure from extended families, societal influence and attitude of recognizing only wealthy people, moral decadence, poverty and unemployment as roots of corruption in Nigeria. The paper is of the view that for corruption to decrease in Nigerian society, religious leaders and adherents should apply the religious tenets to their whole life. They should not limit it to religious pretense only.

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I. Introduction

Religion affects life in so many ways in society. It provides its members with moral values and symbols through which members are integrated (Anyacho 2013). Most of religion inculcates moral values into the lives of its adherents, prescribe specific life-style that contains the right and wrong in the society. These are done especially during a religious gathering in churches, mosques, and shrines

In Nigeria, there are varieties of religions, but only three are recognized. They are African Traditional Religion (ATR) and the two imported religions; Christianity and Islam. A majority of Nigeria belongs to Christianity and Islam. These religions have their norms, values and acceptable moral standards that are against corruption of any kinds in society. Christianity and Islam are growing faster in Nigeria and Nigerians are the most religious people in the world. Paradoxically, that same country which is reputed as the most religious country is also very present on the list of the most corrupt in the world (Ilori 2010).

Every Sunday and Friday, churches and mosques in Nigeria are usually filled with many people from all walks of life. Yet on other days, many Nigerian will perpetrate fraud, bribery, kidnapping, bombing, and several crimes against humanity and divinity. These have paralyzed every sector of the nation's economy, politics and socio-religious activities.

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People that perpetuate these acts of corruption in Nigeria are always celebrated, honored, recognized. They are in most cases awarded with chieftaincy titles, honorary doctorate degrees by different institutions of higher learning and their relatives respectively. The most worrisome, those government officials accused and convicted for corruption ranging from bribery, misappropriation of public fund to embezzlement are all religious adherents. This included former inspector general of police, former governors, former ministers, bank officials, civil servants, and businessmen (Tom 2013). It is against this background that the paper examines religion and the extent of corruption in Nigerian today.

II. Theoretical Framework

The work relies on Rigg's theory of prismatic society. Formalism is one of the characteristics of prismatic society. It is the amount of discrepancy between the norms and practices. The wide spread of formalism is a distinguishing mark of the prismatic system. That is the laws on the statute book are one thing, the actual behavior of the people or official is another. Not that the law is irrelevant to behavior. Indeed, the people or official may insist on partial performance of the law or he may disregard it totally. An official may choose to enforce the law or permit its total violation depends, presumably, upon his inclinations and his advantage. It is easy to notice that administrative direction based on formalism opens the door to corruption. The client may have to pay the official to carry out the law-as in the issuance of permits, licenses, quota allocations or to overlook violations as in the payment of taxes. In a society like Nigeria with a high level of formalism it is very commons to note a discrepancy between what the laws say and what is practiced. Such attitude is seen in all aspects of lives among Nigerians whose majority are very religious which is evident among adherents of Christianity and Islam. There is discrepancy between what they preach and what they do. This explains why religion is unable to reduce corruption in Nigeria.

III. Clarification of Concepts

Religion is a worldwide phenomenon; it is being practiced everywhere on the surface of the earth. Religion practices vary based on revelation, exposition, conviction and environment. These are reasons why there is no universally accepted definition of religion. Western scholars like Marx view religion as "Opium" of

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the masses, based on practice and environment where he found himself. In contrast, Durkheim views religion as a social organization based on his exposition and conviction. Ilori (1993) view religion base on conviction and revelation as "a man relation to divine or superhuman powers and the various organized system of beliefs and worship in which these relationships have been expressed. The belief in the existence of such is general conviction common to all people and all stages of culture." Therefore, concluded his definition of religion as man's highest effort to know the nature of the ultimate to organize his activities in light of this knowledge and entered emotionally, spiritually, and intellectually into a relationship with the ultimate. In this paper, the concept religion applies principally to such system as Judaism, Christianity, Islam, and African Traditional Religion (ATR) which involve obedience to a moral code set down in sacred scriptures and traditional norms and values of society, and participation in commons practices. Religion therefore, is a set of ideas and beliefs about the "supernatural" and its impact on the lives of human beings. These contain certain guidelines of behaviors and codes of conduct that individuals are expect to follow to maintain a good relation with the divine being and their fellow human beings.

Corruption has no single definition despite its daily usage. Charmer (1997) argues that the specific definition of corruption varies with time, place, and culture. He however, defined corruption from a political point of view as "general terms for the misuse of a public position of trust for private gains." In Nigeria's context, ICPC Act (2000) defines corrupt acts to include" bribery, fraud and other related offenses." Anyacho (2013), defined corruption to includes such behaviors as diversion of public funds to private purses, not being obliged to discharge an obligation, employment of unqualified persons in jobs they are not qualified to do because of the advantage the employers would get from such employee. Looting public treasury to enrich oneself, and changing election results to favor unpopular contestants, etc.

In this paper, the writers provide a simple working definition in a religious perspective that would not lend itself to any form of ambiguity. It views Corruption as social and spiritual immorality that manifest itself in various forms in human actions, such as dishonesty, fraud, bribery, selfishness, embezzlement, covetousness, greediness, rigging of the election, sexual harassment, examination malpractices, perversion of justice, over-invoicing, inflation of contracts, nepotism, bigotry, looting of the public treasury and the likes. It can be theft of public trust whether the person concerned is elected, selected, nominated or is appointed. It does not matter whether the person affected holds office or not since anybody can involve. Corruption in whatever form, meaning or circumstance it will assume, will always remain a condemnable act, a crime against humanity and God in general.

IV. Roots of Corruption in Nigeria

There are several roots of corruption in Nigeria. Amujiri (2002) pointed out Poor wages and high cost of living. He noted that, Workers from both private and public sectors in Nigeria has many needs, need to build a house, take care of family, trains children, transport to office, look after their health and thought of the future. Hence, in discharging their functions, workers hardly receive assistance from the government or employer despite poor wages and high cost of living. This poor wages and salaries received and the high cost of living induces both public and private officers to get corrupt to meet the high cost of living and to maintain an adequate living lifestyle.

It is no longer news to hear that policemen, soldiers, directors, teachers, traditional rulers and even some religious leaders can openly and unashamedly demand for and accept gratifications of different kinds before doing whatever they are supposed or in some cases, genuinely employed to do for the development and progress of society.

Greediness is a root of corruption in Nigerian society. It is a desire for materialism. Corruption triumphs in Nigeria because no person seems to be satisfied with what they have. Greediness or the desires to get rich quick or material wealth highly dominate the life of the Nigerians. According to Okolo (1994), "Nigerian defines Value, social success and importance practically in terms of money and material value alone." In Nigeria society today, people are value base on the size of his bank book, his number of housing estates, the number of transport cars, and how much he spends on funerals, weddings, and social parties.

Bad leadership contributed to increase in corruption in Nigeria. Leadership in Nigeria as according to Obasi (2000) has largely been "hypocritical." Right from 1960, when Nigeria gained independent, the political elites, be it civilian or military pursue selfish interests at the expense of the masses. For some decades, Nigeria has not been opportune to enjoy the dividend of good and exemplary leadership, who have the interests of the people at heart and also ready to sacrifice personal gains for the greatest number of the citizens. Achebe quoted in Nwokereke (2002), explains that:

> The trouble with Nigeria is simply and squarely, a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigerian land and climate or water or air or anything else. The Nigerian problem is unwillingness or inability of its leaders to rise to the responsibility, or to the challenge of personal example, which are hallmarks of true leadership.

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In Nigeria, most of our leaders especially, military and political office holders are corrupt. They have been subject to abused of power. They loot public treasury with impunity. The masses also imitate their leaders. This explains why the messenger who receives unjust wages will declare your file missing until you bribe them. It also explains why police officers and soldiers extort money from public without any sense of guilt. It further explains why many Nigerian are involved in kidnapping, fraud and other criminal related offenses.

The pressure from extended family increase corruption in Nigeria. In many parts of Nigeria, there exist the practices of taking care of extended family. Most families find it very difficult to meet their financial obligation in the face of growing poverty and disillusionment. This financial obligation imposed by extended family system as the result of poverty makes Nigerians strive at all cost to get-rich-quick, no matter the available means used in attaining such goals. The result is corruption, diversion of public funds for private use, fraud, kidnapping, dishonesty, and the likes. Concurring on this fact, Akin-George (1985) asserted that, the demand for a large family and pressure from extended family drive the weak-hearted to commit corruption. He opined that since our culture imposes on us the responsibility for extended family and our immediate families, some people tend to find unorthodox means of discharging such responsibility.

The societal influence and attitude of recognizing and honoring those who were rich through hook and crook ways increase corruption in Nigerian society. According to Amujiri (2002), Nigerian society respects and adores wealthy men and women. And if one finds himself in the employment of the government, especially on the high cadre, the society expects such a person to enrich himself and if he does not, the society sees him as a failure. Most often, people now invite such a person to different occasions as chief launcher and chairman. To live up to expectations of society, such employees cannot but steal from the public treasury or involved in other immoral acts. In other way, the community in which the public officers may have come from would expect him to employ their community members to different offices even when the persons are not qualified and such influence also occur when contracts are too awarded. The results of such expectations are tribalism, nepotism, and bigotry.

In Nigeria, those who are rich through fraud, stealing and other corrupt practices were giving position, recognize, honor, and hailed when they donate a huge amount of money to religious functions , social gatherings, and public places. While those that have not are dishonor, neglected, and abandoned to their fate. Confirming this fact, Ikekwun (1994) identified the urge for material wealth with the high crime rate in Nigeria. He further noted that:

> Nigeria is a capitalist country where one is assessed by the type of car one drives, the number of houses one owns and even the number of wives one has. This societal setup has created a mad urge in the individual to acquire material wealth by hook or by crook. Some do not care any more about their families and the upbringing of their children. All they want is wealth at all cost.

Moral decadence increase corruption in Nigeria. Social norms and values which hold society together are enshrined in religion and are sacred from each. Every religion provides its members with moral codes or values that regulate human conduct in society. In Nigeria today, the moral codes or values are collapsed and neglected. People tend to say nothing and do nothing about the moral virtues of the religion and society. In his observation, Umoh (1981) opined that;

> Ethics and morality are for the dogs. Those who amass wealth by thievery, cheating, trickery, robbery, burglary, bribery, embezzlement and all sorts of traditionally unapproved or corrupt means are accorded the greatest respect in the society. They are among the first to be chosen as leaders and representatives of the people. They are among the chairmen and occupants of the high tables at our social and religious functions.

There is a common belief among people that, poverty and unemployment are some of the major factor that increases corruption in Nigeria. There exists a great deal of poverty and unemployment among Nigerians in almost every segment of their societal life. In Nigeria today, it is just a few families that can be the boast of three square meals a day, wear good clothes or enjoy the basic necessities of life such as water, a good road network, and electricity. Hence according to Kingsley (2002), everyone takes corruption no matter one's own small capacity as a way of making up or balancing the prevalent inequalities. This is the reason why there is a high level of kidnapping, armed robbery, theft, and other related crimes in Nigeria today.

V. The Extent of Corruption in Nigeria

Most of the religious leaders in Nigeria preach morality, social justice, peace and equality among their adherents in Mosques, Churches, and Shrines. Their doctrines do not condone corruption of any kinds. Despite the high level of religiosity corruption is at increase geometrically among individuals, public and private institutions, religious organizations, and the commoners. Most of the people accused of corruption charges in Nigeria are religious adherents or leaders. Even the policemen and soldiers who take some bribes from motorists and passengers on high ways do not hide their misdeeds, even though their religious doctrines frown at it. (*The Guardian 7th April, 2020).*

Most of the Legislators in Nigeria are religious adherents. But they are corrupt. They are involved in budget padding and required presidential handshake before passing an appropriation bill into law (*Vanguard*

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27th July, 2016). There are cases of lecturers who harassed students in the name of sex or money for marks or students who are eager to give money to their lecturers to pass their examination, these results to malpractice in academy activities (*Premium Times Nigeria 15th January 2020).* All these people are religious adherents.

Executive arms of government in Nigeria are corrupt. They give a contract to individuals and companies at inflated rates and get funds for parties in return. Most state governors in Nigeria are corrupt. They inflate contracts, embezzled funds for the development of states and local governments. They deviates money means for the payment of local governments and primary school workers' salaries, pension and gratuity for their personal use. Some government officials collect money from their clients before attending to them (*Premium Times 13th June 2018, The Nation 8th December 2019).* Most of these executive are religious adherents.

Electorates and aspirants in Nigeria are religious adherents but are corrupt. They are involved in vote selling and vote-buying. The electoral body in Nigeria and its officials are corrupt. Electoral officials collect money from aspirant of political party to change election results (Human Right Watch 2007). Scarcely does anybody believe that there can be election won in Nigeria without serious rigging. Thugs who were bribed by political parties shot and maimed people and make away with ballot boxes and papers are religious adherents (*The Guardian 17th November 2019*). Census officials also alter census figures in exchange for money. There are cases of Bank officials who tapped money illegally from their customer account in the name of bank charges. Telecommunication companies in Nigeria are corrupt. They deduct money from customer account even during the bad network.

Judiciaries in Nigeria are corrupt. There are many cases of judges who collected and perverted justice or members of anti-corruption institutions who were involved in corruption which they supposed to fight against (*Punch 12th January 2019, The Guardian 8th July, 2020*). Medical health workers in Nigeria are also corrupt. They are found of diverting drugs and patients to their private practices. There are also cases of structural and facility-level, and accountability issues in Nigeria health sectors.

Some religious leaders in Nigeria are corrupt. They sometimes covered corrupt people in their congregation. For this reason, Adenugba and Omolawal (2014) opined that:

> Religion is unfortunately, providing a negative support for government as most government officials use it to abuse the collective conscience of the people through their deceits and manipulation. From all indications, it could be seen that long before the global economic meltdown currently being experienced, Nigeria has been experiencing religious meltdown and not only has it failed to curb corruption, but it has in itself become a channel of corruption.

Many highly placed Nigerians today embezzle or misappropriate millions of naira while at the same time struggling to occupy front seats in the church or mosque or even take religious titles. Many of these leaders during the oath-taking ceremonies swear to the Holy Bible and Holy Quran to provide faithful and honest governance, security of lives and property and to protect the integrity of the nation. Surprisingly, such declaration ends during the ceremony; the next action is a crime against humanity and divinity.

Apart from their attitude of covering corrupt public and private officials in their congregation, those involved in the assassination, cheating arms robbery, thievery and banditry, kidnapping and bombing in Nigeria are religious leaders and adherents. Religion especially the imported; Christianity and Islam are not making a significant difference to Nigeria today as a nation. Although there is a proliferation of churches, Mosques and prosperity preaching but the nation has known nothing but corruption, since independent in 1960. The degree of corruption in the country has gone to the extent that many no longer see it as evil. It is no longer done in secret. The main reason is that many religious adherents in Nigeria have failed to apply the beliefs and doctrines of religion to their whole life, limiting it to religious pretense only. They read the scriptures, the Bible and the Quran selectively, neglecting those that deal with justice, peace and well-being of the citizens.

VI. Religion and Corruption in Nigeria

Religion in Nigeria; especially, Christianity and Islam condemn corruption. As earlier mentioned, most of Nigerians belong to one of these two imported religions. Christianity does not accept corruption of any kinds. Christians rely on the Bible as their guide and constitution. Bible admonishes Christians to abhor crime against divinity and the fellow human beings. All forms of corruption are forbidden in the Bible as could be seen in the following scriptures; Deuteronomy 10:17, Proverbs 17: 23 and Exodus 23: 8 warn Christians against being partial and taking bribe. Similarly, 1Corinthians 5:9-11 urges Christians to quit mixing in company with fornicator, greedy person, extortioner, an idolater, reviler or drunkard all of which are corrupt practices. In Isaiah 33:15 God describes the one who will find his favor to be "the one who walks in continual righteousness, who speaks what is upright, who rejects dishonest, fraudulent gain, whose hands refuse a bribe rather than grabbing it, who closes his ear to talk of bloodshed, and who shuts his eyes to avoid seeing what is bad." At Ephesians 4:28 the Bible admonishes the thief to steal no more. Again in Roman 13:1-7 and 1Peter 2: 13-15 Christians are commanded to be in

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subjection to superior authority and to pay tax, fear and honor them. All these commandments are summed up by Jesus Christ as two greatest commandments, the love of God and the love of neighbor (Divinity and humanity). Love of God and love of neighbor would not allow any Christian to involve in any form of corruption (Matthew 22:37). In other words, if you love God and human beings you will not cheat, bombs, kidnap, assassinate, and steal from them.

Similarly, the Islamic position on corruption is quite clear. A Muslim goes through pages of the Holy Qur'ān and Hadith for all roles to play both physical and spiritual. The Qur'an and Hadith had strongly condemned corruption in all spheres of life and call for justice to reign supreme in all circumstances. It is clearly stated in the Qur'ān that everybody is required to do justice and act righteously in all conditions and towards whomsoever including relatives regardless of gender, religious, socio-cultural background and even against one's own self or interest: Allah said: "O ye who believe! Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it is (against) rich or poor for God can best protect both". (Qur'an 4:135).

Islam looks at corruption from moral and ethical angle and strongly offers a universally comprehensible blueprint for human behavior which revolves social justice, equitable distribution of wealth, provision of necessities and the protection of the weak against economic exploitation by the strong. This explain why the prophet said "whoever from you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it will be misappropriation of public funds and he will have to produce it on the day of judgement".

The Glorious Qur'an says: "Those who cancel Allah's revelation in the Book and purchase for them a miserable profit, they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection nor purify them; grievous will be their penalty". (Qur'an 2: 174) Another verse says:-

> "As for those who sell the faith they owe to Allah and their own plighted word for a small price; they shall have no portion in the Hereafter; nor will Allah Speak to them or Look at them on the Day of Judgement nor will HE cleans them (of sin): they shall have a grievous penalty" (Qur'an 3:77).

Muslims scholars in Nigeria always preached against injustice in various places of worships, schools, and lectures avenues to all responsible to do Justice to their clients before the day of accountability. Also Justice be upheld even with those who show hate, enemies and those who are alien.

Other provisions in the Islamic religion that forbid Muslims from engaging in corruption as cited by Shehu (2012) included those found in the Holy Qur'an in Chapter 11 Verse 85 which says "o my people give full measure and full weight with equity and defraud not people of their things and commit not inequity in the earth causing disorder". Also Prophet Mohammed enjoins Muslims to desist from illegal enrichment of them as shown in the Hadith: "the flesh that grows out of unlawful income has no place in the hereafter but hell". Similarly, Prophet Mohammed remarked that: "What rights have you to put aside something that does not belong to you. If you were to remain in your father's house would you get what you are taking?" From the preceding, it could be concluded that Islam has zero tolerance for corruption.

Despite with the above role of religion in fighting corruption in Nigeria, corruption is still spreading on daily basis. It was so because religious leaders and adherents in Nigeria continue to live a life hypocrite. They read the scriptures; the Bible and the Quran selectively. Those areas that deal with justice, morality, and well-being of the citizens were neglected.

VII. Recommendations

The fight against corruption in Nigeria is a moral one that cannot be won by government alone or by the sword of legal penalties. It needs people that are morally and spiritually oriented which Christianity and Islam are part of it and has a central role to play. Therefore, this paper strongly recommended that;

i. Religion as practiced in Nigeria must provide its adherents with moral values and enlightens them on what is just and unjust, right and wrong, good and evil, virtue or vice. This will helps to cultivate the whole person and produces in man the virtues necessary for building a just and moral society. The majority of Nigeria belongs to one religious persuasion or the other. This offers Christianity and Islam an opportunity to address her members on the danger of acquiring wealth through corrupt practices. By so doing, the religious institutions play a complementary role to the government in fighting corruptions.

ii. Government at all levels and private sectors should pay their employees' wages and allowances promptly, provides infrastructures facilities and jobs opportunity for the teeming youths. These will help in development, and reduce corruption in Nigerian society.

iii. Moral Educations is very important in fighting corruption. Educations without morality destroy society. Therefore, Moral re-orientation had to be taken seriously in our schools, colleges and universities. Religious teachers and moral educators, who have fundamental roles to play in the moral regeneration of the citizens should be strengthened and improved by the government and religious institution.

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iv. Christianity and Islam which emphasizes regeneration, holiness, and righteousness for its members and as the only means of entering the kingdom of God, have a serious war to fight against corruption. The church and the mosque have to openly condemn corruption of any kinds. They are to speak out against the members who have enriched themselves through corrupt practices. The church and the mosque should not compromise their stand against the bad political leaders and should not close their eyes to the evils of the leaders. They must stand without religious bigotry and ethnic bias in disciplining those involved in corrupt practices.

VIII. Conclusion

This study revealed the depth of corruption in Nigeria, particularly in public, private institutions and religious organizations. The paper identified the various roots of corruption. It further revealed that the three major religions in Nigeria; especially Christianity and Islam condemn corruption. Their beliefs and doctrines are against all corrupt practices. Therefore, religion can be a vital tool for fighting corruption in Nigeria, if Christian and Islamic leaders and adherents in Nigeria live in conformity with their religious tenets. This will help and transform them like Biblical Matthew, Zacchaeus and Paul. That will make them refund the looted public and private funds and resist corruption of any kinds.

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Silence is the Language of God and Source of Strength: Exploring the Hidden Benefits of Silence

By Md Abdul Alim
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Abstract- Silent is a beautiful powerful boost of positive energy and it is an important aspect of worship. Our mind is moving towards past and future. Bringing mindfulness into the present time during our materialistic society of hectic lives silent evolved as a relief mode for relaxation and happiness. World Health Organization and the European Commission's Joint Research Centre concluded that a steady dose of noise pollution could lead to higher blood pressure and fatal heart attacks. It was the result of the research found that *high rates of cholesterol and hypertension* in individuals regularly exposed to loud noises at work. In this situation silence can actually stimulate *new cell growth in the brain*, improve memory, and release tension in the brain and body. In fact, two minutes of silence is more effective in relieving physical tension than listening to relaxing music.

Keywords: *silence; god's language; benefits; strength.*

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SILENCEISTHELANGUAGEOFGODANDSOURCEOFSTRENGTHEXPLORINGTHEHIDDENBENEFITSOFSILENCE

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I. Prelude

Silence is an ocean. Speech is a river. Silence is the language of God.[1] To the Sherlock Holmes observation, in a silent mode dog's failure to bark during the night was significant and suspicious.[2] There are some people is in the world who dislike a silent environment comparing it being alone and lonely. Many of us aren't aware of the profound benefits of silence mode. This silence practice increases awareness, concentration, and creativity. Establishing this virtue manages power over the mind and body which results in a positive attitude. When peoples' inner world changes so does the outer world. The Mahabharata, the Vedas, and the Upanishads all state that by immersing in deep silence, one can get in touch with one's own soul. In Christianity, Saint Pio of Pietrelcina, who said: "Through the study of books one seeks God; by meditation one finds him." After the day's work, Jesus urged the people to pass some time in self-reflection, identify their mistakes, and change their lives in the light of that reflection. The famous encounter of Moses with God happened after he had spent 40 days meditating in the Sinai mountains.

II. Silence: Physical Health and Well-Being

The ancient people in the Indian Sub-continent were practice keeping silent mode which was thought of as a supernatural or extraordinary process through which one can enjoy the mental, physical, social and spiritual benefits. Now a day it is fixed only for hermits or monks to practice. Under the leadership of Dr. Clifford Saron of the University of California's 'Center for Mind and Brain', a group of a scientist conducting three months of research and shows one doesn't have to be a monk or an expert to enjoy silence benefits "Training allows us to transform the mind, to overcome destructive emotions and to dispel suffering," says Buddhist monk Matthieu Ricard.[3] "The numerous and profound methods that Buddhism has developed over the centuries can be used and incorporated by anyone. What is needed is enthusiasm and perseverance."[4]

Scientifically, silence has been shown to offer significant health advantages that boost overall well-being. From a physiological standpoint, silence helps:

- Lower blood pressure, which can help prevent heart attack.
- Overcoming insomnia and developing healthy sleeping habits.
- Boost the body's immune system.
- Benefit brain chemistry by growing new cells.[5]
- Having the realization in mind that trust and hope create new chances and confusion and frustration gets failure.
- Decrease stress by lowering blood cholesterol levels and adrenaline.
- Promote good hormone regulation and the interaction of bodily hormone-relate systems.[6]

A 2013 study[7] on mice published in the journal *Brain, Structure and Function* used different type of noise and silence and monitored the effect the sound and silence had on the brains of the mice. The silence was intended to be the control in the study but what they found was surprising. The scientists discovered that when the mice were exposed to two hours of silence per day they developed new cells in the hippocampus. The hippocampus is a region of the brain associated with memory, emotion, and learning.

III. Silence: Psychological and Emotional Benefits

It is known that the subconscious mind is very active and creative during rest or sleep. Taking a break from difficulties at home, work, or school is often best accomplished with a conscious choice to entertain silence. Without the distractions of tech devices, ringing phones, incoming messages, unexpected assignments,

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or the demands of children, co-workers, family members, and friends, it's easier to calm the mind and restore balance. It can connect with your inner true self, your field of pure potentialities, and feeling the form of soul.

Silence may help in the following areas:

- *Improves Attention:* The Journal of Neuroscience proves silence improves concentration and attention had been proven by a group of researchers at the University of Wisconsin-Madison.
- *Creativity:* When allowing thoughts to go where they will, inspiration may bubble up. Solutions to current or long-standing problems may suddenly occur to you, or a work-around or innovative approach may seem more feasible. Ideas for going in a different path could coalesce, helping build momentum and excitement for spinning them off into yet other potential avenues to pursue.
- *Reduces Emotional Reaction:* Silence has a profound effect on feelings and emotions. When the task was very monotonous, boring and then the University of West Virginia, researchers found that it can help gain more control over emotions by helping regulate the activities of the brain's amygdala. In another study conducted Dr. Baljinder Sahdra, stated, "As we have seen, due to meditation the volunteers have a reduced tendency to be tense, and are better able to control their negative emotions. Meditation reduces a person's emotional reactivity which is the tendency to react very emotionally."
- *Awareness of self and environment:* Once you're comfortable in your silence, you'll notice a distinct shift in your ability to be more *self-aware*. In 2009, the Centre for Compassion and Altruism Research and Education was created at Stanford University. The Centre's aim is to research and understand the neurobiological links behind human emotions such as compassion, affection and sympathy. The Center's roster includes neuroscientists, big corporate investors of Silicon Valley, and even Dalai Lama. They all have one goal; which is to comprehend how meditation creates all these emotions in a human being. After those researches mental training gymnasiums were introduced. These gyms work like normal gyms, but instead of strong muscles these gyms help you build strong, positive, and beneficial emotions.

IV. Suggestions for Entertaining Silence

You might think, and anyone can begin to cultivate silence to help benefit the overall health and well-being of a circle of a healthier lifestyle. After meditating in silence, you may be more motivated to mend significant relationships that have become strained, embark upon a self-improvement program. Then try these suggestions:

- You can also walk solo to get more in tune with nature and fresh air and allow your mind to take a quiet time-out.
- Before going to bed or getting up say a silent prayer of *gratitude* for all that you have and ask for blessings for the day ahead.
- Try to engage in deep breathing exercises. This helps calm your mind and quiet it at the same time.
- Try to *meditate* by yourself at home and one can just download the Relaxation meditations and start practicing.

V. Conclusion

To get inner peace Muslims are instructed in their everyday life and experience making daily space for silence. The Prophet Muhammad encouraged and said, "Whoever believes in God and the Last Day should speak a good word or remain silent." If we want to focus our attention then mute the noise and learn the art of silence. It is an art of powerful communication to solve the problematic situations. The famous psychologist and philosopher William James said, "The greatest discovery of any generation is that a human can alter his life by altering his attitude." According to World Health Organization, health is a state of complete physical, mental, social and spiritual well-being and not merely the absence of disease or infirmity. So, we need to meditate in our everyday life like medicine and nutritious food for good health. Inner peace is important and that can be attained by having the right attitude with silent mode. Spiritually human beings are born with the intrinsic urge to worship, to pray, to surrender them to a higher being. Following this silent philosophy the modern people of the new millennium, could help fulfill their potential, enrich their lives so that it brims over with peace and prosperity.

References Références Referencias

1. Jalal ad-Din Muhammad Rumi *or Rumi (30 September 1207 – 17 December 1273), was a 13th-century Persian muslim poet, jurist, theologian, and Sufi mystic.*
2. A. Doyle, *Silver Blaze,* in The Memoirs of Sherlock Holmes (1894) (investigating the disappearance of a race horse, Holmes deduces from the watchdog's failure to bark that the horse was taken by his trainer with whom the dog was familiar).
3. *Matthieu Ricard* was *called the "happiest man in the world," is a Buddhist monk, author and photographer.* He has been the subject of intensive clinical tests at the University of Wisconsin.
4. Michael Bond, Mind gym: Putting meditation to the test, *Newscientist*, 5 January 2011, retrieved from

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5. A 2013 study found that two hours of silence could create new cells in the hippocampus region, a brain area linked to learning, remembering, and emotions.
6. According to a 2006 study in *Heart*, two minutes of silence relieves tension in the body and brain and is more relaxing than listening to music. This was attributed to changes in blood pressure and blood circulation in the brain.
7. Levente Gellért and Others, "Astrocytic and neuronal localization of kynurenine-aminotransferase II in the adult mouse brain" in *Brain Structure and Function,* Volume 218, issue 4, 2013.

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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?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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